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JANUARY, 1947



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GRACE and TRUTH

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GRACE AND TRUTH

MAURICE G. DAMETZ
Editor

GERALD P. NORTON
Managing Editor

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DOCTRINAL STATEMENT

DENVER BIBLE COLLEGE

GRACE AND TRUTH MAGAZINE

THE TRINITY

The triune God, Father — Gen. 1:1, *Son* — John 10:30, *and Holy Spirit*—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

Editorially Speaking

It Goes Forth

With this issue of Grace and Truth we enter upon our Silver Jubilee year of publication. We look back upon the testimony which God has given Grace and Truth through the years and we thank God. We rejoice that through this ministry souls have been built up and lives have been enriched in spiritual things. We bow before our God in humble gratitude for the ministry which He has committed to us. With this first number of Volume Twenty-five, Grace and Truth appears in the new pocket size edition. It goes forth.

It goes forth unchanged in its doctrinal position which it has maintained through the changing years.

It goes forth to proclaim that Grace and Truth came by Jesus Christ, and that the Word was made flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of Grace and Truth (John 1:17, 14).

It goes forth to vigorously proclaim the authority of the Word of God over the hearts and wills of men, and to tell the story of the Christ who shed His blood on Calvary that men might be saved.

It goes forth to proclaim the Coming One and the dispensational aspects of divine truth.

It goes forth to teach. These days of confusion call for clear teaching of divine truth. Grace and Truth will be true to its tradition of setting forth God's truth in clarity.

It goes forth as the *only* topical Bible study magazine in America.

It goes forth with the prayers of the men behind it in high expectation of a much expanded ministry.

Pray for this faithful testimony.

The Christ of Experience

The Christ we must know is not simply the Christ of Scripture, the Christ of Doctrine. He is the Christ of Experience, and we must know Him as such. Paul said: "Christ liveth in me" (Gal. 2:20). The historic Christ who lived in Judea is not enough; the doctrinal Christ who died and rose again must be interpreted, appreciated and appropriated in terms of life. The Christ who was born in Bethlehem and lived in Jerusalem must be born in our hearts and live in our souls. We must have His life within us by the new birth before we can live His life. He must save our souls before we can follow Him as our example. A man may say, "I believe in the historic Christ Who lived in Nazareth"; but we answer, "Do you know the Christ Who lives in your own heart by the new birth?" We must know the Christ Who lives in us, and Who is constantly living out His life through us—One who has abundant power to control our wills, our thoughts; direct our lives and give us daily victory.

A Summary of Human Life

A number of years ago the Christian philosopher, Joseph Cook, gave a summary of human life which is indelibly impressed on our memory It was this:

"Man's life means
Tender teens,
Teachable twenties,
Tireless thirties,
Fiery forties,
Forceful fifties,
Serious sixties,
Sacred seventies,
Aching eighties,
Shortening breath,
Death,
The sod,
God."

No matter what one's life is; no matter how life has been lived, every human being must come to the direct meeting with God, the giver of life. We must be prepared, or else unprepared. What a difference! Oh, unsaved soul, dare you put off, even a moment longer, the acceptance of Christ, the only Saviour?

With the turn of the year, many of us are making high and holy resolves—determining that our lives shall count more for Him in the coming year than in the past. Time is on the wing. Eternity may be nearer for some of us than we think. Our Lord may return for us during the year 1947. May we give our utmost and best to Him Who loves us so.

Harold A. Wilson Returns to Staff

With this issue of Grace and Truth we welcome Harold A. Wilson back to our editorial staff. Many of our readers will recall that brother Wilson edited the Sunday School lessons in this magazine for over eleven years. Many have testified to the blessing they have received through his marvelous gift of exposition. Now we are to be again blessed through this ministry as he takes up his pen in the same capacity as in former years. Mr. Wilson is pastor of the First Baptist Church of Tempe, Arizona. The hand of God has been upon this servant of God, blessing him in the pastoral office, and giving him a written ministry. Our readers have been blessed through the studies in Galatians which have appeared in these pages during the past year. We anticipate further edification from the ready pen of this man of God.

We wish to express our appreciation to Dr. Sam Bradford, who has faithfully carried the responsibliity for the Sunday School lessons during the last fourteen months. His expositions were greatly enjoyed by us. This labor of love is thankworthy; especially so, as we think of the heavy burdens which Dr. Bradford carries with relation to Beth Eden Church and Denver Bible College.

We are really sorry that the "Grace and Truth" issue for January has been delayed. We are sure that now when you see it, you will forgive us. The February issue will be on the press when you receive this, and the March issue should be in your hands by March 1.

Yours sincerely,

GERALD P. NORTON,
Managing Editor



The Feast of the Passover

by A. H. Yetter

The Old Testament has been appropriately called, "The picture book of the Bible." Perhaps this is nowhere more evident than in the twenty-third chapter of the book of Leviticus where we find the instructions for Israel concerning the observance of the seven great feasts, or appointments, of the Lord. These feasts were as follows: Passover, Unleavened Bread, the First-fruits, Pentecost, Trumpets, Atonement, and Tabernacles. Undoubtedly, these are involved in the Apostle Paul's declaration to the Corinthians, that "all these things happend unto them (Israel) for ensamples (literally, 'types'), and they are written for our admonition" (I Cor. 10:11). Hence, it will be profitable for us to study these picture-presentations of truth that we might be "throughly furnished unto all good works" (II Tim. 3:17).

It will be of interest to our readers to know that many Bible teachers have sensed this typical message of the feasts so we quote briefly from a representative group by way of illustration.

The first quotation is from Dr. Bonar's "Commentary on Leviticus," p. 397: "It is beautifully supposed by some, that Israel's feasts represent the course of time—this earth's days, from creation down to the final end. The Lamb slain (passover) commences it, and the eighth day of the happy feast of tabernacles is its close; while the Sabbath, the rest—God's rest in Himself, and His creatures rest around Him—both precedes and follows the course of time."

Dr. Joseph A. Seiss furnishes us the next significant quotation regarding the meaning of the feasts of the Lord: "There are three general aspects in which these remarkable festivals may be considered. They had important relations to the peace and prosperity of the Jews as a nation; they embodied a great religious idea; and they presented a chronological prefiguration of the great facts of our redemption" (The Gospel in Leviticus," p. 345).

The third statement is from the well-known C. H. McIntosh, and clearly reveals his recognition of the typical character of the annual feasts: "Strictly speaking, as the attentive reader will observe, Israel's first great feast was the Passover, and their seventh was the feast of tabernacles. That is to say, divesting them of their typical dress, we have, first, redemption; and last of all, we have the millennial glory. The paschal lamb typified the death of Christ (I Cor. 5:7); and the feast of tabernacles typified 'the times of

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Archie H. Yetter is Director of the Bible Institute of Denver Bible College, and is in demand as a Bible conference speaker.

the restitution of all things, of which God hath spoken by the mouth of all His holy prophets since the world began' (Acts 3:21)."

The last quotation is from "His Appointments," pp. 12-13, By August Van Ryn and plainly indicates his belief in the pictorial nature of the feasts of the Lord: "These three general feasts, in their spiritual application, are symbolic of God's provision for us in the death of Christ, the indwelling of the Holy Spirit, and of our Lord's glorious coming, thus of the past, the present and the future. They present *Grace*, *Guidance*, and *Glory*. Hallelujah! There were four other feasts, and these seven altogether take us in thought from the cross on to the glorious future, embracing in their meaning the provisions of God's grace for the Church of God and for Israel, His chosen earthly people. They begin at Calvary and go on to the eternal day when God shall be all in all, when the Jew, the Gentile and the Church of God shall enjoy the riches of His grace."

Our emphasis in the consideration of these feasts of the Lord shall be upon the work of our Lord Jesus Christ. With this in view, we shall note that they fall into three groups: (1) The Passover and Unleavened Bread, typifying *redemption* through Christ; (2) The First-fruits and Pentecost, typifying *resurrection* through Christ; and (3) Trumpets, Atonement and Tabernacles, typifying the *return* of Christ.

Let us turn now to the consideration of the first of these "Feasts of the Lord," namely, the Passover. The scriptures from Leviticus are verses two and three of chapter twenty-three and read as follows:

> "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover."

A clearer understanding of the passover is gained from reading Exodus 12:3-13 which records God's instructions to Moses and Aaron when it was instituted so we quote this portion also:

> "Speak ye unto all the congregation of Israel ,saying, in the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of souls: every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning, and that which remaineth of it until the morning

ye shall burn with fire. And thus shall ye eat of it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egvpt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where you are: and When I see the blood, I will pass over you,, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

In order to be certain that the Passover is a type of Christ we turn to the New Testament and read these words: "Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened. For even Christ our Passover is sacrificed for us" (I Cor. 5:7).

The Presumption of Not Praying

Hillel, the great Jewish rabbi, said to a younger rabbi, "I have a friend who is a farmer. Hitherto he has cultivated his farm carefully, but now he has thrown away his plow and hoe, saying that God who can do all things is able to supply all his wants so that he need not work for bread."

The young rabbi asked, "But is that not tempting God?"

"Yes, I have told him so, and you are the friend I mean. You tell me that you have given up prayer, believing that God can give you all that you need without your asking Him. But are you not tempting God? Is prayer less than work? He who tells you to stoop your head and work for earthly fruit tells you also to lift your head to Heaven to receive heavenly blessings."

"The great ocean is in a constant state of evaporation. It gives back what it receives, and sends up its waters in mist to gather into clouds; and so there is rain for the earth, and greenness and beauty everywhere. But there are many men who do not believe in evaporation. They get all they can and keep all they get, and so are not fertilizers but only stagnant miasmatic pools."

Peculiar Lamps

We are told that in Oriental countries the natives often fasten a small lamp to each foot for night travel. This is to frighten reptiles and poisonous insects that are crawling on the ground. As each foot is lifted forward they scamper away, and a safe place is made on which to place the foot. David said of the Bible, "Thy Word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). —Unknown

READER'S RESPONSE

Peabody, Kansas:

"I enjoy reading the magazine, and have often been blessed through it. The December issue on 'Missions' was especially interesting to me."

Miss Mary Koslowsky

Lakewood, Ohio:

"Many Christian magazines come into my home but for simple, scholarly, straight-to-the-point, fundamental Bible teaching suitable for the layman, 'Grace and Truth' stands out above all others."

John Knox

Galveston, Texas:

"I am sending you my personal check for a renewal on my 'Grace and Truth' magazine . . . . . I do read every word of this excellent magazine and appreciate it more and more. I can go back and re-read them and feel greatly refreshed."

Mrs. R. W. Owens

Moscow, Idaho:

"We have enjoyed your magazine for the last two years. I believe our subscription has expired, so please find enclosed . . . . for another year's good reading in spiritual things."

Harold G. Johnston

Nottingham, England:

"I came across 'Grace and Truth' in a Gospel Hall in Nottingham, England. I am delighted to tell you that I find the articles to be the best for years, and assure you in the Name of my Saviour, the Lord Jesus Christ, that they have helped to set in motion a greater desire in my heart to win more lost souls to the Lord."

Cyril Dallon

Chicago, Illinois:

"I have just finished reading 'Grace and Truth,' and want to compliment you on the splendid Bible study magazine you are editing. It is certainly packed full of the finest study material. I shall be looking forward to each issue with much pleasure."

William B. Hallman

Montevideo, Uruguay, South America:

"For several months I have been receiving your publication, 'Grace and Truth' and enjoy reading it and profit from the sound teaching. I wish to express my appreciation of your kindness and Christian fellowship and my desire is that the Lord may continue to bless you in your sphere of service for our soon coming Lord.

A number of the articles in 'Grace and Truth' are worth putting into Spanish, for the spiritual profit of the Spanish-speaking Christians in South America. Would you object to having a few of the articles translated into Spanish?"

Percy W. Aish

Clinton, Mississippi:

"I wrote you . . . . that I have two preacher friends who are interested in purchasing all the old numbers of 'Grace and Truth.' They want all you can supply them. Let me know as soon as possible what you can do for us, please.

In my estimation there is nothing in print like it for Bible study. It emphasizes truth that is needed in these last days which are upon us."

Arien L. Mills

WHAT DO YOU THINK?

Suffering and God's Afterward

By NORMAN B. HARRISON

We think of the blessing imparted by a parishioner of ours who in early girlhood was afflicted with a rare disease, ossifying the flesh—anything touching her brought intense pain. Yet Annie's room was the sunshine spot of the home. One was drawn to it as by a magnet, there to enjoy the actual radiance of her joyous face and the sweet cheeriness of her voice.

One who has passed through deep waters, only to face a living sorrow, led thereby to lay aside all social and intellectual pride of life for a life instead of utter devotion to the things of Christ, out of her transforming experience brings these lines of exhortation to a friend in inconsolable sorrow:

I counsel thee too, sad one,
Go with thy heart and gaze
Again, at God's bruised Son —
Whose ways are not our ways.

Look long . . . . till in Love divine
Thy bitter tears distill —
Then . . . . deep in those wounds hide thine,
And learn—how sweet His will.

—E. M. B.

I had a cousin who suffered the loss of sight. One unacquainted with her secret would wonder at her unfailing overflow of joyous spirit. She had committed some 500 scripture verses to memory; in repeating them she was constantly drinking at the fountain of divine comfort and strength.

YIELDED THROUGH SUFFERING

Before me is the letter of a young woman, her life brought into yieldedness and made worth while by one fell stroke of suffering, grief and disappointment. She is speeding toward the mission field and writes back to her brother, yearning that he, too, may yield his life:

> . . . . I guess that I understand you better than any other person could because you are so much like me. The same things irritate you that used to irritate me; you have the same impatient nature. I know the things that are going to make you angry—the very same that used to enrage me. I know and you know that you are restless and far from being happy.
>
> From the time I finished high school on until Daddy died I was restless. If I wasn't doing something I was bored and wondering what I could do next in the way of entertainment. I thought the way to happiness was to be found in "things"—trips, clothes, money, popularity, or in pleasures—dancing, card playing, picture shows, or some form of activity. Unless I was engaged in one of these I was miserable. When I looked at . . . . and . . : : and saw how happy they were I thought it must be a sham—just fooling themselves. I was convicted and afraid to die.

Norman B. Harrison is a Bible conference speaker, evangelist, and author.

My freshman year in college I began to have terrible doubts—doubts about everything. Alien though I was from God, I did not want to doubt His Word. Still I did not want to surrender my life to Him. The Christian life looked drab, and the people seemed drab, its pleasures seemed drab. I was afraid of what such a surrender might mean — perhaps the mission field, which I dreaded above all else. I was willing to take my chance at happiness in the world, but not as a Christian. I finished college, went to Florida and had the best time from a worldly standpoint I had ever had.

The next year I was planning to go to Florida again. To be quite frank, I hoped I would meet some attractive naval officer and marry him—in the Navy there would be enough travel and excitement to make me happy. In the midst of my preparations Daddy became ill. From the first it seemed to me that the Lord was asking me, "Would you be willing to give up these things which you know do not please Me, if your father could live?" I would answer, "I am not going to make any decision which I would regret . . . . I know these things are not wrong." (How Satan deceives us by making us believe we are not doing wrong!) Then Daddy became worse and worse until the doctor told us he had only a few minutes to live. As I stood there realizing he was passing out into eternity, it flashed over me how foolish I had been to spend my whole life in trying to gratify self, and utterly ignoring the promptings of the Lord who was to be my judge. I realized that:

"There's only one life; 'twill soon be past,
Only what's done for Christ will last."

There was Daddy—gone. His whole life for eternity depended upon the pitifully short span of years he had spent upon earth, and even now, as I stood there, he was in the presence of the Lord. Where would I be if I died? Would I ever see Daddy again? Then and there I told the Lord I was willing to be made willing to surrender my life to Him. When we go half way with the Lord, He goes all the way with us. He filled my heart with a joy and peace which has stayed, and I can tell you truly that these last four years have been the happiest of my life, though I have had less than ever before—I have never longed for the old things. I pity those who have to find their happiness in the world, because it is not there. God made us and He made us in such a way that we will never be satisfied until we are loving and serving Him: but when we do, "In His presence there is fullness of joy, and at His right hand there are pleasures for evermore."

If you would just let go of your will and let the Lord have His way with you, life would open up for you with a new thrill and joy such as you have never dreamed of. The Lord would give you the joy: we don't have to work it up, for He imparts it. Look at the Christians whom you know—not professing Christians, nor disobedient Christians, but those who love the Lord and desire His will—then look at those who are seeking their pleasure in the world. If you are honest, you will have to admit the tremendous difference.

I am praying for you that the Lord will lead you and show you the only path of happiness. He will help you, but you must make the decision; after that the responsibility is His. If you will really turn your life over to Him, He will make you happy; but you must first yield to Him. I have written you these things simply because I love you and want to see you happy, and long to see the Lord glorified in you. May He bless you, and keep you, and use you, is my prayer for you.

We think of Hannah R. Higgens of Australia, suffering severly from a strange and baffling disease that eventually caused the loss of one leg and both arms. We received letters and cards from her, written most legibly by means of an apparatus (revealed to her by prayer) fitted to her shoulder. Friends found her not only patient in suffering but consistently praising and rejoicing in hope of the glory of God. Her joy

sunshine. Those who came to comfort her left feeling that she had cheered and comforted them. "As her tribulations abounded, so her ocnsolations did much more abound." She carried on an almost world-wide ministry of Christian cheer to missionaries, sufferers and others. Her book, "Cloud and Sunshine," closes thus — six years before her death:

> Looking back I marvel at my Heavenly Father's and the Lord Jesus' loving kindness to me during so many years of suffering and helplessness. I have been a sufferer nearly all my life, and now am over 77 years old, and unable to walk at all for over 46½ years . . . . I still lose my voice every night; it returns during the day. I call this "Thanksgiving Corner" because I do thank and praise my loving Saviour every day for helping me to bear constant pain and weariness, and with His constant help I am happy, too . . . . Although writing is more and more difficult I shall do my bit, sending out messages to fellow sufferers and other troubled ones . . . . I long for all to prove, as I do, that with our loving Saviour's help it is possible to be happy under very trying circumstances.

Lost Opportunity

It is said that an artist once asked permission to paint the portrait for a queen. The favor was granted, and the favor was great; for it would probably make his fortune. A place was fixed, and a time. On the spot, and at the moment, according to her custom, the queen appeared; but the painter was not there. Something came in his way, and he was too late. It did not suit the dignity of the sovereign to wait for him, and, therefore, she went away. When the foolish artist came, he saw his opportunity was lost, and never to be found again. Do we often lose priceless opportunities by our want of punctuality? Does not Jesus appoint with us to meet our class, our prayer meeting, our friend, and because we fail, withdraw Himself, and deny us the privilege of imprinting His blessed image on some heart? Does He not pass by for the last time, to many a one, when we might have detained Him if we had been faithful to our engagements in His service?

—Publisher Unknown

God keeps a costly school. Many of its lessons are spelled out through tears . . . . . This school of our heavenly Father will soon close for us; the term time is shortening every day. Let us not shrink from a hard lesson or wince under any rod of chastisement. The richer will be the crown, and the sweeter ill be heaven, if we endure cheerfully to the end and graduate in glory.

—Theodore L. Cuyler

D. B. C.

at Home and Abroad

Anne M. Vanderlaan ('44) plans to sail for India within the next few weeks. We quote a portion of her letter: "I am going out as an ambassador for the King of kings, under the board 'Christian Missions in Many Lands,' and I need your prayers and the prayers of the alumni that in all things my life may count for Him, and His precious name be glorified."

Gladys Ewalt ('43) who faithfully served the Lord here in the homeland and in Africa, went home to be with the Lord November 19.

(Lt. Col.) Howard J. Johnson ('46) has been separated from the service as of October 29 and has been placed on terminal leave for sixty days at Chicago, Illinois. He met Henry Jensen ('33) in San Antonio, Texas, and reports he is doing a great work among the people there who love and appreciate his service.

Maxine Gordon ('45) has recovered from an emergency operation, and is making plans to serve the Lord in Africa under the Berean African Missionary Society. Pray that her needs will be met, and that the way will soon be open for her to go to the field.

Lenore Smith, who graduated from the Institute in '45, and received her A.B. from DBC '46, is teaching at a school near Denver. She is also assisting in the Sunday School held there on Sundays. Pray for her as she has this opportunity to serve Him.

George Watmough, former student, was a visitor at the College. He spent some time traveling, giving forth the Word. He visited and assisted Mr. and Mrs. Agnes Sweet, former students, who are doing missionary work in Tontes, Saskatchewan, Canada, and reports that they are doing a fine piece of work. They have two children. He also visited with Mr. Clarence Swihart ('42) and Mrs. Swihart ('43), who were busy serving the Lord.

Mr. Dale Hall and Mrs. Hall ('36) were visitors in Denver and visited at the College. Several of the alumni and friends were entertained at the home of Mr. and Mrs. Dave Visser in their honor. They are serving the Lord in Los Angeles. They report that Mr. and Mrs. Fred Visser, former students, are very busy. He is working at "Biola" and enjoys his work very much. They have three children.

Born—

A daughter Elizabeth Fern to Mr. John B. Neal and Mrs. Neal ('42) on October 26.

A son Dorr Ronald to Mr. Bert Phelps, former student, and Mrs. Phelps on November 13.

A son Ronald Warren to Mr. Weldon Forman, student, and Mrs. Forman, on November 11.

A daughter Kathleen Mae to Mr. Clifford Morton, student, and Mrs. Morton on December 1.



Christian Adornment

W. S. Hottel

"Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering" (Col. 3:12, A.S.V.).

This Spirit-breathed exhortation applies to every child of God, and indeed, should deeply concern each one. It is the Spirit's earnest exhortation to real inner adornment, which is to manifest itself in outward actions and in words. What beautiful graces are here recommended and enjoined! What a beautiful virtue is compassion! What charming and beautifying graces are kindness, lowliness, meekness, and longsuffering! How little we seem to know of them, and yet, how much they are needed. Our zeal and energy make us too hard and resolute to be tender, loving, kind, forbearing, and considerate of others. Oh, we sometimes feel a little sympathy for others in their sorrow and distress, and for a moment, feel tender and weep over their suffering but are soon cold and inconsiderate again. We sometimes feel disposed to be kind and forbearing toward the erring and those whose manners and ways are most trying to us, but we are soon exacting, scratchy and critical again. We are too superficial; we live altogether too much in the spiritually unreal, and according to the flesh and the way of the world. Spiritual things do not impress us as they should, they do not weigh upon our conscience as they ought, neither do they grip our heart as they should.

The Lord's gentleness made Him great, His tenderness and compassion of heart produced inward agonies and hot tears. But mine!—Oh! how cold, how selfish, how formal, and how narrow! What religious dignity surrounds us, what dogmatism, what pharisaical denunciation of sin, what feelingless and tearless preaching of hell and judgment!

The love among God's people, in general, is cold. There is too much evil suspicion lurking, too much bitterness, unkindness, unsympathetic criticism, due to the spirit of self-importance, spiritual pride, vain glory and personal ambition. It is all the result of fleshliness and carnality, and due to a lack of walking in full fellowship with the Holy Spirit. The passion for souls is lost, the deep heart yearning concern for those in darkness and sin is almost wholly unknown these days. What a pity! Oh, how sad! Our heart is pained as we write, yea, we are moved within. The world is hard, sinners are grossly indifferent to

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the claims of the gospel and their own eternal welfare; thousands are dying daily without even a knowledge of the facts concerning Christ, and without ever having heard the Good News of salvation. Many of God's dear people are over-powered by the cares of lie,f due to the stress and strain of strenuous times; and who cares?

The young, the boys and girls in our homes. Sunday schools and churches, are swept off their moorings and carried away by the rushing and ever-rising tide of unbelief, materialism and worldliness. The conditions all over the land are sad, yea, appalling. Again and again, our heart is pained and deeply grieved, as, in our travels and ministry we are brought face to face with the cold facts in reference to the spiritual conditions prevailing. There are true pastors, in various churches all over the land, who are concerned about their own people and the unsaved in their community, and, who are also facing the cold facts of an awful hardness of heart and the coldness of death. But there is too little real heart concern, there are too few who really care. Oh, Lord, help me to care, yea, stir my heart to deep tenderness and move it to intense compassion! These virtues are not in me, only as Thou in Thy indwelling presence by the Holy Spirit dost work them in me!

"Stir me, oh, stir me, Lord—I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray,
Stir till the Blood-red Banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no Cross is lifted high.

"Stir me, oh, stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling **'must'** drives me to pray,
Till Thy constraining love reach to the poles,
Far north and south, in burning deep desires,
Till east and west are caught in love's great fire.

"Stir me, oh, stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind, yea, all,
Is wholly Thine to use through all the days;
Stir till I learn to pray 'exceedingly,'
Stir till I learn to wait expectantly.

"Stir me, oh, stir me, Lord, Thy heart was stirred
By love's intensest fire till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful Cross, that I might live.
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me.

"Stir me, oh, stir me, Lord, for I can see
Thy glorious Triumph Day begin to break;
The dawn already gilds the eastern sky;
Oh, Church of Christ, awake! awake!
Oh, stir us, Lord, as heralds of that Day!
For night is past—our King is on His way."

You Youth

Elmer E. Seger

DEVOTIONAL READING

1. "Follow on to know the Lord" (Hosea 6:3).



What does it mean to follow? It means yielding the decisions about the pathway to another. It means letting another set the pace. It means not taking a step unless the leader does. Have you ever played the game of "follow the leader"? If you played it right, you did every difficult or ridiculous thing the leader did, without objecting or asking the why of it. You implicitly obeyed the leader. This is what it means to follow the Lord.

Such action brings you to an intimate acquaintanceship with the Lord. Some people follow afar off, like Peter did when Christ was apprehended by the officers in the garden. They never get to know the Lord in any real or personal sense. They know the forms, but not the power, of Christianity. They know the names, but not the inward character of Christians. They know the history, but not the peace, of Jesus Christ. Let your following be *close* so that you *know* the Lord.

Then remember it is the Lord whom you follow. We get to know so much about the weaknesses, the faults, and the errors of people that it sometimes sickens us or makes us cynical. But when it is the Lord with whom we get acquainted, there comes peace, joy, power, and a contentment this world cannot understand.

2. "Walk as children of light . . . . proving what is well-pleasing unto the Lord" (Eph. 5:9, 10).

In order to walk as children of light, we must give heed to the Bible ("Thy word is a lamp unto my feet, and a light unto my path," Ps. 119:105), and to Jesus Christ ("I am the light of the world," John 8:12). We, the children of light, those who are saved by faith, are the only ones who can do this. But thereby, we prove to the world what is well-pleasing unto

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THE ASK IT BASKET

1. What is the longest name in the Bible?

Answer — Mahershalalhashbaz (Isa. 8:1). But nothing more is known about him, than that his name that Damascus and Samaria were was given by the Lord as a prophecy soon to be plundered by the King of Assyria. What's in a name? The Lord may give it as a prophecy. But if not, you may make the name mean something by the excellency of the life you live. You may not have a long name, but you can make your name live long by putting your trust in the Saviour who gives eternal life.

2. How can Jesus be God when He was born only 1947 years ago?

the Lord. So we become walking signboards, revealing the kind of product which pleases the Lord. This is a high and holy privilege.

(If these verses are a blessing to you at this moment, choose one to memorize now. Write it on a card and keep referring to it for several days. Then try another one. Your soul will be greatly enriched).

Answer—The Lord Jesus Christ is the title for the second person of the Trinity. Who is equal with God. When Genesis 1:1 says that "God created in the beginning," it includes in the word "God," God the Father, God the Son, and God the Holy Spirit. Jesus was present at creation, for Colossians 1:16 says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." John 1:1 refers to Jesus as the Word, shows Him to be God and to have been in the beginning. This Being, God, the second person of the Trinity, came down to earth to be born as a babe over 1900 years ago, but He had existed from eternity. Yes, Jesus is God and yet He was born into this world over 1900 years ago because that was the method by which He chose to enter the realm of human flesh.

Note: Send in your questions, young people, and they will be answered on this page.

PROOF

1. In the Bible there are some 300 prophecies dealing with Christ that have all come to pass just as predicted.

That is proof that the Bible is inspired.

Wouldn't you think it wonderful if I could predict accurately the weather for next Sunday? Of course, for even the weather man can't always do that. But suppose I predict the exact hour snow will start falling. Wonderful! But suppose I am able to say how much snow will fall, in just what streets it will fall, and when it will stop. You will agree that that would be amazing. But make it more astounding and suppose the prediction is for three, no, thirty years from now, on a particular Sunday, and it comes to pass. That is somewhat like the predictions about Christ. They are inexplicable except by admitting the inspiration of the Scriptures.

2. The Hittites are a people mentioned in the Bible about forty times, and considered to be quite important, yet many scholars in the 19th century doubted that such a people ever existed. Who would you choose to believe, the scholar who denied the existence of the Hittites, or the Lord who indicated they did exist? I

would make the decision to believe the Lord. But if you are hesitant, archaeology will help you decide. Hugo Winckler, a German scholar, found extensive remains of the Hittites in what is now Turkey, in 1906. Boghoz-Koi was their capital city. Many monuments left by the Hittites were found. A copy of a treaty between the Hittites and the Egyptians was found in Egypt, and a copy in the Hittite records also. This is archaeological proof which scholars now accept. It is too bad they could not accept God's Word at face value. But since they could not, it is good that God has allowed this proof to come to light so that doubters may be convinced.

GLEANINGS FROM THE KEEN TEENS

Send in your contributions and they will be printed here. They can be poems or short stories you have written, wise sayings, or clever ideas. Here are some samples of the kind of thing to send:

May my last thought at night
And my first in the morning be of
A dying Saviour's love,
A risen Saviour's power,
An ascending Saviour's grace, and
A coming Saviour's glory.
—Selected

A MISSIONARY'S EQUIPMENT

A life yielded to God and controlled by His Spirit.
A restful trust in God for the supply of all needs.
A sympathetic spirit and a willingness to take a lowly place.
Tact in dealing with men and adaptability toward circumstances.
Zeal in service and steadfastness in discouragement.
Love for communion with God and for the study of His Word.
Some experience and blessing in the Lord's work at home.
A healthy body and a vigorous mind.
—Hudson Taylor

Gift of Laughter

After a hard day's work in serious discussions, Theodore Cuyler and Charles H. Spurgeon went out into the country together for a holiday. They roamed the fields in high spirits like the boys let loose from school, chatting and laughing and free from care. Dr. Cuyler had just told a story at which Pastor Spurgeon laughed uproariously. Then suddenly he turned to Dr. Cuyler and exclaimed:

"Theodore, let's kneel down and thank God for laughter!"

And there, on the green carpet of grass, under the trees, two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter.

There is no antagonism between prayer and laughter. One is conclusive of spiritual health, the other physical health.
—S. S. World

A Christian Home

At the Chicago Y.M.C.A. I used to have to get ministers for the noon meeting, and got to know Dr. Armstrong. One day he told me of a call he had made. When he rang at the door it was opened by a little girl. He asked for her mother, and she asked, "Are you sick?" He said that he wasn't, and she asked, "Are you hurt?" Again he said no; then she asked if he knew of anyone sick or injured. When he said no, she said, "Then you can't see mama, for she prays from nine to ten o'clock." It was then twenty minutes after nine, but he sat down and waited forty minutes to see her. At ten o'clock she came in with the light of glory on her face, and he knew why that home was so bright; knew why her two sons were in the theological seminary and her girl was a missionary. All hell can't tear a boy or girl away from a mother like that.

—Billy Sunday in the North American

Little Feet Pattering After

A good story is told by Dr. Johnson of a father hearing the voice of his child behind him as he was picking his way carefully along the mountain side, "Take a safe path, papa; I'm coming after you." Ah! if older Christians, while passing along the rugged hill of life ,would only remember that young Christians and children are coming on after them, how much more circumspect would they be concerning the path taken. Would any father visit the gambling saloons, the tavern, the place of licentiousness, holding his little boy by the hand? Will Christian parents permit themselves to frequent doubtful places of any kind with the almost dead certainty that their children will follow them there? Will unconverted parents continue to press on their downward course while they hear the little feet of their darlings pattering after them? Will anyone allow himself to mislead a little child?

"What will you take?" was the question asked an observant boy at table, referring to the drink he might desire.

"I will take what father takes." The father received from the waiter a glass of intoxicating drink.

The father heard the boy's remark, set aside his glass, and called for water.

The saddest of all experiences is the consciousness that an opportunity for right doing has been lost.

SUCCESS *of the* CHRISTIAN LIFE

An Address by
DR. H. A. IRONSIDE

"Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he come, and had seen the Grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:22, 23).

I don't know how many of you have clearly in mind the background of these verses but some years had elapsed since the glorious pentecostal outpouring when the work of grace began in the city of Jerusalem. Our blessed Lord had instructed His disciples to begin there and go throughout Judea, Samaria and the uttermost parts of the earth proclaiming the wondrous story of His salvation, but somehow His disciples were very slow when it came to obeying the Word. They lingered in Jerusalem and Judea. One at last had faith enough to go to Samaria and was followed by two of the apostles, but there the work seemed to stop. They did not seem to have the spiritual energy to reach out among the Gentiles. So God shook them up! Persecution broke out, as a result of which the Christians were scattered. They went everywhere preaching the Word, but even then only preached to Jews. Finally some went as far as Antioch and launched out in a gospel campaign there. The great work of God continued. It went on for months and a great many were saved. Word of this great ministry was carried back to Jerusalem and when the brethren heard about it they said, "We had better investigate. If God is working this way among the Gentiles, we had better find out." So they sent Barnabas and when he saw for himself the evidence of the grace of God working among the Gentiles, his soul was stirred and he began to exhort and try to help those who were already saved, telling them that with purpose of heart they should cleave to the Lord.

We would not have you think conversion is actually the end of the Christian experience—it is only the beginning. When people come to Christ and put their trust in Him that is just the start in the Christian life. When people receive the Lord Jesus they are born again but are only babes in Christ and need to grow. You know what is important

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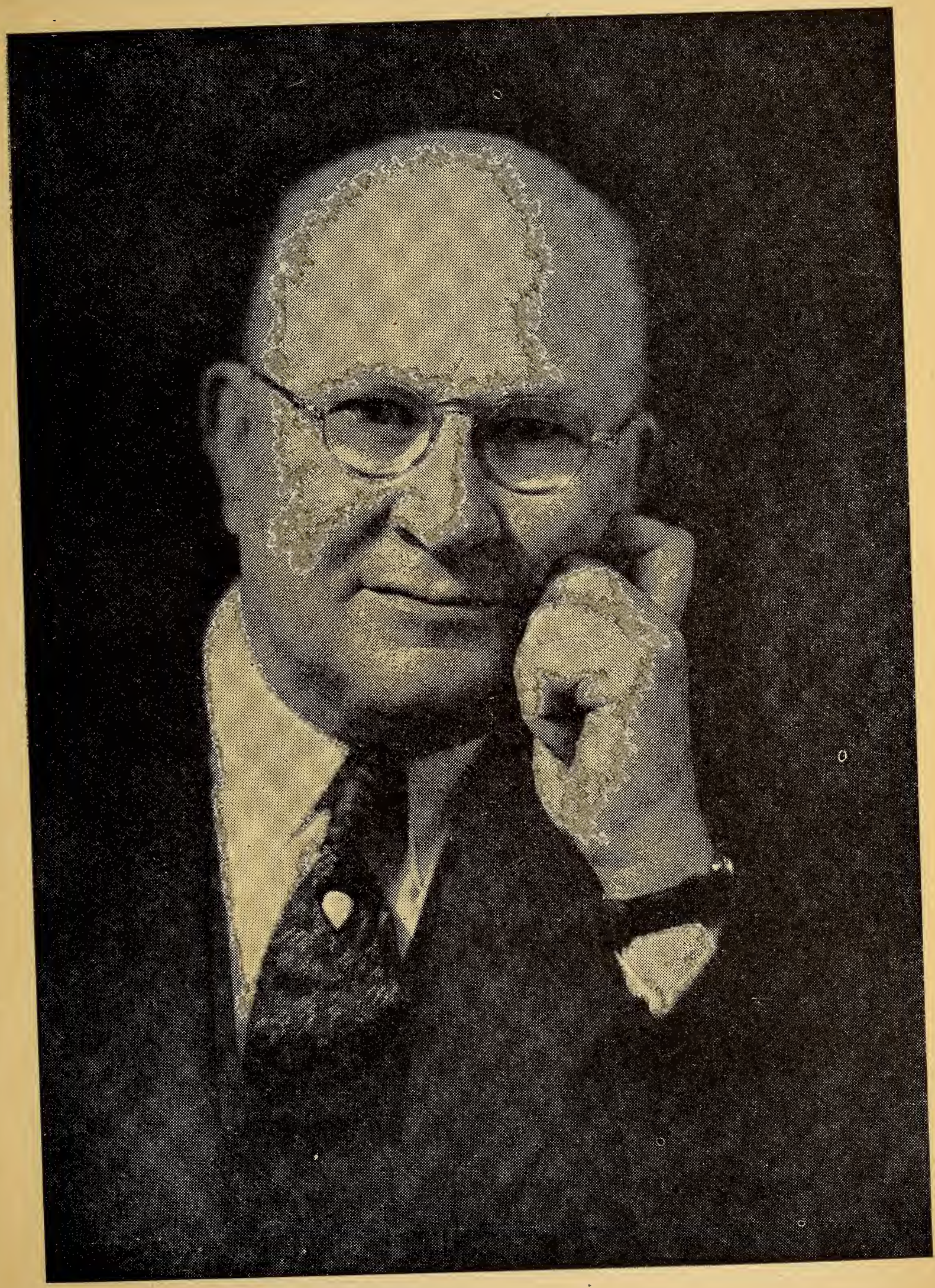
in the nurture of a babe—proper care, good food, constant cleansing and fresh air. A great many things are required that the babe, born into the family, may develop and grow in a way that will cheer the hearts of the parents, relatives and friends.

So often, people are converted in great revival meetings and years go by and they do not seem to develop as Christians should, and unthinking people turn and blame the evangelist, saying, "People get converted but do not get anywhere or amount to anything for God." That is true if the converts are not built up in Christ afterwards. Barnabas realized that and went among these young converts and exhorted them "with purpose of heart they would cleave unto the Lord."

Salvation does not depend on a happy feeling or an emotional upset or signing a card or holding up your hand or rising from your seat and going to the inquiry room. All these things are right and proper in their places but new birth depends upon having received the word of the truth of the gospel. "Of his own will begat he us with the word of truth" and that Word speaks to the conscience and the power of the Holy Ghost produces new life. If you believe the Gospel you begin as a babe in Christ. As a babe, you need food. You need with purpose of heart to acquire that food which will be for your spiritual nourishment and upbuilding. The Apostle Peter's first letter, chapter two, opening verse, reads, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."

You will never grow, you will never make progress, you will never really develop as a Christian if you neglect your Bible. With purpose of heart cleave to the Lord and let one evidence of your cleaving be that from now on you will never permit a day to go by that you do not spend some time over your Bible, and as you open it, lift your eyes to Him who wrote it (for "Holy men of God spake as they were moved by the Holy Ghost") and ask God to reveal His mind and will to you in His word, and seek grace to walk in obedience to His will. There is no other way to make a success of the Christian life.

Some of you may say, "Shall I take it as a whole or by certain sections?" I think if I were you I would begin immediately to read thoughtfully, prayerfully, through the Bible—from the first chapter in Genesis to the last chapter in Revelation. Perhaps take a chapter a day—it only takes a few minutes; and then after you read it, pray over it and look it over again and say, "What in this chapter is for me, what speaks to my own heart?" If you do not find something look to the Lord to open it up, wait on Him. Perhaps He will answer another question. Ask Him or yourself this question, "In what way is Christ presented?" Take the first chapter of Genesis. You are reading through. You ask, in what way is Christ presented. The first chapter says, "Let there be light." Jesus said, "I am the light of the world." You read God made the sun and Jesus is called the Sun of righteousness (Mal. 4:2). So wherever you go in your Bible you will always find something speaking of Him. Then look it over and say, is there anything here I should be careful to



avoid or obey or against which I am warned. Is there anything God is showing me I ought to do. So read your Bible, chapter by chapter, and you will find the more dependent you are on the Holy Spirit the more it will open up to you.

I would like to suggest this to you. Beside reading through chapter by chapter, I think it will be a wise thing for you who have only recently accepted the Lord to take a book like the Gospel of John and read a chapter of that each day because you know John's gospel was given especially to make known the deity of our Lord Jesus Christ. "These are written," John tells us, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). You will find wonderful truths which will make the things of God more and more real.

A second thing, you not only need to read your Bible in order to grow in grace and knowledge, but you need to set apart some time daily for prayer. Let me read a passage from Paul's epistle to the Philippians, chapter four, verse six, "Be careful for nothing;" (that may be translated, "Be not anxious about anything." It is natural for us to be anxious. There are so many things to worry and distract us.) "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God." And then he promises "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Now, you can be a Christian without giving yourself to a life of prayer, but you will never be a growing, healthy, useful Christian if you neglect prayer; and so I would urge upon you that with purpose of heart you cleave to the Lord in prayer—that just as you set aside a certain time every day for reading the Word, so in connection with it you take time to pray. Some of you may say, "I do not know how to pray." Perhaps you have not prayed since maybe as a child you prayed, "Now I lay me down to sleep." Perhaps you were never even taught that. May I suggest, you could not find a better model than that given by our Lord in what is commonly called the Lord's Prayer. Until you can pray at liberty yourself, until the Holy Spirit opens your heart and lips, so you can pour out your soul in intercession take those words as a guide in prayer. He said, "When ye pray, say, Our Father." It is a wonderful thing to be able to say that. You who have accepted Christ, only now do you have the right to say that. You may have used the words before but now you are entitled to pray and say, Our Father. As you think of that it would be well to say, God is my Father—and just as I go to my earthly father and tell him what is in my heart, so I can tell Him how I long to live for Him, how I want guidance and help along the way, and the supply of my temporal and spiritual needs, for He says, "Be not anxious about anything but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "Hallowed be thy name." That is, He would have you enter into a spirit of worship and adoration as you come into His presence. Pray for the extension of His work. "Thy kingdom come." Pray for temporal things. "Give us this day our daily bread." Pray for deliverance from trial and temptation. "Lead us not

into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen." And I would suggest that you accustom yourself to praying out loud, when you get alone in your room where nobody will hear but God and you. Half of the victory in your prayer life is gained when you become accustomed to hearing your own voice. Many people cannot pray in public, because they have never become accustomed to hearing their own voices. If you have liberty in praying in secret, you will soon have liberty in praying in public. Because your words seem crude and do not seem to come all at once, do not discontinue praying. Continue to cleave to the Lord and you will find He will open your lips and heart and really teach you to pray.

The last thing I want to say to you is this. The one who bore your sins is not only your Saviour but is your Lord and Master. Therefore you must recognize the fact that you are no longer your own. Before you were saved you did what you pleased and went where you liked. That should be over now. You should say, I am not my own. I belong to another. I have been bought with a price. Therefore I must be careful where I go. I must be careful in choosing my companions. I am called to serve the Lord Christ. In the twelfth chapter of the epistle to the Romans there is a very important exhortation in the first verse. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Do not be discouraged because you are not all you hope to be at the beginning. Do not be discouraged if you find old things tugging at your heart and you do not see the immediate will of God. As you become better acquainted with His Word and spend more time in prayer and walk with Him, the more clear all these things will become.

As young Christians you should also avail yourselves of the opportunity of coming together with the people of God that you may get better acquainted with His Word. He wants us to worship Him in spirit and in truth. He said, "Not forsaking the assembling of ourselves together as the manner of some is" (Heb. 10:25) but He exhorts us to come together and wait upon God together "and so much the more, as ye see the day approaching."

So I can assure you of this—if in these things you with purpose of heart cleave to the Lord, your Christian life will bring joy and satisfaction and you will be used in winning others to Christ.

Something Worth Sharing

A prominent man in the business world expressed to a friend his keen desire for something real in life.

"How about God?" asked his friend. "He is very real to some of us."

"Well," was the reply, "If He is, why don't all of you begin to make Him real to the rest of us? He can't be very real to most Christians, or they wouldn't succeed so well in keeping Him out of all their conversation."

If our religion is worth anything at all, it is worth sharing with others, and we can convince them best by living a genuinely Chrsitian life. —Sunday Companion

Holy Living

When a boy it was my privilege to become acquainted with an elderly gentleman who had all his life been interested in bees. One day we were talking about the cleanliness of this faithful little servant of man, how it carries every tiny particle of dirt from the hive, when this old experienced "bee-keeper" gave the following example. He told of finding a snake on the floor of a hive carefully sealed over with wax. The snake had crawled into the hive and was stung to death. The bees, unable to remove the victim from their carefully guarded home, sealed the intruder over with wax to prevent contamination.

If the saints were as sensitive to sinful practices and as careful to holy living, the Church would be spared a great deal of just criticism and wield a power so badly needed in this dark world. —P. H. W.

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When we see the lilies spinning in distress,
Taking thought to manufacture loveliness,
When we see the birds all building barns for store,
'Twill be time for us to worry — not before!

—Heart and Life Bulletin

LIGHT . . . *on the Lesson*

INTERNATIONAL SUNDAY SCHOOL LESSONS
Expositions by Harold A. Wilson Illustrations by Casey Smith

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JESUS, THE GIVER OF LIFE

February 2, 1947

LESSON TEXT: John 4:43-5:7; 11:1-12:1

MEMORY SELECTION: John 11: 25

Max Wertheimer once said, "every miracle of Jesus is a parable." This is true and it is the key to the study of the miracles. Our Lord not only wrought these miracles to help the suffering — He also wrought them to teach, and to emphasize spiritual truth. Every healing of the physical body pictures the healing which our Saviour is both able and willing to work for us in the spiritual realm.

Three miracles are prominent in today's text. The healing of the nobleman's son; the healing of the impotent man; and the raising of Lazarus from the dead. Let us study these miracles with the lesson topic in mind, "Jesus, the Giver of Life."

I. JESUS GIVES LIFE IN THREE ASPECTS

Jesus gives physical life. It was He who gave us being in the first place. It is He who sustains our physical life upon the earth. And as these miracles clearly show, if and when it is His will to do so, He is able to heal bodies which are sick even unto death.

Jesus will give resurrection life. He was "the first begotten from the dead." When the dead are raised it is His voice which will summon them from the grave, whether in the resurrection of believers at the rapture of the church, the resurrection of believers at the beginning of the Kingdom or the resurrection of unbelievers at the Great White Throne after the Kingdom has run its course (I Thess. 4:13-18; Ezek. 37:13-14; Rev. 20:4-5, 11-13).

And it is Jesus who gives spiritual life. He said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28; Rom. 6:23; I John 5:11-12).

I. JESUS GIVES LIFE THROUGH HIS WORD

One thing which stands out in all these miracles is that our Lord gives life through His WORD. To the nobleman He said, "Go thy way, thy son liveth," and it was so (John 4:50). To the impotent man He said, "Take up thy bed and walk," and immediately this man was made whole and did as Jesus commanded him. It in no wise detracts from this miracle to note that it involved a second miracle — the instantaneous imparting of power to walk to a man who had forgotten how to walk in thirty-eight years of impotence (John 5:8). Both miracles were wrought by the word of our Lord. And when He summoned Lazarus from the grave He stood and cried, "Lazarus, come forth!" (John 11:43).

Again when our Lord raises the dead in the resurrection it will be by the power of His word. "The hour is coming, and now is, in the which the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

So, too, our Lord imparts eternal life to dead souls by the power of His word. "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24; I Peter 1:23).

III. JESUS GIVES LIFE BECAUSE HE IS GOD

Life is an attribute of deity. It is characteristic of God. The most outstanding name of God in the Old Testament is "Jehovah." This comes from the Hebrew verb "havah" which means "to be." It names God as One who has life in Himself, self-contained, and who has power to give life to those to whom He will give it. It is the inherent meaning of this name which God expressed when He called Himself the "I AM."

Our Lord Jesus Christ revealed Himself as God by showing His power to give life. His was not an empty claim when He said, "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (the word "quickeneth" means "makes alive" John 5:21). And again, "As the Father hath life in himself; so hath he given to the Son to have life in himself' (John 5:26). When our Lord gave life to the dead, or when He gave new life to bodies in which life was at a very low ebb, He was manifesting the life which was in Himself. Only God can do this. The very fact that in His own power, Jesus did heal the sick and raise the dead clearly testifies that Jesus is God.

IV. JESUS GIVES LIFE THROUGH HIS DEATH

Two passages in the Scripture assigned for this lesson foretell the death of our Lord. First, the Priests and the Pharisees plotted His death (John 11:47-57). The High Priest, without himself realizing the depth of prophetic meaning in his words, said, "It is expedient for us, that one man should die for the people" (John 11:50). Secondly, Mary anointed the feet of Jesus with oil of spikenard, thus testifying beforehand His death, for our Lord said of her, "Against the day of my burying hath she kept this" (John 12:7).

It is highly significant that these scriptures relating to the death of Christ should be included in a lesson in which He is set forth as a giver of life. It is through His death that He gives us life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). It is because "The good shepherd giveth his life **for** the sheep" that He can give His life **to** His sheep (John 10:11; 5:21; 10:28).

"He that believeth on the Son hath everlasting life" (John 3:36). "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life" (John 3:14-15).

VI. JESUS GIVES LIFE MORE ABUNDANTLY

Finally, from our lesson scriptures we have learned that Jesus is willing and able to give life more abundant to those who will receive it. The spark of life was glowing very feebly in the child of the nobleman, but at a word from the Master that life was fanned into a blazing flame of full, vigorous health. That poor impotent man was barely existing when our Lord met him and at His Word made his poor, shrunken body to glow with robust strength (John 4:47-54; 5:5-9).

So, our Lord Jesus Christ wants to give life more abundantly to all His children. "I am come," says He, "that they might have life and that they might have it more abundantly" (John 10:10). Thank God we are saved through simply trusting Him as our Saviour. But why should Christians ever live poor, feeble, impotent, fruitless lives, when our Lord is both willing and able to make us strong, vigorous and fruitful in His service (Phil. 4:13; John 15:16)?

LESSON ILLUSTRATED

Jesus the life giver — Jesus Christ does not want to be our helper; He wants to be our life. He does not want us to work for Him; He wants us to let Him do His work through us, using us as we use a pencil to write with — better still, using us as one of the fingers of His hand.

—Sunday School Times

There is a Love that longs, with deep affection,
To gather all the sin-sick sons of men
Beneath its wings of shelter and protection
And give thme health again.

It is the love of Jesus, sweet with longing
His full salvation to the world to give,
Crying to all the dead, earth's highways thronging,
"Come unto Me, come unto Me, and live."

Jesus gave His life **for** the sheep—Redemption (John 3:16).

Jesus gave His life **to** the sheep—Regeneration (John 10:28).

FEEDING THE FIVE THOUSAND

February 9, 1947

LESSON TEXT: John 6

MEMORY SELECTION: John 6:9

To believe in the literal character of the miracles one needs only to believe in the personality and power of God. And to believe that Christ wrought the miracles recorded in the New Testament one need only to believe that He is God.

But to learn the lessons which He wants us to learn from these miracles it is necessary to study them carefully and prayerfully in the light of clearly defined principles of Bible study such as the editor of "Grace and Truth" has recently been outlining in his series. Let us thus examine closely the feeding of the five thousand.

I. THE FEEDING OF THE FIVE THOUSAND—AN EXPRESSION OF COMPASSION

In the similar miracle of the feeding of the four thousand the Lord testified that He was moved with compassion. He said, "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat" (Mark 8:2). We may safely assume that the same motive underlay His feeding of the five thousand. Indeed, this is indicated in the account of this miracle in Mark 6:34-44. Here, immediately before the feeding of the five thousand, we read, "Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd."

In all generations God has manifested His compassion on a needy race. He "giveth food to all flesh" (Ps. 136:25). "But," we hear some object, "there are hungry people in the world. Why does God not feed them?" In answer we may say that apart from withholding food because of sin, God has always provided sufficient for all men upon the face of the earth. Whenever any go hungry it is because of sin. Their own sin may have made it necessary for God to withhold food, or the sin of others may have withheld food from them. War, greed, mal-distribution of supplies, mismanagement of the land, all contribute their part to human hunger. But let us not blame God for the calamaties which our own sins have brought upon us. Our God is a God of compassion. It is not His will that any should go hungry (Compare Rev. 7:16-17).

II. THE FEEDING OF THE FIVE THOUSAND A TEST OF CONFIDENCE

We marvel often at the slowness of the disciples to really trust their Lord.

Jesus tested Philip's confidence in Himself when He asked, "Whence shell we buy bread that these may eat." What an opportunity Philip had! How he would have glorified the Lord had he responded, "Lord, it is beyond me, but I know that thou art willing and able to meet every need." Instead Philip returned an unbelieving answer, showing that he was occupied with material things instead of with his Lord (John 6:5-7).

Andrew, too, failed to measure up. He, too, was occupied with the meagerness of material resources and forgot all about the infinite bounty, power, and grace of his Lord (John 6:8-9).

Seemingly, the only one of that group who really trusted the Lord Jesus was the little lad who willingly offered his lunch for the Lord to use. And that surely was a small store of food, only five loaves and two fishes—hardly a lunch for a hungry boy!

Let us learn a lesson from all this. Let us never fail to trust our Lord no matter how immense the need may seem to be—no matter how impossible it seems for our resources to stretch to meet that need—no matter how impossible it seems for us to do what needs to be done—let us always glorify our Lord by simply, utterly trusting Him. For He is worthy to be trusted (Prov. 3:5-6; Matt. 6: 31-33; Phil. 4:19).

III. THE FEEDING OF THE FIVE THOUSAND AN EXAMPLE OF SERVICE

In the feeding of the five thousand we have a wonderful example of the service which God wants us to perform. Someone has called attention to the fact that our Lord uses men to accomplish is purposes and makes them co-workers together with Himself. He does what we cannot do, but what we can do He lets us do. The disciples could never have multiplied the loaves and the fishes—this our Lord did. But they could cause the

people to sit down. They could distribute the food to them. And they could gather the fragments which remained. This our Lord asked them to do and they did it (John 6:10-13).

As the disciples did that day, let us wholeheartedly yield ourselves to our Lord to let Him use us. It is true, even as He did with His disciples saying, "Give ye them to eat," so, He calls upon us to perform impossible tasks. But He, Himself, does the part which is impossible for us and leaves for us only what we can do. Remember, though, He depends on us for what we can do! Let us not fail Him. Remember—we are workers together with Him (Rom. 12:1-2; Rom. 6:13; II Cor. 5:19-6:1).

IV. THE FEEDING OF THE FIVE THOUSAND A DISCLOSURE OF DEITY

Throughout the Gospel of John the deity of our Lord Jesus Christ is always to the forefront. This is the principal message of the book (John 20:31).

His deity is clearly manifested in the power which He here exhibits over the element. It is difficult if not impossible for unbelieving scientists to believe that this miracle could actually occur. They argue that such a miracle would be a violation of the law of physics known as "the indestructibility of matter." Such men try to explain away the miracle on purely materialistic grounds. But they forget that Jesus Christ is God, and they are ignorant (many times we fear it is willful ignorance) of the fact that in the beginning our Lord called matter into being out of nothing: "Things which are seen are not made of things which do appear" (Heb. 11:3). If our Lord could create the fish to swim in the sea, and He did; and if He could cause the barley to grow and bring forth seed fitted to be made into loaves, and this He did; is it a thing incredible that He should take the physical substance of five loaves and two small fish and multiply that substance until it could feed five thousand and more? To be sure, only God could do such a thing, but let us never forget, JESUS IS GOD!

V. THE FEEDING OF THE FIVE THOUSAND A SYMBOLIZING OF REDEMPTION

This miracle had highly symbolic meaning. Consider the symbols. In God's Word fish are a symbol of men (Matt. 4:19; Heb. 1:14). The fish thus speak to us of the humanity of Christ. Bread, on the other hand, according to our Saviour's own interpretation of this miracle, symbolizes our Lord's heavenly origin (John 6:50-51, 58). Together the bread and the fish teach us of the provision which God in His love has made for the souls of men is the One who is both man and God, our Lord Jesus Christ.

Consider also the numbers. In God's Word, the number five is the number of grace. Two is the number of redemption. It is no accident that the Holy Spirit records the number of the loaves and of the fishes, for in this miracle our Lord Jesus was teaching us God's grace in the redemption which He was to accomplish for all mankind, through which He was to become truly food for the souls of men. "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6:53-54).

The number twelve is the number of God manifest in human affairs. After such a miracle, in which God had so signally and so graciously manifested Himself in the affairs of men, it was surely appropriate that twelve baskets full should be gathered. Not only does this emphasize the literal character of the miracle, but it also furnishes a clue to the deeper meaning of that miracle.

VI. THE FEEDING OF THE FIVE THOUSAND A CHALLENGE TO FAITH

Commenting upon this miracle and giving its interpretation, our Lord challenged the faith of men and voiced a wonderful promise to those who would believe. Since God could and did feed five thousand with five loaves and two small fishes, can we not trust Him for the salvation of our souls? We ought to do this. As we do, we then become the recipient of our Saviour's wonderful promise of salvation, which can never be lost. "Him that cometh unto me, I will in no wise cast out" (John 6:37). Read the whole of this wonderful promise and let it challenge you to deeper faith in our blessed Lord and Saviour Jesus Christ (John 6:37-40).

LESSON ILLUSTRATED

"Verily, verily, I say unto you, Moses gave you not that bread from heaven (in the sense of the true bread that is really worth while); but My Father giveth you the true bread from heaven. For the Bread of God is He which cometh down from heaven, and giveth life unto the world." Jesus came down from heaven. The manna sustained Israel for forty years in the wilderness. Jesus is the Bread that sustains for time and eternity. Consider the manna, how beautiful it was, like the falling snow; and that speaks of Jesus, the Holy One, the pure One, the unblemished One, in whom was neither sin nor flaw of any kind. That manna fell upon the dew, which is a type of the Spirit of God, speaking of the day when God is going to pour out His Spirit upon Israel. He says, "I will be as the dew unto Israel." That is, the Spirit of God coming down in refreshing power upon them. The manna fell upon the dew and Jesus came in the power of the Holy Spirit. He was born of the Holy Spirit, of a virgin mother. His life was lived in the power of the Spirit, and when at last He died, it was by the Eternal Spirit He offered Himself without spot to God. And then—oh, notice this—the manna came not upon the high mountains where the people had to climb up to get it, nor did it fall into some deep ravine where they had to go down hundreds of feet to find it, but it fell upon the ground all around them and covered the plain about the encampment of Israel. When an Israelite stepped out of his tent-door in the morning, he either had to trample upon the manna or stoop down and gather it as God's good gift!

It illustrates the place that Jesus has taken in lowly grace. Have you trodden ruthlessly upon His love? Or have you received Him into your heart in faith as your personal Saviour? Rise and feed on Him, the Bread of God which came down from heaven. Which are you doing today? —Addresses on the Gospel of John

JESUS AT THE FEAST OF TABERNACLES

February 16, 1947

LESSON TEXT: John 7-9

MEMORY SELECTION: John 8:12

Today's lesson might better be entitled "Jesus the Light of the World." This is the central thought which runs throughout the three chapters chosen for the lesson text, and which binds them together into one harmonious whole. Let us take this therefore as our theme.

I. THE DARKNESS OF UNBELIEF

Darkness is the absence of light. The moment light appears darkness vanishes. This is the truth which is paramount in chapter seven. Our Lord meets unbelief on every hand.

The hearts of our Lord's own brethren were darkened by unbelief. "Neither did His brethren believe in him" (John 7:5). Dean Alford points out that the reference here is to those who were Jesus' brethren according to the flesh, the natural children of Joseph and Mary. He points out that the twelve disciples are excluded by the very contrast between their words of unbelief which we have quoted above and the disciples' striking testimony of faith, recorded in John 6:69, "We believe and are sure thou art the Christ the Son of the living God."

A great majority of the people were blinded by unbelief. Throughout chapter seven and a large part of chapter eight our Lord is speaking with a mixed multitude. Some of them believe in Him but most of them do not believe. Merely to read these two chapters is to see again and again how the unbelief of the multitude clashed with the teaching of the Saviour. When believers among the throng voiced their faith, immediately they became the butt of ridicule on the part of the unbelieving multitude. Truly, "He came unto his own, and his own received him not," and again it is written, "The light shineth in darkness; and the darkness comprehended it not" (John 1:5, 11).

It is the devil's work to darken the hearts of men. Of unbelievers it is written, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world has blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4: 3-4).

But how utterly unnecessary it is for men to continue in the darkness of unbelief. In this very chapter our Lord voices a glorious promise, "If any man will to do his will he shall know of the doctrine, whether it be of God or whether I speak of myself" (John 7:17).

II. JESUS THE LIGHT OF THE WORLD

Twice in these scriptures the Lord Jesus Christ said, "I am the light of the world." In John 8:12 He said, "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life." Again in John 9:5 He said, "As long as I am in the world, I am the light of the world."

It was our Lord who summoned light out of darkness when fitting the earth to be man's habitation. Read the story in Genesis 1:3. "And God said, let there be light, and there was light."

Our Lord Jesus Christ is the only source of light. This is true in the physical as well as in the spiritual realm. It was He who called the sun into being (Gen. 1:14; John 1:3). And it is from the sun, directly or indi-

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rectly, that all earthly lights derive their brilliance. So, too, Jesus Christ is the only source of spiritual light. It is because He is the center of the Word of God that it is written, "The entrance of thy word giveth light" (Ps. 119:130). Of the new Jerusalem we read "The Lamb is the light thereof" (Rev. 21:23). So, God's word tells us "that was the true light that lighteth every man that cometh into the world" (John 1:9).

III. TWO SOULS WHOM JESUS ENLIGHTENED

In these chapters the story is told of two darkened hearts into which Jesus shed radiant light. How refreshing to read of their experience in contrast to the unbelief of the multitude. These two souls shine as candles in the night of darkness in the hearts about them.

The woman taken in adultery was enlightened by our Lord. With what consummate wisdom He rebuked the hypocrisy of those who accused her, and how effectually He silenced their accusations. Then, as this poor sinful woman voiced her newly awakened faith in her use of the word "Lord," our Saviour instantly responded to that faith with the words, "neither do I condemn thee, go and sin no more" (John 8:11; compare I Cor. 12:3). Into that heart that day Jesus shed the light of the knowledge that salvation is by grace (Eph. 2:8-9; Titus 3:5; II Tim. 1:9).

The man born blind was enlightened by our Lord in like manner. To him Christ gave the light of physical sight. To him also, He gave "the light of the knowledge of the glory of God in the face of Jesus Christ." The simple faith of this man was in sharp and striking contrast to the unbelief of those bigoted, self-righteous, and self-sufficient Pharisees who questioned him concerning his faith and his experience. He is an example of the truth "He that is spiritual judgeth (discerneth) all things, yet he, himself, is judged (discerned) of no man" (I Cor. 2:15).

IV. THE BELIEVER THE LIGHT OF THE WORLD

Our Lord calls believers into a holy fellowship with Himself when He says on another occasion "Ye are the light of the world" (Matt. 5:14). mer assertions, "I am the light of This in no wise contradicts His for- the world." Rather it points out the means by which He has chosen to shed His light abroad in the world.

Our Lord kindles the light in the believer. In II Cor. 4:6 we read, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is in His light, therefore, that we see light.

God uses believers to bring light to others through their testimony to the truths of His Word. It is as we are "holding forth the Word of Life" that we "shine as lights in the world." What a privilege is ours to be instruments in God's hand to bring the light of life to souls who sit in darkness and in the shadow of death! Surely we should give whole-hearted and eager response to our Lord's appeal, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16; Phil. 2:15).

JESUS, THE GOOD SHEPHERD

February 23, 1947

LESSON TEXT: John 10

MEMORY SELECTION: John 10:11

God's Word sets forth the shepherding work of our Lord Jesus Christ in three aspects, each of which is closely related to one of the cardinal facts of the gospel. Christ died, Christ arose, Christ comes again (cf. I Cor. 15). As the Good Shepherd, Christ gives His life for the sheep (John 10:11). As the Great Shepherd, He arises from the dead to perfect His work in the sheep (Heb. 13:20). And as the Chief Shepherd, He comes again to reward His under-shepherds (I Pet. 5:4). This is an illustration of the three-fold principle of Bible study in which great truths of scripture are set forth in three tenses, **past**—His death for us; **present**—His resurrection ministry in us; **future**—His coming to reward His servants.

In today's lesson we turn our attention particularly to the fact that Christ is the Good Shepherd. Before we consider our lesson text let us remind our readers that the Shepherd Psalm, the Twenty-third Psalm, deals also with this same ministry of our Lord.

I. THE GOOD SHEPHERD CALLS HIS OWN SHEEP BY NAME

There is a precious suggestion of fellowship in the words "He calleth his own sheep by name" (John 10: 3).

There is recognition here. The Good Shepherd knows His own sheep so well that He can call each one by name. Remember in our Saviour's story of the rich man and Lazarus—the beggar is named, while the rich man must go nameless (Luke 16:19-20). Why is this? Because the beggar was one of the Lord's sheep, while the rich man was not. "He calleth his own sheep by name" (II Tim. 2:19).

But there is more than recognition here — there is fellowship. To call his own sheep by name, the shepherd must become well acquainted with them. In this country of gigantic flocks, we have no shepherds; we have only sheep-herders. But in Bible lands the shepherd took the same loving, personal interest in each of his sheep that a father takes in his children. Living with them, day by day, he cultivated the acquaintance of each individual sheep until each and every one became a pet, dear to the heart of the shepherd, and loving the shepherd. "I know my sheep and am known of mine" (John 10:14). Such is the fellowship suggested in our Lord's words, "He calleth his own sheep by name." Such is the fellowship which God wants with each of His children (I John 1:3; II Cor. 6:14-18).

II. THE GOOD SHEPHERD GOES BEFORE HIS SHEEP

In the words, "When he putteth forth his own sheep he goeth before them," we have a blessed promise of guidance (John 10:4-5). How different is the practice of the oriental shepherd from that of the sheep-herder of this country. Here the sheep-herders drive the sheep. In the feeding grounds they follow the sheep, letting them graze as they will, occasionally rounding up the strays. But when they wish to move the sheep, they go behind the flock, and with much shouting, waving of garments, and many threatening gestures, they try to make the sheep go where they want them to go. Not so with the Good Shepherd. He has

on the love and confidence of His eep. They will follow where He ads. When He wants them to move e calls them and then goes before, nfident that His sheep will follow. nus He is the first to encounter any nger, and the sheep will never be ked to go where the Shepherd has t first been before them. What essed fellowship is this with our onderful Lord! What sure guid-ce is this for us (Ps. 25:9; Prov. 3: 6)!

I. THE GOOD SHEPHERD IS THE DOOR OF THE SHEEP

In the words, "I am the door of e sheep," our Lord suggests the ac-ss which He gives His sheep into e Father's presence and fellow-ip (John 10:7-9). Some tell us that iental sheep-folds have no door, t that when the shepherd puts his eep in the fold at night, he lies wn in the doorway so that any emy approaching the sheep must oss over his body before that en-ny can get at the sheep. Thus they terpret this scripture as referring **protection.** Perhaps this is true. ut in the light of our Lord's dis-ssion, the primary thought seems be access for the sheep into the ather's presence and fellowship. See erse 9. "By me if any man enter in, e shall be saved and shall go in and t and find pasture" (John 10:9). his is the truth stated in Eph. 2:18. Through him we both have access one Spirit unto the Father." That ord "access" in the Greek means, terally, "leading unto." It is not as ough God threw open the door nd said, "You may come in if you desire." But rather when God ens the door, He goes out the door nd takes the believer by the hand nd draws him in. It is an active arning in the Father's heart for llowship with His own. And re-ember the cost! Our Lord Jesus rist shed His own life blood to en that door for us (Heb. 10:19-20). the light of this fact how eagerly we should avail ourselves of the privilege which is ours of coming boldly into the very presence of our Lord to fellowship with Him (Heb. 4:16).

IV. THE GOOD SHEPHERD GIVES HIS LIFE FOR THE SHEEP

In the words, "The Good Shepherd giveth his life for the sheep," we come to the very heart of our Lord's shepherding work, His gracious work of redemption (John 10:11). In all the other things which today's lesson brings before us we see wonderful blessings provided for us. But none of these blessings could be ours apart from the grace of our Lord Jesus Christ in giving Himself to die for us. What marvelous love He has for us, and how wonderfully He has manifested that love. How can men spurn the salvation which He so freely offers, but which He purchased for us at such fearful cost to Himself? How can men despise the agonies of our Lord Jesus Christ and turn away from Him? Truly the blessed Son of God loved us and gave Himself for us. "Hereby perceive we the love of God because he laid down his life for us" (I John 3: 16). "Christ also hath loved us and hath given himself for us an offering and a sacrifice to God" (Eph. 5:2).

V. THE GOOD SHEPHERD CALLS HIS SHEEP

"My sheep hear my voice, and I know them and they follow me." Here is the Shepherd's call to His sheep. A traveler in the Holy Land was much impressed by a scene at a common watering place. He saw there many shepherds and many flocks of sheep, intermingled with one another. He asked a man standing by, "How in the world will the shepherds be able to separate their sheep from those of other shepherds?" "Watch and see," answered the man. In a few moments when the

sheep had done drinking, one shepherd started away, calling his sheep to follow. Here and there throughout the mass of sheep one and another responded and followed until, after counting to be sure they were all there, he was able to lead his flock away. This scene was repeated over and over while the traveler watched in amazement. Then turning to the man standing by, he said, "Do the sheep always follow their own shepherd and no other?" To this the response was given, "They always follow their own shepherd and no other unless they are sick. Only a sick sheep will fail to respond to his shepherd's voice, or follow a stranger." "My sheep hear my voice and I know them and they follow me" (Rom. 12:1-2; Matt. 4:19).

VI. THE GOOD SHEPHERD GIVES LIFE TO HIS SHEEP

One of the most precious promises of this whole chapter is found in the words, "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). Here we have the security of the believer. Our salvation does not depend on our holding on to Christ, but His holding on to us. And the blessed truth of this verse is emphasized in the words which follow: "My Father which giveth them me is greater than all and no man is able to pluck them out of my Father's hand" (John 10: 29). Rejoice then, O sheep of His flock! By the grace of the Good Shepherd, you have eternal life. You shall never perish. None shall ever pluck you from His hand (Rom. 8: 38-39; John 5:24; John 6:37-40).

LESSON ILLUSTRATED

Sheep are exposed to many dangers. David tells us that when he was a shepherd, a lion and a bear came and each stole a lamb from his flock, and he went out and slew them and saved his lambs. This is just what Jesus, the Good Shepherd, does for His sheep. He protects them from all their enemies and from every danger.

I have read of a Christian mother who lived in the city of New York in very humble circumstances. She had only one child, a little boy about seven years old, whom she had taught to know and love the Saviour.

One day when this good mother was going quietly on with her work at home, she was startled by a loud knock at the door. On opening the door she received this startling message: "Hurry away to the police station. Your little boy has been run over." She was terribly frightened, and hastened as fast as she could to the station house. On arriving there she found her little boy surrounded by strangers. The doctor had been sent for, but had not arrived. She was told that the wheels of a large carriage had gone over his foot; but upon examining it carefully she could find no real injury about the foot.

"Why, Willie darling, how is it possible for the wheel of a carriage to have gone over your foot and not have crushed it?" The child looked tenderly into his mother's face and said: "Mama dear, I guess God must have put it in a hollow place."

This shows what faith that little boy had in the protection which Jesus, the Good Shepherd, has promised to exercise over His sheep. He always has a "hollow place" in which to put them when danger is near.

—More Illustrations and Quotable Poems

Ways of Praying

1. The Formal Way—When prayer is a mere form of words; or when it is simply due to the force of a habit which has lost its real motive.

2. The Hurried Way—Hastening through it as a disagreeable and irksome duty—a duty indeed but not a delight, and to be dismissed as quickly as may be.

3. The Selfish Way—When the real motive is to consume the coveted blessing upon our selfish advantage or pleasure.

4. The Impulsive Way—Praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. The Faithless Way—With no real dependence upon the promises of God, or confident expectation of receiving what we ask for.

6. The Thoughtful Way—Seeking to meditate upon God, and intelligently understand both the nature of prayer and the good we seek.

7. The Earnest Way—With the attention of the mind and the desire of the heart absorbed in asking, with determination to persevere.

8. The Trustful Way—Coming in the spirit of a child; first believing that God's promises justify prayer, and then that we are coming to a Father, both able and willing.

9. The Consistent Way—That is, living as we pray, and so walking with God as to be in the way of blessing and by fellowship with God inviting it.

10. The Spiritual Way—So cultivating acquaintance with the Holy Spirit that He can and does breathe in us first the desires we breathe out in prayer.

Is it not easy to see why we so often fail, and how we may succeed?

Someone has well said that prayer is getting in sympathetic touch with God.

"Lord, teach us to pray as John taught his disciples to pray."

—Golden Grain

The Overlapping Principle

By THE EDITOR

The Overlapping Principle is easily observed in the Scriptures, as it occurs with great frequence. It has been called "The Law of Recurrence" by some students. In the writing of the Scripture the Holy Spirit frequently repeats what He is saying, for the sake of emphasis. The existence and activity of this principle is easily detected by the reader of the Bible, as it is one of the simplest principles to detect. Its value is inestimable, as it is quite necessary to the right understanding of God's Word.

DEFINITION OF THE OVERLAPPING PRINCIPLE

The Overlapping Principle is that principle of Divine revelation under which God repeats what He is saying, for the purpose of emphasis.

There are four kinds of repetition: Simple, Enlarged, Summarizational and Explanatory.

Simple Repition is exactly what the term implies — for the sake of emphasis, a word, phrase, or an entire section is repeated. When God employs this method He is saying, "Here is a fact, or a truth of such importance that I call it to your prayerful attention. Meditate upon it! Observe it closely! Ponder it deeply! Get its message!"

Under Enlarged Repetition the actual word for word repetition disappears and certain incidents or details are added. New details are given. Here, the Overlapping and Progressive Revelation Principles work hand in hand.

Summarizational Repeition brings Israel's history down to an inspired syllabus, and the great doctrnies are reduced to one sweeping statement. Here, the Overlapping Principle works hand in hand with the Law of Full Mention.

THE SCRIPTURE PROOF

The Overlapping Principle means that the Holy Spirit frequently repeats — speaking through the mouth of two or three witnesses for "in the mouth of two or three witnesses shall every word be established" (Matt. 18:16). When God gave revelation to Pharaoh in a dream concerning the years of plenty and famine, it was stated by Joseph that the dream was **doubled** unto Pharaoh **twice** because it was established by God (Gen. 41: 32). Here it is plainly declared that God's method of revoking Scripture truth is to **double** it. When **it is doubled,** that is the proof that it is established.

This secret of divine wisdom and revelation is also spoken of in the book of Job: "That He would show thee the secrets of wisdom, that they are **double** to that which is" (Job 11:6). We are led to believe that the Overlapping Principle is one of the secrets of divine wisdom. We believe that it furnishes a key to the right understanding of God's Word. The Psalmist, in demonstration of this principle, said: "God hath spoken once, twice have I heard this; that power belongeth unto God" (Ps. 62: 11).

THE SCRIPTURE DEMONSTRATION

A. T. Pierson calls attention to the marked recurrence of like language,

saying: "Certain prominent words, phrases, sentences, meant to be emphatic, recur conspicuously, never without a purpose." This method of revelation may be called divine underscoring. As an illustration—while you are waiting in a room in a friend's house you pick up a book and as you turn its pages you notice that it is marked by underscorings. You know that when certain lines are underscored they are important. Your eyes follow them as you turn from page to page. You cannot miss them. The Bible is such a book. It is full of divine underscorings.

One of the most familiar examples of **Simple Repetition** is the Saviour's use of the word "verily." This word is repeated in order to point out things of utmost importance. It is used in such apssages as John 5:24-25; 6:26, 32, 47, 53 and 8:34.

These Simple Repetitions are to be noticed in the book of Isaiah. They appear at intervals throughout the entire book and are a literary evidence that one author wrote the book in its entirety. Notice these emphatic repetitions in Isaiah 8:9; 18:2, 7; 21:11; 24:16, 19; 28:10, 13; 40:1; 52:11; 57:14 and 62:10.

Sometimes particular truths are of such a character that it is difficult for the natural man to receive. The mind of man has been rebellious against the Bible's teaching concerning eternal punishment. Knowing this, our Lord shows the tremendous importance of this solemn truth by giving forth a threefold utterance in one passage. Three identical statements are found in Mark 9:44-48. They are:

vs. 44—"Where their worm dieth not and the fire is not quenched."

vs. 46—"Where their worm dieth not and the fire is not quenched."

vs. 48—"Where their worm dieth not and the fire is not quenched."

These three statements are a convincing demonstration of the Overlapping Principle. The truth concerning hell is unmistakable—hell is a place where their worm dieth not and the fire is not quenched.

There came times in the history of Israel when their rebelliousness drew forth from God an utterance of judgment. In the days of the Kings, God gave his judgment message through Isaiah:

> "And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.
>
> "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed" (Isa. 6:9-10).

This message of judgment was repeated when it began to be evident that Israel was repecting our Lord's earthly ministry (Matt. 13:14-15). When Israel's rejection was final, and the crucifixion was at hand it was again repeated (John 12:39-40). It was again repeated when Israel had rejected the apostle's testimony (Acts 28:25-27).

The phrases of divine inspiration are oft repeated, and remind us of the importance and the divineness of the message. Such phrases as "The Lord spake unto me," "The word of the Lord came unto me," and "Thus saith the Lord," occur hundreds of times in the Scriptures. These underscorings are meant to impress upon us that God spake all these words.

Where **Enlarged Repetition** occurs, some event, or climax, or outstanding truth is chosen as a focal point. The reader is led to this goal, then taken back and again led up to the same goal. This is done as often as the Holy Spirit requires. With each retracing of the ground covered the Spirit of God supplies new and illuminating details. An example of this is found

in the opening chapters of Scripture. In the first chapter of Genesis the account of creation is briefly given. The same story is told in chapter two with a number of details added. It is a clear demonstration of the Overlapping Principle. Many would have been saved from doubt and perplexity had they had a knowledge of this principle.

Another example of this principle is found in the accounts of the wilderness journey of Israel. Scattered accounts in Exodus, Leviticus and Numbers relate the events of the wilderness. In these accounts Israel is brought to the border of the promised land. In the book of Deuteronomy the Holy Spirit takes us over the same ground, giving new light, new details and additional facts.

The days of the Kings find their events recorded in First and Second Kings; then come the books of Chronicles, where fresh details are added — finally, the books of the prophets cover the same period, and relate additional facts.

As we enter the New Testament we are greeted by four separate and distinct accounts of the life and ministry of Christ. These accounts give a fourfold portrait of the Son of God. Matthew sets Him forth as the King; Mark pictures Him as the Servant; Luke sets Him forth as the Son of Man; while John relates the same story setting Him forth as God. Each gospel has details that particularly belong to it.

The Enlarged Repetition phase of the Overlapping Principle is illustrated in the seals, trumpets and vials of the book of Revelation. The seal-judgments are repeated in the trumpet-judgments, and again in the pouring out of the vials of wrath. New and harrowing details are added each time. These judgments are all believed to be the same, as the seventh one in each group ends in the second coming of Christ.

Summarizational Repetition is where the truth is boiled down into the smallest compass. Under this phase of the Overlapping Principle vast sections of history are condensed into a small space. Likewise, the great outstanding truths of doctrine are summarized in one clear, pertinent declaration.

In the 78th Psalm the Spirit of God relates the history of the plagues of Egypt in a few striking sentences. Those days of the judgments of God in the land of Egypt are clearly summarized in a small space.

The book of Acts records several examples of Summarizational Repetition. A notable instance is that of Acts 7:2-53, which relates the history of the chosen people from the call of Abraham through the times of the prophets. Another instance occurs in Acts 13:17-22. In this brief space Paul graphically covers nearly six hundred years of Israel's history.

In the realm of doctrine, Summarizational Repetition results in great declaration of truth. Fragments of truth that may be scattered from Genesis to Revelation, are gathered into one sweeping statement. Much space is given to the great truth of divine sacrifice and substitution. This truth is presented in the Old Testament in every bleeding sacrifice. The four gospels relate the story of Christ's laying down His life for us. When we turn to the Acts and the epistles we are constantly reminded of that great central fact. This great doctrine is condensed into one sweeping, comprehensive statement in II Cor. 5:21:

> "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

It is a blessed summarization. It is plain and unmistakable.

Explanatory Repetition is the final phase of the Overlapping Principle. Under this phase of the principle the

Holy Spirit quotes a portion of Scripture giving the explanation with the quotation. The Holy Spirit's original statement is given along with the added blessing of the Holy Spirit's exposition of His own words. Thus, the Bible becomes its own commentary.

In the 16th Psalm David foresees the resurrection of Christ, although the words seem to apply to himself. The last few verses read thus:

> "I have set the Lord always before me: because He is at my right hand, I shall not be moved.
> "Therefore my heart is glad, and my glory rejoiceth: my flesh shall rest in hope.
> "For Thou will not leave my soul in hell; neither will Thou suffer Thine Holy One to see corruption" (Ps. 16:7-10).

In Acts 2:25-31 we are shown that David's words go beyond reference to himself. The first words tell us that "David speaketh concerning Him." The Holy Spirit proceeds to quote the passage in the 16th Psalm with exactness. To this is added the explanation. We quote:

> "Men and brethern, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
> "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on His throne;
> "He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh see corruption" (Acts 2:29-31).

This is one of many examples of explanatory repetition. It demonstrates that the Bible explains itself. The Bible is its own best commentary. We should be thankful that God's Word is self-interpreting.

M. Dwight Jackson . .

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Security to be Sought through World Government

"Do I fear the tyranny of a world government? Of course I do. But I fear still more the coming of another war of wars. Any government is certain to be evil to some extent. But a world government is preferable to the far greater evil of wars, particularly with their intensified destructiveness. If a world government is not established by agreement, I believe it will come in another way and in a much more dangerous form. For war or wars will end in one power's being supreme and dominating the rest of the world by its overwhelming military strength."

—Prof. Albert Einstein in "The Atlantic Monthly"

Ruination of American Womanhood

Mothers, wives and daughters in the patronage of the old saloons, which the wets promised, would never return, have brought our womanhood to a very low standard. Where women have lost their honor and self-respect there is no nation that can rise above the level to which they have fallen. What will the next generations be with mothers who have surrendered to the liquor powers! Since the repeal of the Eighteenth Amendment the daughters of Eve have taken a plunge downward toward the saloons that is both shocking and disgusting to those concerned for the future of our nation. The only thing for the American people to do now is to rise up in their righteous might and smite this deadly cobra of legalized liquor a death blow.

—Unknown

Offerings in the "School for Crime"

In a survey of 115 moving pictures the following was noted:

"87½ per cent showed smoking
66 per cent showed drinking
49 per cent showed vicious bedroom scenes
57 per cent showed murder by homicide
43 per cent showed drunkenness.

"There were
74 deaths by violence
59 assaults
54 murders
36 hold-ups
21 kidnapings—

a total of 406 crimes in 115 pictures. In another survey of 500 pictures, eighty-two per cent dealt in subjects of crime, sex, and illicit love."

The tuition charge for children is usually ten or fifteen cents for each picture attended.

—"Christian Cynosure"

600 Thousand Female Alcoholics

Robert Pritchard, national chairman of Alcoholics Anonymous, asserts there are more than 600,000 chronic female alcoholics in this country. He also is authority for the statement that one of every four confirmed drunkards is a woman.

With the motherhood of the nation holding a cocktail in one hand and a lighted cigarette in the other, one can but pity the generations yet to be born. —Unknown

A Candle Will Not Do

The battle for a strong evangelical faith goes forward relentlessly. Bob Shuler, editor of the "Methodist Challenge," writes in the January number an editorial entitled, "Candles Will Not Do!" He refers to a Methodist bishop who made a statement: "It is better to light a candle than to curse the darkness."

Challenging the tactical worth of the bishop's method, Shuler says: "Cursing darkness is not a cure, I grant, but the prophets, while they were not blasphemers, hurled a curse in the face of the darkness of their times. I can remember when every Methodist pulpit cursed in holy fashion the infamous liquor traffic. But not now. We are content to light a candle. I can remember when the curse of the Church was aimed at worldliness. This number of the "Challenge" carries the story of the announcement of a formal ball in a Methodist church in the opening up of the autumn youth activities. Candle stuff! Preachers were once prophets who hurled a curse at sin from every Methodist pulpit. We now meet the tragic blackness of sin with a candle gospel."

The bane of so much church life is contentment with a candle. Christian militancy has been dimmed to candle proportions. The danger facing evangelism is that it may be but a candle light. Time was when great preaching and challenging Christian witnessing turned on a great illumination in cities, towns, and communities. Time was when national conventions, religious associations, and large church gatherings stirred communities because of the powerful light that was shed abroad by them.

—"The Watchman-Examiner"

Smutty Literature

"Some popular books," says Lee Casey, newspaper columnist, "are just plain filth. In current books, for example, I think of two—'Memoirs of Hecate County,' by Edmund Wilson, and 'The Hucksters,' by Frederick Wakeman. Mr. Wilson is literary critic of the New Yorker. His book is currently a best seller. Nonetheless, it is inexcusably foul. It is a volume not merely of licentiousness, but sheer depravity. The same is true of Mr. Wakeman's book. What

is happening? Are we to have more plain smut under the name of candid writing? All these current works do is spread plain dirt. Worse yet, they are accepted complacently by book reviewers through the land..... The low moral standards of England during the Restoration, for example, were revealed by the licentiousness of the popular books and plays of the period. 'Tell me what books you like and I'll tell you what you are,' is a familiar saying..... One of the country's greatest needs is a revival of public decency."

Mr. Casey is right. We have just scanned an article in a current magazine found on the newsstands, that is so vile, so suggestive and brazen in its descriptions and innuendos, that it makes the heart sick. It is putrid, depraved. The tragedy is, scores of similar articles appear monthly in the magazines on the newsstands, spreading their filth into the minds of youth.

The people of God need to be a hundred-fold more zealous in their distribution of wholesome gospel literature, especially gospel portions, the gospel of John in particular.

—"Christian Victory"

Riding a Tiger

The Chinese have a proverb, "C'hi Hu Puh Hsia," "Riding a tiger and unable to alight."

The world is in much that plight today. The discovery of means to unlock atomic energy has brought about a situation never faced before —for the first time man realizes that not only is it possible for civilization to commit suicide, it is even possible to destroy the entire world, as we know it.

Mortal fear has gripped many, and certainly thinking statesmen and scientists realize that the potentialities for evil stagger the imagination.

The reason for this fear is the realization, expressed or unexpressed, that **the world does not have the moral and spiritual power to cope with the situation.**

The Church of Jesus Christ has the one antidote for the situation—the message of the gospel, the Cross of Jesus Christ, which is still the power of God unto salvation to all who will believe.

This being true how tragic it will be if we fail to preach this gospel and fritter away our time and energies on programmes of social reform.

To our national leaders we would say—**do not disclose one single secret which we have relative to atomic energy.**

To the church leaders we would say—**hold up the word of God and its message to a lost and dying and scared world. That is our task.**

—"Southern Presbyterian Journal"

Chaos in Poland

News from Protestants in Warsaw indicates that the main Lutheran church, built in 1780, the home for the aged, home for the orphans, homes of the pastors, no longer exist —the product of work performed by generations has perished.

"The persecution of the Protestants was extensive—it was comparable with the persecution of professors, doctors, etc.," one Protestant woman writes. "Of all the churches only the chapel in Loxzno Street was preserved," and the Lutheran Cemetery of Mlynaraskt has suffered little. A few monuments close to the entrance gate are damaged.

"One cannot imagine life in Warsaw after the insurrection—wretched remains of the former population huddled in ruins that were once houses, dying from hunger. You can understand this only if by experi-

ence you know what hunger means. When you consider that the people became savages and lacked will to take care of the dead, you will understand Warsaw's utter chaos."

—"Europe's Millions"

Driven

With the advent of the atomic bomb it is clear that the world may soon be driven into a single camp. It has been said that "there must be one world for all of us, or there will be no world for any of us." It may be that out of sheer terror and desperation the nations will for very love of life and existence come under universal world government. Concerning the coming of antichrist Jesus said, "him you will receive." All of which rightly reminds us of the final form of world empire under antichrist: "These (last ten kings) have one mind, and they give their power and authority unto the beast" (Rev. 17:13). We may be nearer the end than we dream. It is high time to awake out of sleep and get gospel work accomplished. The night cometh when no man can work.

—"Prairie Overcomer"

O Brave New World!

The atom has been disintegrated, and with it looms ahead the peril of the destruction of mankind. Instead of competing with God in the creation of life, we are, instead, competing with the devil in the destruction of life. O Brave New World! What are we going to do about all this? Overnight, so to speak, the pursuit of social security and greater material abundance as the supreme end of politics, has become the most short-sighted folly imaginable. What good will all the marvelous new gadgets do for us, if at any moment they and we may all go up in smoke —literally in smoke?

—"British Columnist"

Four Types of Christians

There are **tired** Christians who will work if coaxed to do so. But the tired Christian complains so much that there isn't much joy in it for anyone.

Second, there is the **retired** Christian. He believes that he has done his share and sits idly by, exercising his right to criticize.

Third, there is the **rubber-tired** Christian. He may go along if the way is clear and the road is smooth.

Finally, there is the **flat-tired** Christian. He was once active and faithful in service, but he suffered a flat tire and never got it repaired.

—"The Friend of Russians"

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Editors:
Keith L. Brooks and Howard W. Kellogg

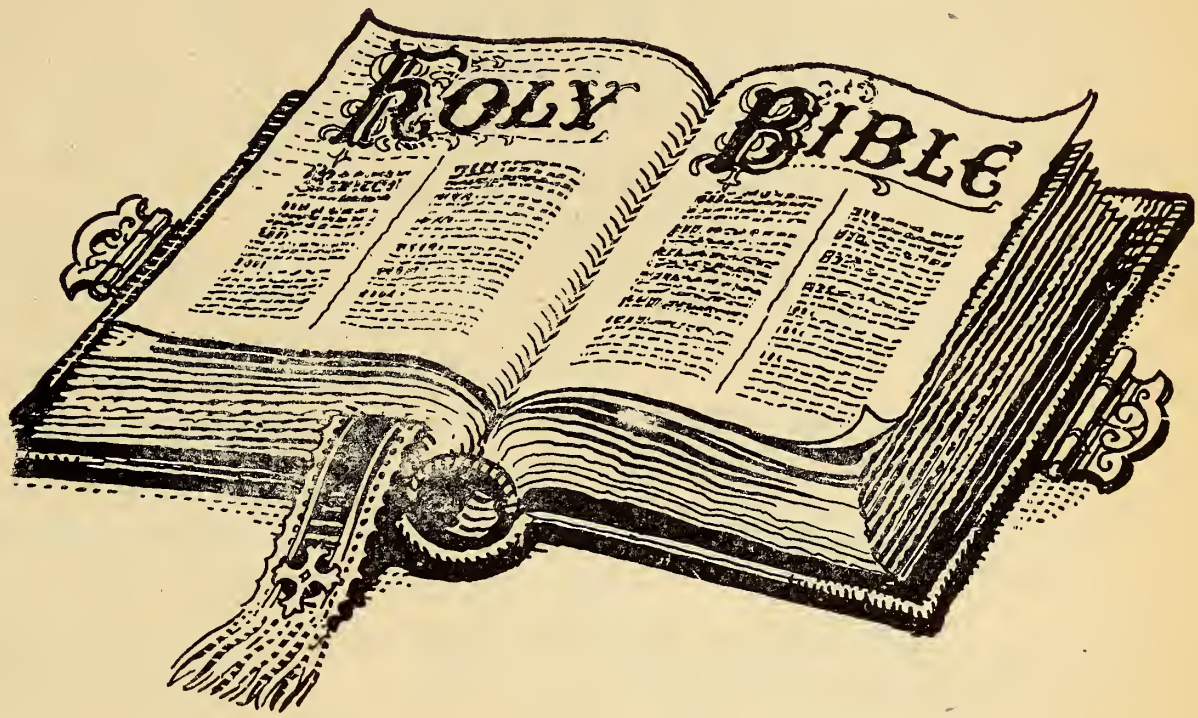
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Pen Points . . .



At Your Door

A rescue missionary was lecturing where he was unaccustomed to speak. He said that every Christian, however poor or busy, could do personal work for Christ, if willing. After the lecture a woman said: "What can I do? I am a poor widow with five children to suport. How can I find time to go to anyone about baker?" "Yes." "Does the butcher?" "Yes," was the curt reply, and the woman turned away. Two years after, the man of God spoke in the same place. After the service a woman said, "I am the person who was vexed with you when you asked whether the milkman and baker and butcher visited me. But I went home to pray. God showed me my duty. Through my humble efforts five persons have been led to the Saviour, and they all are consistent working members of the church."

—"Home Study Quarterly"

Commissioned

Out from the realm of the glory-light
Into the far-away land of night,
Out from the bliss of worshipful song
Into the pain of hatred and wrong,
Out from the holy rapture above
Into the grief of rejected love,
Out from the life at the Father's side
Into the death of the Crucified,
Out of high honor and into shame
The Master willingly, gladly came:
And now, since He may not suffer anew,
As the Father sent Him so sendeth He you.

—Henry W. Frost, D.D.,
—"The C. U. Herald"

The Master's Questions

John 15:14

In vision I saw before me a form of exquisite grace,
With a look of tenderest interest and a smile upon His face.
"My Lord!"

"My Master!" and bending nearer He asked, as I bowed my head,
"My child, do you love me dearly?" and with tears in my eyes, I said—
"Yes, Lord."

"And do you love my commandments and study them day by day,
Seeking to know them fully, and then with joy obey?"
"Yes, Lord."

"Do you visit my sick and lonely, and minister to their pain,
With patience that grows not weary, and love that is never vain?"
"Yes, Lord."

"Do you tell them of my salvation, and their unspeakable loss,
Unless their sin and sorrow are brought to my blood-bathed cross?
"Yes, Lord."

"Do you send to my many millions in far away heathen lands,
Who are hungering for my gospel, with fettered and out-stretched hands?"
"Yes, Lord."

"Are you giving my gifts of money, of time, of talent and health,
Ungrudgingly to my services, not seeking for fame or wealth?"
"Yes, Lord."

Meeting Disaster

When William Carey had succeeded in establishing his pioneer missionary work in India his supporters in England sent him an assistant, a Mr. Ward, who was a printer by trade. Soon they were turning out printed portions of the Bible for distribution among the natives. Carey spent many years learning the language and wrote grammars and dictionaries for the use of his successors.

One day while Carey was away from his station, a disastrous fire broke out and completely destroyed the building, the presses, many printed Bibles, and, worst of all, the manuscripts, grammars and dictionaries on which Carey had spent so much time.

When Mr. Carey returned, his servant told him of the loss. Without a word of despair or anger he knelt down and thanked God that he had the strength to do the work all over again. He started immediately, not wasting a moment in idle despair, and before his death he duplicated his first achievements and produced far better work than he had done formerly. The ability to face failure is one of the requisites of a true Christian.

—"The Religious Telescope"

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The Secret of Service

To one who asked him the secret of his service, Mr. George Muller said: "There was a day when I died, 'utterly died'"; and, as he spoke, he bent lower, until he almost touched the floor, "died to George Muller, his opinions, preferences, tastes and will, died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God."

The hardest instrument to play is second fiddle.

A woman told Billy Sunday that she had a bad temper, but that it was over in a minute.

"So is a shot gun, but it blows everything to pieces," was the reply.

You cannot give anyone a piece of your mind and have any peace of mind left.

You cannot be optimistic if you have a misty optic.

—Wendell Loveless



The man who walks with God always gets to his destination.

"Take heed unto thyself" (I Tim. 4:16). The Lord sees your life. Others are looking at you. Are you showing forth Christ? Is He living in you and working through you?

"Mama," said a bright little girl who had been savagely censured by her mother for a show of ill-temper, "why do you call it 'cross' when it's me, and 'nervous' when it's you?" How about this, mothers?

O, how great is the need today for CHRIST-REVEALED CHRISTIANS!

A New York rabbi, speaking to some of his own people, said, "Let us not forget that we are a Christ-producing race." Let us Christians not forget that the Lord expects us to be a Christ-revealing race.

"The blues" is a disease of cross-eye. The eyes keep crossing until they are not looking out at all, but looking in.

It is good to remember that living with others may be just as hard for the others.

—Robert E. Speer

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Another year of training for holier work above.
Another year is dawning; dear Master, let it be
On earth or else in heaven, another year for thee!

—Frances Ridgley Havergal

In His Own Kind

A baker living in a village not far from Quebec bought his butter from a neighboring farmer. One day he became suspicious that the butter was not of the same weight, and therefore decided to satisfy himself about it. For several days he weighed the butter, and then found that the rolls of butter which the farmer brought were gradually diminishing in weight. This angered him so that he had the farmer arrested.

"I presume you have weights," said the judge.

"No, sir," replied the farmer.

"How then do you manage to weigh the butter that you sell?"

"That's easily explained, your honor," said the farmer. "When the baker commenced buying his butter of me, I thought I'd get my bread of him, and it's the one-pound loaf I've been using as a weight for the butter I sell. **If the weight of the butter was wrong he has himself to blame."**

—The Bible Call

Little — Much

"Little of the Word, with little prayer is death to the spiritual life. Much of the Word, with little prayer, gives a sickly life. Much prayer, with little of the Word, gives emotional life. But a full measure of the Word and prayer each day, gives a healthy and powerful life."

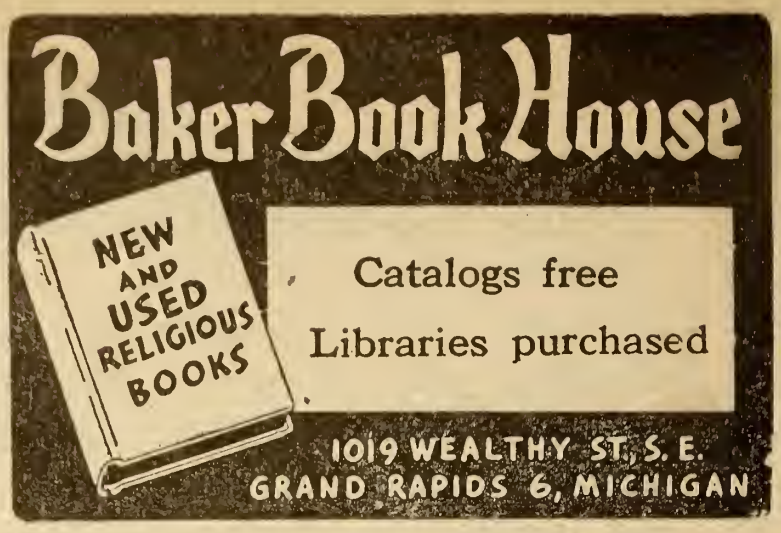
—Andrew Murray

A minister once went from a town nto the backwoods to preach to the ettlers, and found it necessary to eturn at night, when it was very lark. A backwoodsman provided him with a torch of pitch pine wood. The minister, who had never seen anything like it, remarked, "It will soon burn out." "It will light you home," answered the other. "The wind may blow it out," said the preacher. "It will light you home," was again the answer. "But what if it should rain?" "It will light you home," was again the insistent answer. Contrary to the minister's fears, the little torch gave abundant light to his path all the way home. So the Lord, who is our light and our salvation, will never fail.

—Three Thousand Practical

▼

The editor of "Life" one time wrote: "Nowadays most of the churches and preachers are so advanced that it takes considerable ingenuity to get into hell!"



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Secret Things

By CLIFFORD L. NIXON

All of us keep secrets. Our own government, seemingly, did a pretty good job in keeping certain things secret during the past few years. All of us as individuals probably know a few things about ourselves we are glad no one else knows. Even in the closest of human ties there can never be an absolute understanding, a fully perfect harmony of thought and motive.

But with God there are no secrets. That is, there can be no secrets kept from God. He is the infinite one. He knows all things.

And, further, God is especially concerned about those secret things of our lives. What we do in secret is what we are, and He cares about what we are and about what we do.

This, it seems to me, is the underlying thought of the sixth chapter of Matthew — that great middle chapter of the incomparable Sermon on the Mount. Three times the statement is repeated, "And thy Father which seeth in secret, shall reward thee openly" (Matt. 6:4, 6, 18).

There is much that is vital here—much more than I shall attempt to discuss. This, certainly, is clear:

GOD SEES THE SECRET DEEDS

The Heavenly Father "seeth in secret." The context of this statement, in its three repetitions, is speaking of specific things. "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1). "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (vs. 5). "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men, to fast. Verily I say unto you, They have their reward" (vs. 17).

But if God knows all about our giving, and why we give, knows about every sacrifice of any kind, hears even the faintest heart cry, then it follows that He knows all things else. When Hagar fled from her mistress and was found by the angel of the Lord at the wilderness fountain, she called the name "of the Lord that spake unto her, 'Thou God seest me.'" David did a deed in secret only to be confronted with God's message, "Thou art the man."

God knows the secret deeds of every man. Paul speaks of "the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). The lost

man tries, and perhaps in part succeeds, to forget this. What a terrible thought to any man that he must give account for every evil thought, must give account for evil thought, every idle word, every wrong deed. Men are lost because they have rejected Christ. But in the day of judgment other books are opened as well as the book of life, and men are judged as to sentence from those other perfect records.

The thought is far different in regard to us who are Christians. The promise of the Book is that we shall not come into judgment. We are never to be tried for our sins—they are covered forever by the blood of Jesus.

It is a serious matter, nevertheless, that God the Father knows absolutely everything about His children. It will undoubtedly make a difference in our lives if we keep this thought in mind. That which we do and say, even what we think, is done in the very presence of Almighty God.

Recently my wife and I were for several months in charge of a small children's home. The little boys went up to bed fairly early in the evening —sometimes before they were certain they wanted to go to sleep. If, however, after the little fellows had said their evening prayers and jumped into bed, the floor mother would take a book or some sewing and sit outside their open door, the little boys would rather quickly drift off into the land of nod. If, however, the same worker sat in her own room, though she might call out now and then, "Now I don't want to hear any more noise in there, boys," still that was quite a different thing.

Our text, moreover, implies far more than this. "Thy father which seeth in secret, shall reward thee openly." The thought is that those who live for appearance, have their reward in the present acclaim of their fellow men. The Christian who fails to live as unto God in all things will not be lost, but he will lose eternal rewards. God's bank pays the highest interest in the world —compound interest too. Why draw the principal now and lose both principal and interest for eternity.

And need we add that the richest rewards in this life God gives to those whose hearts are right before Him. The greatest among His many blessings is His own presence in love and power, and this depends wholly on our inner life before Him.

Even the negative is undoubtedly true. Chastening and loss now must be the lot of the true Christian who only pretends to serve His God. GOD SEES THE SECRET DEEDS!

But in writing this I am not unmindful of the old story of the mother who told her son of Hagar's experience, then added that he must not think of the words, "Thou God seest me" as meaning that God was watching him all the time to see what wrong he did. "Rather," she suggested, "remember that God loves you so much He can't take His eyes off you.

It is true that God knows every secret evil of our lives. It is just as true—how comfortingly true—that He also knows every secret good. Every thought of love, every purpose to serve, every song of praise in our hearts, God knows and remembers.

We are only expressing part of this great truth—but it is the part

which stands out in the chapter—when we state:

GOD KNOWS THE SECRET NEED

In this we are leaving the general truth to speak of a glorious phase of that truth. God knows all things about all men, but His special concern is for His own. We are His children—frail, needy children. "He knoweth our frame, He remembereth that we are dust" (Ps. 103:14). And here the Saviour tells us, "Your Father knoweth what things ye have need of, before ye ask Him" (Matt. 6:8).

How many troubled hearts there are even among Christians. How many burdens some carry. Sometimes others can know something of the care. There are times when a Christian brother can help with the load. Does not the Scripture say, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2)? But oftimes other Christians are too concerned with their own burdens. Many care too little about fulfilling that "law of Christ." It may even be that some things are as well not told to any other. But after all the Heavenly Father already knows all things. He understands every weakness. He knows about every sorrow and every burden. He is never unconcerned, never too busy to help. "The Heavenly Father knoweth what things ye have need of."

And because we know He loves and cares, we as God's children can rest in simple trust in Him. "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7), is God's own message for our hearts.

Nor was the Lord Jesus using only beautiful figures in the closing section of this sixth chapter of Matthew. "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all His glory was not arrayed like one of these." This is God's Word, God's truth. May He give us wisdom to believe and obey as He commands: "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

And if our hearts are crying out in the words of that father of Christ's day, "Lord, I believe, help thou my unbelief," one final thought may give us added strength.

GOD HEARS THE SECRET PRAYER

In this we are not intending to imply that God does not hear public prayers. The Bible tells of public prayers. There is at least one passage which promises special blessing for united prayer—"If two or three shall agree." The thing that is condemned is not prayer in the presence of others, but prayer which is mere form and prayer which is for display purposes.

Prayer, whether public or private, should be from the heart, and even the prayer that is only in the heart,

God hears. The Lord Jesus invites us here to come individually and secretly into the presence of the one who already knows every secret. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

Unless there be private, personal communion with God, public prayer can have no meaning. The need is so great; our strength is so small—how strikingly strange that the infinite God must urge us to have fellowship with Him. And yet He does so urge. "Come My people," says the Old Testament text, "enter into thy chambers, and shut thy doors about thee. Hide thyself as it were for a little moment until the indignation be overpast" (Isa. 26:20).

What a God we Christians have! He is the only true God. But even in the reasonings of men, there has never been conceived such a being as the God and Father of our Lord Jesus, and Father of all who believe. He called the worlds into being with a word, yet He has also marked the sparrow's fall. He knows our every failure, and in that knowledge provided the Lamb of God, our substitute. He knows our every need, and bids us come in that need to find unfailing help, and strength, and consolation.

MISSIONARIES ARRIVE IN EUROPE!

Four American missionaries of the EUROPEAN CHRISTIAN MISSION, which has been preaching the gospel on the Continent for over forty years, have now arrived in Europe; and they will strengthen greatly the testimony of our national workers in Czechoslovakia, Holland, and France. In Germany, Spain, Russia, and other countries also the EUROPEAN CHRISTIAN MISSION is making Christ known.

Over 400,000,000 souls in Europe are without the gospel of Christ. The need is tremendous for millions of Scriptures, centers for the distribution of Christian literature, gospel halls, Bible schools for the training of national workers, and deeply spiritual foreign workers.

Europe's 400,000,000 unevangelized need your love and your help now. The EUROPEAN CHRISTIAN MISSION is a channel through which you may minister the gospel to them by your prayers and gifts.

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See Yourself As God Sees You

by Richard S. Beal

It is not necessary for me to have to remind any of you that God's Word denounces obscene and impure language. At times Christians have fallen into the habit of using slang which, in many instances, is abbreviated cursing, or they take the name of the Lord in vain. Whether it is cursing or swearing, such langage is wholly unbecoming those who profess to be followers of our Lord. In James 3:10 we read, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Cursing is positively forbidden by God and both the Old and New Testaments alike prohibit its use. It is bad enough when the unregenerate use such language, but it is doubly bad when it is uttered by the tongues of those who have been instructed in the Word of God and who know better.

On more than one occasion I have met people who seem to think that using unseemly language is impressive and that it indicates importance or bigness. Rather, it is an evidence of a backslidden life. It reveals carnality and a sad disregard of our influence for Christ and the things of God. The tongue is the index of the heart and daily reveals whether we are dominated by the fleshly nature or by the new nature which we received when we accepted the Lord Jesus as our personal Saviour. While we are to be swift to hear, we are called upon of God to be slow to speak and slow to wrath. Christians above all others should set a watch at the door of their mouths that nothing be said which would in anywise jeopardize their testimony or bring shame to the cause of Christ.

Over against this warning against using strong language, may I remind you that God's Word uses strong language, not of the wrong sort, to be sure, but plain and unmistakable words in describing the heart of man, the nature of sin and the course of this world.

There is nothing among men so powerful as words. We all know that by them we influence one another for good or for bad. It is by words that mighty movements are set in operation: it is by words that hate is stirred up, or that comfort is ministered: and it is by words that knowledge is distributed. By preaching, or proclamation, the blessed gospel is scattered far and wide. The world is flooded by torrents of

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Richard S. Beal is pastor of the First Baptist Church of Tucson, Arizona, and Leader of the Conservative Baptist Fellowship of the Northern Baptist Convention.

words, spoken words and printed words. The facilities for multiplying words have increased enormously, especially since the invention of the printing press. The earth, the sea and the air are filled with words.

There are thousands upon thousands of words in God's Word. Our English Bible contains, many claim, 3,586,489 letters which go to make up 773,692 words which form 31,173 verses, divided into 1,189 chapters which are distributed through 66 books. All of these words, however, are inspired words, words which God has preserved and by which He seeks to make known His mind.

Some of these blessed words are full of comfort and tenderness; others are very weighty with the unfolding of things eternal; others are sharper than any two-edged sword and are very piercing; others are strong and revealing, exposing sin and probing the consceince.

If sin were not the heinous thing that is is, it would not be necessary to speak of it as the Bible does. The reason some may feel that the language to which I am going to call your attention is too strong and pointed is because they have warped views of sin and its results. Could anyone speak of the curse of the liquor traffic in words of gentleness? It cannot be done. Words of fire, flaming with indignation, are the only kind any righteous people could use in setting forth this damnable traffic. So with God in His Word. He uses language fitting the condition.

God uses terms of infinite clarity in describing sin, disobedience, waywardness and indifference. None feels and what His attitude is. Sinneed be mistaken about how He ners have become so encased in self-righteousness or so hardened in their sin, it takes the strong language of God in order to get at the root of the matter.

As we face His Word, let us note

GOD'S DESCRIPTION OF THE BACKSLIDDEN CHRISTIAN

Backsliding is a very prevalent sin among the people of God, far more so than most of us realize. To be a backslider one does not have to be guilty of committing some great sin. It is the little foxes that spoil the vines and make them fruitless. So it is with little sins. Ecclesiastes 10:1 reads, "Dead flies cause the ointment of the apothecary to send forth a stinking savor; so doth a little folly him that is in reputation for wisdom and honor." "Dead flies" are not very much as we estimate values, nevertheless they are enough to spoil anything into which they might fall. Backsliding is not the loss of salvation, but the loss of fellowship and of usefulness in His service.

God is constantly calling the backslider to return and to walk in unbroken fellowship with Himself. To awaken him out of his sleep, to disturb him in his numbness and to arouse a deadened conscience, God points out with the use of strong and strange language how he stands, what God thinks of him, and what his condition is before Him.

Then in Hosea 10:12 there is a cry to the backslider to "break up your fallow ground." It indicates that his life has not been bearing fruit, so the Lord describes his spiritual condition in this manner. Land that should be bearing an abundant harvest is lying idle and perhaps productive only of weeds and in-

sects. What a sad picture this is of the wayward child of God who is content with being a Christian, but does not desire to grow in usefulness.

Just before the Old Testament closes God charges the backslider with "robbery." Malachi 3:8, "Will a man rob God? Yet ye have robbed Me." It is a serious business to charge men with theft, yet this is the very thing God is compelled to do as He describes the faithless steward. In God's sight the backslidden Christian is the same as a robber, and God doesn't hesitate to tell him so. We may not like it, nevertheless the charge is preferred against us and nobody is to blame but our own selves.

The Corinthian Christians were in a deplorable condition, spiritually speaking, and in seeking to point out their state Paul spoke of them in First Corinthians 3:1 as being carnal and babes in Christ. In Revelation 3:16 the language is even stronger. It reads, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." It isn't pleasing to be called spittle, something to be ejected from the mouth. But the language is that of the risen Christ. He cannot stand our backsliding and He expresses His feeling in this inelegant but unmistakable language. God can find no fellowship with the backslider. "Can two walk together except they be agreed?" God is ever seeking to show us His utter contempt for sin in the lives of His redeemed children.

Oh, sinful, careless and worldly Christians, will you not see yourselves just at this moment as God is seeing you and repent of your waywardness? The Psalmist cried out, "He restoreth my soul!" and He will do the same for you. "The blood of Jesus Christ His son cleanseth us from all sin." It never fails, because it is the divine remedy.

These passages are but a few along this particular line. Now note

GOD'S DESCRIPTION OF THE MERELY PROFESSING CHRISTIAN

We must remember there is a vast difference between a professor and a genuine possessor of Christ. Not all professors of Christ are real possessors of Him. Profession is outward, while possession in inward. There are plenty of folk who make a show of Christianity but they have never felt its power within their hearts. Our Lord speaks with great plainness in this connection. Notice how Jesus dealt with the religious crowd of His day. In Matthew 23:27 the Pharisees are spoken of as "whited sepulchres," and in the 33rd verse of the same chapter as a "generation of vipers." John the Baptist used a similar expression, and Jesus used the same figure of speech on an earlier occasion, which is recorded in Matthew 12:34. Then in John 10:12 He speaks of the same class of people as being "hirelings."

If you will note the last three verses of Second Peter, second chapter, you will see another interesting expression which describes those who have professed to clean up their lives and who have "turned over a new leaf," as it were, yet there has been no real change of heart and nature, hence Peter speaks of how "it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

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Are you numbered among unsaved church members to be described in the inspired language such as we have noted? It is not every one who saith, "Lord, Lord," that shall enter the kingdom of heaven. Only those who are born again by the power of His Spirit will find the way opened for them. God forbid that it should be said of any of us as was said of some professed disciples, "They went out from us, but they were not of us."

Again, may I invite your attention to

GOD'S DESCRIPTION OF THE MODERNIST PREACHER

We shall discover the language is no less severe in this respect; in fact, it seems to me that our Lord uses even stronger language in describing those who call themselves ministers of the Gospel of Christ, but who in the awful fact of reality deny the very truths they are called upon to proclaim and defend. All New Testament writers warn against those who rise among us as preachers of the Word, but who preach another Jesus, another spirit and another gospel. Jude, in his brief polemic, declares that this class of men has slipped into our midst unawares, or unnoticed. His epistle consists of only twenty-five verses, yet it is the most scathing denunciation of the modernist to be found anywhere in the sacred Volume. He doesn't fail to use the strongest language possible in describing the wickedness of the false prophets and teachers, and in warning all men everywhere against them.

When Paul wrote his second letter to the Corinthians he described that class of preachers, teachers and leaders whom we call modernists as being "ministers of Satan." They are known to men as "ministers of righteousness," and, like their master, they are transformed into angels of light, deceiving those who listen to them. In reality they are "deceitful workers," "whose end shall be according to their works."

Christians are not to compromise with these teachers, but rather to avoid them and warn against them. God's Word knows not such a thing as an "inclusive policy," which means joining hands in common service and fellowship with those who deny every fundamental of the faith.

But what about the man out of Christ? How does he stand in the eyes of God and what language does He use in describing his spiritual condition? Let us observe

GOD'S DESCRIPTION OF THE SINNER

A careful review of these passages will rob us of self-righteousness and boasting. There is nothing in the Word to indicate the sinner is gradually evolving into something better and eventually will be God-like. God does not look upon his unbelief, his Christ-rejection and his sin with indifference. In God's sight a sinner is a sinner, and God plainly states how serious his condition is. The language is not pleasant, but it is true to fact. Too long have men looked upon the rejection of the Saviour as a light matter, something to be taken up or dropped to suit man's will and convenience. Sin is rebellion. It is man setting up his will against the will of God. It is man's declaration of his independence of God. He who spurns Christ in His sacrificial death is described as one "who hath trodden under foot the Son of God, and hath counted the blood of the cove-

nant, wherewith He (Jesus) was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

In Ephesians 2:1 the sinner is described as being "dead in trespasses and sins." Instead of being alive, he is counted by God as dead. Hence every unsaved man is a "dead man" in the eyes of God. He is separated from the life that is in God. His condition is one of helplessness and hopelessness apart from the power of God. In Colossians 1:13 he is described as being in the grip of the power of darkness. The sinner is not only a blind man, but he is a bound man, being held captive by Satan.

These are but two striking, yet tragic descriptions which our Lord gives to us of the condition of those who are out of Christ.

God has a remedy, I am glad to announce. Man is not left stranded. The possibility of the removal of sin is offered in the Scriptures. A new nature and a standing equal only to that of God Himself are available to those who will trust Him. God is not willing that any should perish but that all should come to repentance. When His Son was born into this world, He was given the name Jesus because He was to save His people from their sins. Jesus is the Saviour and the only Saviour, and there is no hope and no help for any of us apart from Him and His great sacrificial work upon the cross.

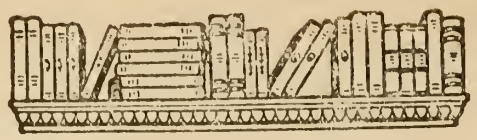
Paul warns in Ephesians 5:6, "Let no man deceive you with vain words." He who would tone down the awfulness of sin and make light of the eternal punishment of the sinner is no friend to man. May I remind you in the language of Peter, who spoke being filled with the Holy Ghost, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "Believe on the Lord Jesus Christ, and thou shalt be saved."



A Little While

A little while for patient vigil keeping
To face the stern, to wrestle with the strong;
A little while to sow the seed with weeping;
Then bind the sheaves and sing the harvest song.

BOOK BROWSINGS



Fog Over Hong Kong, by Ken Anderson. Zondervan Publishing House, Grand Rapids, Mich. 160 pages. Cloth, $1.25.

A well-written, interesting novel of China during the bombing of Hong Kong. It tells of a beautiful Chinese woman who becomes a Christian and is a faithful witness for her Saviour in spite of the persecutions of her steel-willed husband.

Desired Haven, by Catherine Stadtler. Zondervan. 142 pages. Cloth, $1.25.

A good Christian novel, telling of a young man who felt a call to work as a missionary among the Indians of Canada. While going to seminary his faith was wrecked, so he refused to answer the call of God. Much sorrow and unhappiness came into his life until finally in answer to his father's and sweetheart's prayers, he yielded to the Spirit of God and surrendered himself completely to the will of God. The book is a "Pinebrook Book Club Selection."

Dangerous Mission, by Bernard Palmer. Zondervan. 58 pages. Cloth, 60 cents.

Steve Embers and the crew of the Wistful Nell, a big flying fortress, were sent out on a very dangerous and difficult mission. Their prayers and their faith in God helped them to be successful in their task. They were happy when they were recommended for the Silver Star. They were happier when the general who went with them asked Steve to show him how to become a Christian.

After Many Days, by Joye Hoekzema. Zondervan. 135 pages. Cloth. $1.25.

The story of a doctor who had a brilliant mind and skilled hands, but a hard heart. He had accepted Christ as Saviour when a boy, but because of an unfortunate experience he had become hard and bitter, and was wandering in spiritual darkness. Jane Lee, a consecrated Christian nurse, who had a sympathetic heart for all her patients, married the doctor in spite of the Spirit's warning not to be yoked together with him in his embittered condition. Much sorrow and unhappiness came to them until he, like the prodigal son, arose and came back to his Father's house after many days.

BOOKS - BIBLES - NOVELTIES

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BACK PAGE COMMENT . . .

The Enemy Within Our Gates

On Setepmber 23 a Red rally was held in Madison Square Garden, New York City, with 15,000 persons in attendance. The name of Stalin was cheered, but the name of Secretary of State Byrnes was greeted with boos and hisses. Such an incident is to be regarded as no less than an insult to our American flag, institutions, and people. Stalin, head of the International Communist Party, sent a message to his American henchmen for public reading, in which he said:

> "The third American-Slav congress meets at a time when before all mankind stands the problem of eradicating the remnants of fascism and the establishment of lasting peace in all the world. There can be no doubt that in solving this crucial problem, the Slavic peoples will play an equally outstanding role as they did in defeating Hitlerite Germany."

Commenting upon this statement, we wish to say that we doubt if there will be a lasting peace until communism is also eradicated from the earth, and in all probability that will not take place until our Lord returns to reign.

Many American people are not aware of the fact that America has an enemy within her gates. Communism is exceedingly active these days. Red cells are operating in hundreds of American cities, and a network is spreading over the entire country. J. Edgar Hoover recently warned concerning the "American Youth for Democracy," formerly known as the "Young Communist League," that it has for its objective, "the conversion of our haven of liberty and freedom to worship as we choose—to a godless, totalitarian state where the adversaries of democracy can do as they please." Many subversive organizations have names that sound patriotic; nevertheless, they are working day and night for the overthrow of our system of government. The cry for disarmament, the countless strikes, the sabotage of industry are a part of the Red program to weaken and disarm our nation. Just as Stalin sent his word of greeting to the Red rally, so do the Communists take dictation from Moscow.

Can you imagine what would happen if 15,000 Russians would hold a meeting in Moscow, devoted to upholding the American form of government, booing and hissing the name of Litvinoff?

Mercy Killings

The United Press, dated September 27, stated that "more than fifty leading Protestants have signed a statement endorsing legalized 'mercy' death for the incurably ill who plead for release from their sufferings, the Euthanasia Society of America, Inc., announced today."

Included in the list of signers

were the names of Dr. Harry Emerson Fosdick, Dr. Henry Sloan Coffin, and Dr. Ralph Sockman.

Euthanasia means the legalized killing of the incurably sick. To us it seems a gruesome procedure. We do not know of one iota of scripture that would justify such a procedure. To our way of thinking, only a pagan would sanction it. Its practice belongs to Hitler's henchmen and the Communists. Yet, the clergymen pointed out that "voluntary euthanasia . . . . should not be regarded as contrary to the teachings of Christ, or to the principles of Christianity."

The taking of human life is no light thing. We believe that the relief of suffering is a Christian duty, but we find it hard to draw the line between mercy killing and voluntary suicide.

Incidentally, we are given a look at the ethics of modernism. These same modernists preach pacifism and advocate the abolition of capital punishment.

Hell Incorporated

A bold move on the part of Satan is the plan to build "Hell Incorporated" in Las Vegas, Nevada. Property has been purchased on which to erect an amusement and gambling inferno that will run twenty-four hours a day the year around. On the front a large $5,000 neon sign will advertise the place. It is in the form of a devil with an arrow for a pitchfork which constantly moves, pointing the way to "Hell." Signs along the road from Los Angeles to Las Vegas are to announce, "This is the Road to Hell," "You Are on the Road to Hell," "Hell is Fun,"etc.

Once Satan moved more cautiously and tricked people into sin. Now, his stand is bold-faced. It is a reflection of the corrupt spiritual condition of pleasure-mad Americans, as well as calling the life of pleasure by its real name.

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Editorially Speaking

"A More Glorious Edifice than Greece or Rome Ever Saw . . . . . "

In his matchless eulogy on General Washington in 1832, Daniel Webster closed with the words quoted below. Now, one hundred years later, when we are called upon to defend our heritages against enemies within and without, we bring them to the attention of our readers.

"Other misfortunes may be borne, or their effects overcome. If disastrous wars should sweep our commerce from the ocean, another generation may renew it; if it exhaust our treasury, future industry may replenish it; if it desolate and lay waste our fields, still, under a new cultivation, they will grow green again, and ripen to future harvests.

"It were but a trifle even if the walls of yonder Capitol were to crumble, if its lofty pillars should fall, and its gorgeous decorations be all covered by the dust of the valley. All these may be rebuilt.

"But who shall reconstruct the fabric of demolished government?

"Who shall rear again the well-proportioned columns of constitutional liberty?

"Who shall frame together the skillful architecture which unites national sovereignty with state rights, individual security, and public prosperity?

"No, if these columns fall, they will be raised not again. Like the Coliseum and the Parthenon, they will be destined to a mournful and a melancholy immortality. Bitterer tears, however, will flow over them than were ever shed over the monuments of Roman or Grecian art; for they will be the monuments of a more glorious edifice than Greece or Rome ever saw, the edifice of constitutional American liberty."

American Communism and the Church

We have had quite a bit to say about communism in these columns, and we believe that we have been justified in doing so. Why? Because the struggle for freedom in America is arriving at the sharpest crisis in history, and most of us usually wake up about six months too late. These are potent reasons, and there are many more.

Not one person in a hundred realizes the attitude of American communism toward the church. We are being told that Russia has changed its atttitude toward the church. This is propaganda for the purpose of throwing us off guard. Let it be remembered that communism is essentially atheistic. In this respect, American communism is no less atheistic and no less opposed to the churches than that of Russia. American communism, if it continues unchecked, will sooner or later strike at the Church and Christians.

Earl Browder, a leader in the Communist party in America, stated in a newspaper article on June 11, 1935:

"We Communists are so fundamental in our anti-religious position that we are unable to distinguish between good and bad

religions because to us they are all bad."

That is an echo of the Soviet anti-religious watchword: "Religion is the opiate of the people."

William Z. Foster, national chairman of the Communist party, recently was in Denver to give a public address. The literature announcing his coming, circulated by the local branch of the party, contained this statement:

> "Too long the Church has stood in the way of a worker's revolution. The Church is the weapon of the ruling class and must be destroyed. Already our heroic comrades in the Red army are crushing once and for all this deadly enemy in Poland, Yugoslavia, Lithuania, Estonia, Rumania, Hungary and Bulgaria. . . . . Only through the destruction of clerical Fascists can we save the world from another Hitler. . . . . Answer the challenge of the hour! Hear William Foster. . . . . Admission 35 cents."

This is a bold statement which shows that American communism is coming out into the open. "The Church . . . . must be destroyed." The statement also reveals that the Russian war on God and religion is unchanged — they are crushing out the Church in the Russian occupied countries of Europe. Communism at home and abroad is unalterably opposed to Christianity.

The "Christian Digest" reports that the Young Communist League is planning a propaganda campaign in the high schools of America against the Youth for Christ movement. Ted Schwartz, Communist leader in high schools, says, "Youth for Christ must be eliminated if communism is to spread. . . . ." This is an equally bold statement—"Youth for Christ must be eliminated. . . . ." Communism is reaching for the youth of America. We may therefore expect the Communists to conduct a smear campaign against the Youth for Christ Movement.

It is evident from these statements that communism is at war with the Church and Christianity. Communism is diabolical in its hatred of Christianity. Let no one be deceived on this point!

The Church of the Apostasy

London is to get a unique church in which its parishioners can dine, dance, and attend theatricals. It is the new St. Columba's, formerly the most fashionable historic outpost of the Presbyterian church of Scotland —the old St. Columba's having been blitzed in 1941. The new church will contain everything needed for a genuine social life—including an up-to-date dance floor and an up-to-the-minute stage. The church will also be a beautiful place of worship. The pastor, the Rev. Dr. Robert F. V. Scott says, "We shall encourage young people to use the social amenities, but all these will revolve around a better love of the church's worship."

The new church is to cost $600,000, of which $448,000 has already been raised. Many subscriptions ha ve com from America and not a few donations from New York.

This kind of church is the church of the apostasy—more like a club than a church. It is a church that has sold out to the world. There are many churches of the apostasy in America. They have no power, simply because they are so much like the world. They cannot save the world or worldlings because they themselves need saving. Someone has remarked concerning a particular church belonging to the apostasy, that it should be called "The Church of the Holy Refrigerator." The spiritual warmth and power was gone. Over its portals might be written "Ichabod"—the glory has departed. The "social amenities" mentioned

above, do not mix with genuine worship and true spirituality any more than oil does with water.

The old St. Columba's church was blitzed. We venture to say that the new one is also exposing itself to the judgments of God.

The Most Significant "Sign"

There are many signs present in the world that the prophecies concerning the Rapture of the Church, the Great Tribulation, Armageddon, and the Second Coming of Christ are about to reach their fulfilment. Among these signs are the apostasy of Christendom, wars and rumors of wars, dictatorships, perilous times, the increasing chaos, war preparation, universal fear, lawlessness and many others. But the revival of the Jewish nation, associated as it is with the land of Palestine, is the most significant and striking sign of the times. The bitter persecution of the Jews in recent years, and the increasing anti-Semitism in countries that have heretofore been friendly to this people, indicate that the "time of Jacob's trouble" (Jer. 30:6-7) is at hand. The shadow of the Great Tribulation is falling upon this people before our eyes. With this persecution there is a return to Palestine such as the world has not witnessed since Titus destroyed Jerusalem. That is very significant. It is doubly so because it seems to fit so clearly into the prophetic picture. It also gives a solemn significance to all the other signs. Our Lord was specific in saying that when the fig tree put forth its tender leaves, we could know that summer is nigh (Matt. 24: 32). This is not date-setting. It is only calling careful and reverent attention to the unmistakable trends which so closely match up with the prophecies given by the divine Surveyor of time.

DOCTRINAL STATEMENT

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The Trinity

The triune God, Father—Gen. 1:1, Son —John 10:30, and Holy Spirit—John 4:24.

Verbal Inspiration

The verbal inspiration and plenary authority of both old and New Testaments—II Tim. 3:16-17.

Total Depravity

The depravity and lost condition of all men by nature—Rom. 3:19.

Personality of Satan

The personality of Satan—Job 1:6-7.

Virgin Birth

The virgin birth and deity of Jesus Christ—Luke 1:35.

Blood Atonement

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

Resurrection

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

Justification by Faith

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

Person and Work of the Holy Spirit

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer —John 16:8; I Cor. 3:16.

Eternal Security

The eternal security of all believers—John 10:28-29.

Second Coming of Christ

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

Hell

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

The Church

All believers in this dispensation are members of the Body of Christ, the Church —I Cor. 12:12-13.

Missions

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

Separation from the World

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2: 16; II Cor. 6:14.



Russia's Place in Prophecy

by Richard S. Beal

The Scripture text for this message embraces the thirty-eighth and thirty-ninth chapters of Ezekiel. I shall not take occasion to read these chapters at the beginning of this message but will weave them into it as I proceed. In the light of present day events these chapters take on a profound significance, and are worthy of very careful study.

Many have a feeling that we are at a turning point in world history. Strange things are going on such as none thought to be possible within the bounds of our lifetime. We have come to the place where we are beholding the budding of the fig tree, man's attempt at a just and durable peace, the opening up of Persia, the nations headed for bankruptcy, and communism in its bold declaration for world revolution. We have come to the hour when the world is riveting its attention upon Russia. What is Russia going to do? is the question upon the lips of most people.

As we face these two thrilling chapters I want you to note first

RUSSIA'S RECOGNITION IN PROPHECY

I think you will agree with me that no modern nation, apart from the Jewish people, is set forth so vividly in the prophetic Word as Russia. Centuries ago our Lord saw this nation rising up in its might as if it would attempt to do away with God, with Christianity, and with the Jewish people through whom God is going to work out His purposes in the world.

The first four verses of the thirty-eighth chapter clearly identify Russia as a subject of prophecy. The first and second verses read, "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him." Gog of the land of Magog is identified as "the prince of Rosh" by the Revised Version. Meshech is taken to mean Moscow in the west, and Tubal stands for Tobolsk in the east.

Only such nations come into view in scripture as have a bearing upon the Jewish people, and Russia is going to play an important part in the future in this respect. I want to call your attention to additional scripture. In Jeremiah 4:6 we read, "Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction." Then Jeremiah 6:22-25, "Thus saith the Lord, Behold a people cometh from the north country, and a great nation shall be raised from the sides

of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side." We have been shocked as we have read of the terrible atrocities of the nations in this war, but these atrocities of our heartless enemies are only the foreshadowings of the future. Men will not be satisfied merely to take human life, but they will take it by the most cruel methods of suffering imaginable.

It is interesting to note also that Russia will not be alone as she forges ahead in her wickedness. She will have allies who will be confederate with her. Ezekiel goes on to name these in verses 5 and 7. Among her confederates whose identity seems clear are Persia, Germany and Turkey. Hence, in the future, it will not be one nation pitted against another, but several nations banded together in an effort to obliterate the Jewish people, through whom God will work out His future plans.

As we continue to read this thirty-eighth chapter I want you to note

RUSSIA'S INVASION OF PALESTINE

The story of this invasion begins with the eighth verse and concludes with the thirteenth. There need be no guess work here. Nowhere in the world has the anti-Semitic spirit been more rife than in Russia. Germany has slain her thousands, but Russia her tens of thousands. Her soil is soaked scarlet with Jewish blood. Speaking in Denver recently, Senator Ralph O. Brewster from Maine said, "The next war will start in the Middle East. The Russians and the British are struggling there now. The greatest oil reserves in the world are there—fifty billion barrels. The British want that oil and they want a bulwark against communism. We'll be in the same old position behind the eight ball if the British and Russians clash." Statesmen realize that the Near East is a veritable powder keg and that in all probability the next conflict will start in that area. It reveals how the eyes of the world are focused in that direction.

The time of this coming invasion is indicated in the eighth verse as "in the latter years." It will be when the land is brought back from the sword. The context, if read carefully, will reveal that this will find its fulfillment in the Great Tribulation, the age which is to follow the one in which we now find ourselves. The church will have been raptured before the Tribulation age begins, though even in our day we are beginning to see the possibility of such an invasion in the not too distant future.

The purpose of this invasion is stated in verses 11 and 12, "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates. To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that

dwell in the midst of the land." Here is clearly a war of aggression. Many nations have been guilty of this sin, but Russia will be flagrant in its determination to possess the great wealth of the Jewish people, and their country, and especially that involved in the Dead Sea, estimated to be in the millions of dollars. This invasion is confirmed by Jeremiah who wrote, "Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons" (Jer. 10:22).

America is not without her sins and she ought to hang her head for shame as she recounts them. But we can thank God she has not been guilty of this particular sin so definitely charged against Russia in a future day. Aggressor nations will eventually come to naught. They are to be stripped of their power and punished by Him who said, "I will repay."

This awful invasion of the land of Palestine will not be without due protest from some of the nations, possibly some of those which will be involved are members of the United Nations Organization.The thirteenth verse reads, "Sheba and Dedan, and the merchants of Tarshish, (thought by many to be Britain) with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?" Russia will not wage this conflict unchallenged by other powers, but it will be to no avail. The nation in its self-will and selfishness will be bent on taking for itself the wealth of the Jews. Neither treaties nor agreements formulated at San Francisco, or any other place, will be formed. Pacts will mean no more than a bit of paper. The great Russian bear will seek to claw the Jewish nation to ribbons, utterly indifferent to the protests of others.

This present war has not settled war. We would like to think it would, and if we were idealists instead of realists we might have some hope, but knowing human nature, and being familiar with the words of the Lord Jesus, we cannot bring ourselves to believe that there will be real peace and safety growing out of this conflict. The late General Patton was reproved because he told a Sunday School class in San Gabriel, California, that "you children here, whether you like it or not, are the soldiers and nurses of the next war. There will be war again in my opinion, because there has always been such things." General Patton spoke in harmony with the prophetic Word though he may not have realized he was so doing. It goes against the grain of all of us to think that our boys may have shed their blood in vain when they thought they were giving their lives to make the world free from war. It will take more than battles waged by men to accomplish such a feat. God's program calls for the return of His Son and not until He, as the Prince of Peace, returns in person will the nations learn war no more. Until then "and ye shall hear of wars and rumors of wars: see that ye be not troubled for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes, in divers places" (Matt. 24:6-7). Whose word are we going to take—that of the Saviour or that of the idealist? Just

when men "shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (I Thess. 5:3).

Beginning with the fourteenth verse of this chapter and going on through the tenth verse of the thirty-ninth chapter we read the story of

RUSSIA'S CONTENTION AGAINST THE PEOPLE

This section begins by relating the greatness of the army which Russia will marshal against the Jewish people in an effort to exterminate them. We read in the fifteenth verse, "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army." Russia has always depended upon horses, and sixty per cent of the horseflesh of the world is within her borders. She was the only nation that used horses successfully against Germany in driving her out of her borders, and pursuing her to the gates of Berlin. The conflict of the future day will be of such a character as to require a mounted army.

How will this army get along? One need but read verses 17-23 to note the frightful slaughter and defeat which the Russians are going to sustain when the nation goes against Israel. Let us note verse 18, "And it shall come to pass at the same time when God shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." God Himself will punish Russia which has been the most godless of all nations. Then we read in the nineteenth verse, "For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel." As we go on to read we come to the statement in chapter 39:2, "And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel." Here is a slaughter that staggers the mind in its contemplation. We feel that to lose one out of eight or ten on the field of battle means heavy casualties, but when God goes forth to meet a defiant nation, their defeat will be overwhelming and five out of every six will fall on the field of conflict. The blood of slain men will flow like rivers.

Verses 8 to 10 recount how completely this army is to be defeated, for even their weapons will be burned. Complaint has been found with this prophecy because of the primitive weapons mentioned and because they are wooden. Just as sound is transmitted by means of the vacuum tube, even so the day is coming when power will be transmitted the same way and military equipment of metal will be valueless because it will melt before such power. Armies will have to resort to wood out of which to fashion their instruments of death. The prophecy is clear in this respect and it is not hard to see how reasonable it is.

From verses 11 to 22 of the thirty-ninth chapter is the story of Russia's funeral. It is confirmed by Jeremiah 1:11-16. No matter what men may think of Russia today, so far as the Bible is concerned

RUSSIA'S OBLITERATION IS PREDICTED

In verses 11 and 12 we read, "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it, The valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land."

The question may be asked, But why such obliteration? It will be recalled that Stalin signed the official decree in 1932 ordering the Almighty to pack His few remaining belongings and get out of the Soviet Empire. That decree, according to the London Morning Post, read, "On May 1, 1937, there must not remain on the territory of the U.S.S.R. a single house of prayer to God, and the very conception of 'God' will be banished from the boundaries of the Soviet Union, as a survival of the Middle Ages which has served as an instrument for the oppression of the working masses." The sign of the Soviet is the clenched fist which is in effect a salute to defy God. Russia's day of doom is written across the pages of the Word of God. A nation that officially declares war upon God is a nation that is going down to oblivion and Russia is headed in that direction.

The story we have been considering comes to a grand conclusion for it is to note that the

RESTORATION OF ISRAEL IS PROCLAIMED

God will fight for His people, hence they have a future. Anti-Semitism and spoliation are the two rotting diseases with which the Gentile nations have been affected in one degree or another all through the centuries of time. Rising above the ashes of fallen nations and particularly of the Northern Colussus, Israel shall come to its own and will know experimentally the faithfulness of Him who made the unconditional covenants with Abraham their father concerning a seed and a land, and with David, concerning the perpetuity of the throne. Hence in Ezekiel 39:25 we read, "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name." It is a wonderful story and we praise God for the ultimate triumph of His truth.

One never reads of how He is going to gather straying Americans. Indians, British, French or Chinese. But we do read over and over in the Word of Truth how He will bring again the captivity of His people Israel and once more establish them in their land as victors over all those who have opposed and oppressed them.

In Hebrews 10:31 we read, "It is a fearful thing to fall into the hands of the living God." The story of the Bible is a constant warning against sin and its terrible consequences. When our Lord comes to reign it will be as the Prince of Peace, but prior to that, the wrath of the Lamb will be meted out to all who have shaken their fists in His face. When men do this let them remember that the hour is coming when "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Oh, if men would only learn the truth uttered by Paul on a stormy night, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Unwise Advertising

Harry Moorehouse, while still a young man, was conducting evangelistic services in a certain city in this country, but there was no revival. God had given him precious revivals both in America and in Great Britain, but in this city it was as though he was up against a stone wall. Day and night he was on his knees, searching his heart and crying out, "O God, why is there no revival?"

One day as he was walking along the street, the Holy Spirit showed him a large placard on which appeared these words: "Harry Moorehouse, the Most Famous of all British Preachers!" At once he said to himself, "That's why there is no revival!" He went at once to the campaign committee and said, "Brethren, now I know why there is no revival. See how you have advertised me as the greatest of this and the greatest of that! No wonder the Holy Spirit cannot work! He is grieved and quenched because you haven't magnified the Lord Jesus Christ. He is the wonderful One. I'm just a poor, simple, humble servant, preaching the glorious gospel and saying, 'Behold the Lamb of God, which taketh away the sin of the world.'"

—Herald of His Coming

Has the Jew the Right to Palestine?

Chester E. Tulga

There is a definite Jewish question confronting the Allied Nations. It involves the questions of ownership and control of Palestine. The question will not settle itself, for the continued agitation on the part of a portion of the Jewish community clamors for its settlement, and a settlement favorable to the Jews. The Allied Nations are facing a dilemma, either horn of which will prove to be a problem, due to the strong Arab opposition, the empire interests of Britain, and the demands of the Jews.

Palestine is destined to be more and more in the news particularly as the world approaches the climax of the present struggle for world domination. That land is destined to play a significant part in the struggle before final peace comes. It is the central land in the scriptures and it is destined to play a leading role in world events.

To whom does Palestine belong? Until this is answered correctly and the land of Israel is in undisputed possession of those to whom it belongs, trouble and turmoil, intrigue and war will afflict mankind. The size of this territory seems insignificant but its place in world affairs is large. Thus until the rightful heirs of Palestine are in undisputed possession the agitation will continue. The Jews claim that Palestine rightfully belongs to them and not to the Arabs who now constitute a majority in the land. To whom does Palestine belong?

I. JEWISH POLITICAL AND RELIGIOUS CLAIMS TO PALESTINE EVALUATED

1. **Politically, the Zionists have no right to Palestine.** The Arabs hold that Palestine ceased to be a Jewish land when Titus and his army captured the country. They claim Palestine as a part of the Arabian world that the Arabs conquered 1300 years ago and Arabized through language and inter-marriage. Since the Arabs constitute a majority in the population and political morality insists that government be by the consent of the governed, then Palestine should be ruled by the Arabs. To claim the ownership of Palestine on grounds of political morality is to invalidate the claim. Blackstone, the great English legal scholar, laid down this principle as applied to property, viz., that "effluxion of time matures into the right of ownership." If we apply this principle to Palestine, it gives the control of Palestine to the Arabs. The Arabs have been the overwhelming majority of the Palestine population for nearly thirteen centuries. The recent immigration of Jews into Palestine which has reduced that majority is not a natural increase but a subsidized immigration from without, and in part, an attempt to gain control of that country. The dictum "possession is nine points of the law" demands that those who seek to deny the right of the Arabs to control the country should show flaws in the Arab title. This cannot be done on political grounds, for according to

the customs of nations the Arabs have a better title to the land they have occupied so long than the newcomers who come from the outside to obtain that title and control. Zionism is a political movement in spite of its humanitarian objectives. Politically, the Zionists have no right to Palestine.

2. **But the Zionists can lay no claim, on religious ground, to Palestine, for Zionism is primarily a political movement.** Zionists, with minor exceptions, are not yearning to sing a song to the Lord in Palestine. Organized Zionism is political in its origin, its nature and its objectives. Rabbi Isserman, in "This is Judaism" says of Herzl, the founder of Zionism: "Herzl was not interested in the Jewish religion. He belonged to that coterie of European intellectuals who believed that life could be lived without church or synagogue . . . . . Political Zionism which seeks to restore a Jewish state in Palestine, is a relatively new thing. Although it grew out of Judaism, many of its leading adherents have been secularists and regard the movement as a purely political one. It did not originate among deeply religious Jews, but merely capitalized on the age-old yearning for Israel's birthplace . . . . . Zionism has brought a certain vitality to Jewish life in many sections, but it is the vitality of nationalism, not of universalism." George Finkel, a Zionist leader, expressed this view in the Jewish press: "The injection of a religious argument into the Palestine question is off tangent. Zionism is not an anti-religious movement, ... it is not a religious movement, either." Mr. Heller says, "If partition is pressed, we shall be blessed with an odd creation, a Jewish state. It will be a socialist state for the radical laborites will be in control. These usurpers will give a false impression of the Jews to the world. The Jewish religion will be mocked at and trampled upon. The prospect is alarming indeed."

A Jewish state in the Bible sense of the term would be a theocratic state and the Zionists are not working for such a state, or even a Torah state. The irreligion of the political Zionists caused the orthodox Jews several years ago to dedicate a Sunday to fasting and prayer. A newspaper correspondent in Jerusalem reported that "a special service was held at the Wailing Wall, where divine aid was invoked against the law giving Zionist free thinkers an opportunity to establish in Palestine a community bereft of holiness and imposing an alien culture and moral turpitude upon just men." Zionism is not primarily religious, but political. It does not aim to reestablish the Jewish religion but to reestablish a Jewish state. Its motive is not divine but human. It has no political claim to Palestine and it has no right to urge a religious claim. If any Jewish claim is made to Palestine, it must rest upon an appeal to the Covenant God made with Abraham, Isaac, and Jacob.

II. THE PALESTINIAN COVENANT EVALUATED

1. **The Palestinian Covenant stated.** When God called Abraham out of Ur of the Chaldees to go into Canaan, He gave him a seven-fold promise, as recorded in Genesis 12:1-3, but He made no promise of the land until Abraham arrived there. Then it was given in simple language as follows: "Unto thy seed will I give this land" (Gen. 12:7). Then when Lot left his uncle, having chosen the best of the land, the Lord said to Abram, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:14-15). Later He said to Abram, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

2. **What the Covenant includes.** If

the land is to belong to the Children of Israel for an everlasting possession, then it is evident that the Children of Israel will be preserved to possess it. For this reason the Jews will persist as a separate group, defying every effort to destroy them. Furthermore, since the promise of ownership is unconditional, no later modifications can destroy the validity of the title. Ownership of the land is unconditional.

The **occupancy** of the land is conditional. God said, "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people. . . . ." (Deut. 28:63-64). Today, Israel is the real owner of the land of Palestine, holding title by the promise of God. They are not in possession, however, for possession rests upon obedience to the will of God. The Zionists, who with nationalistic fervor clamor for a Jewish state, have no concern for obedience to Jehovah, but obedience to God is necessary to the occupation of the land in the scriptural sense.

3. **This Covenant has its importance, not in the people who received the promise but rather in the character and faithfulness of the God who made the promise.** It is necessary, therefore, to inquire into the character and reliability of the guarantor of this title to Palestine. The writers of scripture are one in ascribing holiness, justice and faithfulness to the God of the covenants. Balaam said by the Spirit of God: "God is not a man that he should lie . . . . hath he spoken and shall he not make it good?" (Num. 23:19). Samuel said, "The strength of Israel (God) will not lie, nor repent" (I Sam. 15:29). The Psalmist declared, "The counsel of the Lord standeth forever" (Ps. 119:89). Malachi states, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed" (Mal. 3:6). James says, "The Father of lights, with whom there is no variableness, neither shadow caused by turning" (Jas. 1:17). These are but some of the statements of Holy Writ which declare our God to be immutable; therefore when He makes a promise He cannot lie.

God confirmed the Covenant with an oath: "When God made the promise to Abraham, because he could not swear by a greater, he swore by himself" (Heb. 6:13). Here God interposed Himself, and if He broke His word His whole character as God was at stake. Again, we read that God stated to Abraham, after the sacrifice of Isaac, "By myself have I sworn, saith the Lord, for because thou hast done this thing . . . . . I will bless thee . . . . . and I will multiply thy seed . . . . . as the sand that is upon the seashore, and thy seed shall possess the gate of his enemies" (Gen. 22:16-18). At a later date, when a famine arose in the land, God said to Isaac: "Go not down into Egypt . . . . sojourn in this land; and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father" (Gen. 26: 2-3). These are only a few of the passages which prove conclusively that God would be untrue to Himself if He failed to fulfill His promise to give Palestine back to Israel.

III. ZIONISM IS NOT THE FULFILLMENT OF THE HOPE OF ISRAEL, BUT THE BEGINNING OF THE RETURN IN UNBELIEF

1. **The love of Zionism for Palestine is not a religious love but a nationalistic love.** The Zionists boast of their love for Palestine. Their oath may be: "May my tongue cleave to my jaws, O Jerusalem, if I do not remember thee," but a study of Psalm 136, from which these words came, shows that the Zionists do not use them in the spiritual sense. These

holy words show the ardent love of the forefathers of the present-day Jews for Zion, for it was a love based upon love of the religion of Abraham, Isaac and Jacob which centers in Zion. The Jews of old wept by the waters of Babylon because their faith was scoffed at by their captors. They could not sing a song unto the Lord in a strange, pagan land. They wept for a return to Zion, their Holy Land. Zionism is not based upon belief in the Covenant God made with Abraham, but upon humanitarian and nationalistic grounds. It is purely a human movement. Zionism would turn Palestine into a religious Babylon, instead of a place where the God of Israel is honored. Zionism is a movement on the part of unbelieving Jews to return to Palestine in unbelief and rejection of the Messiah.

2. **Zionism is not the realization of the age-old hope of Israel.** The supreme question concerning this interesting Jewish national revival is the question: Is Zionism the realization of Israel's hope and will it ultimately lead to universal world blessing, world peace and the solution of world problems as they are today? Some Zionists have suggested that there should be established in Jerusalem a World Court. They base their suggestion on a prophecy in Isaiah: "For out of Zion shall go forth the law" (Isa. 2:3). Thousands, if not millions of Jews, believe that they will come into their own through Zionism, that Zionism will solve successfully the Jewish question. There are also many Gentile Christians who look upon this movement as fulfilling Bible prophecy, and that the Lord is now regathering His chosen people and making His Covenant. But we insist without reservation, that Zionism is not the realization of the great hope of Israel, nor will it result in bringing to pass the promise made to Abraham, "and in thee shall all the families of the earth be blessed."

3. **What condition must be met before that hope is realized?** Israel must return wholeheartedly to God, expressing their faith and obedience to Him in the acceptance of Jesus as Messiah and in holy living. Moses was a great prophet. He predicted the worldwide dispersion of the twelve tribes of Israel. He predicted their misery among the nations (Lev. 26:14-39; Deut. 28:65-66; 30:1-10). The prophets stated the condition of true repentance, obedience, and wholehearted return to God as a prerequisite to national blessing (Lev. 26:40-42; Jer. 3:13-17; Hos. 5:15). Many of the rabbis of orthodox synagogues, especially the scholars of the middle ages, acknowledged this and exhorted the people to repent and turn to God.

Does Zionism meet these conditions of national blessing? Do the leaders base their national hope on the promises of the God of Abraham? Do they aim at humiliation, confession of sins and a wholehearted return to the Lord? No doubt there are some earnest and pious Jews in the movement, but the movement itself knows nothing of a heart return to the Lord. It is a political movement. Their strength is not in Jehovah but in their own arm. It is still true as Jeremiah asserts (16:5) that God's peace is not with Israel and Zionism has no true Messianic hope. It looks to political schemes for salvation. It is a return to Palestine in unbelief.

4. **This return in unbelief is the forerunner of the anti-Christ and the tribulation to come.** This return in unbelief, Palestine becoming rapidly occupied by hundreds of thousands of Jews, with no sign of repentance or return to the Lord, is an indication that the day of calamity cannot be far away (Zeph. 2:1-2).

The restoration scheme includes the educational idea, like the establishment of the Hebrew University. It also includes, on the part of some, the erection of another Temple and

a restoration of the ancient worship of Israel. It is said that young Levites are being trained and receive instructions in the Levitical code. They will again bring their sacrifices. This is indicated in the last chapter of Isaiah, which is staged in these coming days of Jacob's trouble. The building of a house is here mentioned. (See also Ezekiel 40-43). But they have rejected the one great sacrifice (John 1:29; Isa. 66:3). The restored worship is an outrage with God, the culmination of their unbelief. One appears on the scene who claims to be their Messiah. He will be the final anti-Christ, the greatest counterfeit, the very incarnation of Satan himself. He will demand worship for himself and sit in the Temple of God, claiming that he is God (II Thess. 2). These preparations going on today are the sure indications of the nearness of the Great Tribulation. The increasing anti-Semitism which is sweeping the world is another shadow of the fast approaching day of their calamity.

Has the Jew a right to Palestine? Yes, he has a right that rests squarely upon the eternal promises of the God who cannot lie. But he cannot claim that right while rejecting the God who made it. He cannot secure his rights by political schemings. He cannot return to Palestine in rejection of his true Messiah and expect to enjoy Messianic blessedness. He cannot have a holy land in Palestine if the social and political order of that land is built on the poor foundations of utopian planning, godless materialism and unconcern for the faith of Abraham, Isaac and Jacob and continued rejection of the Messiah. Zionism, like all other human schemes, is a poor substitute for obedience to the Word of God. Like all other purely human schemes, it is only another tower of Babel in self-will.

A Glorious Future for All the World.

But when Israel has made confession, acknowledged her rejected Messiah, and cried to God for deliverance, then will her Messiah-King come to fulfill all the Messianic hopes of Israel (Isa. 2:1-5), establish the Kingdom (Isa. 11), regather the dispersed of Israel (Isa. 11:12), bring in everlasting righteousness (Dan. 9: 24), and the nations shall walk in His light (Isa. 2:3) and share in the blessings of peace that shall fill the earth. May God hasten the day when the Messiah—King of kings will rule over the nations!

What Would You Do?

If you were God . . . . and God were you,
And the nation set a day for prayer,
And only one had time to pray
For every hundred who didn't care;
Would you believe they were sincere,
And bless that nation again next year?
If you were God and God were you,
Say, what WOULD you do?

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SIGNS *in the Church*

by Hale V. Davis

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears" (II Timothy 4:3).

On every hand we view the impotence and decadence of the church. Its powerlessness and inertia are emphasized in large and almost empty church buildings where once multitudes met to worship. Our day has forgotten such experiences as Isaiah had when in awe he looked up and in worshipful voice intoned "Holy, holy, holy, is the Lord of hosts." We have lost our reverence, awe, and fear of God. Like Isaiah, we need a new vision of the Most High; we need to have our lips purged with "a coal from off the altar" that we might see the glorious God of creation again exalted, and "high and lifted up."

Scientific development, intricate industrial organization, breath-taking, labor-saving machinery, and transportation built for speed under the water, on the ground, and in the air, have caught our fancy and crowded our time, until we have forgotten to listen for "the still small voice" of God, without which we cannot hope to succeed here or prepare for eternity.

I. **Many pulpits have lost their message of divine urgency and saving power.** Great multitudes are preaching to please men, when our commission is to preach to displease men with their lives and prepare them to live forever. Many seminaries are training prospective ministers as professional men who spend time rationalizing which might be better spent in prayer.

Two terrible world wars in a quarter of a century have hardened stubborn hearts and swung the pendulum of reaction to disillusion, fatalism, and despair, for many who will not face hard, unwelcome facts.

It has been popular the last few years to follow intellectualists — leaders with "itching ears" teaching to doubt every proven fact of history and every call of God to the human heart. Ministers deliver intellectual messages and philosophize where our Puritan forefather, Jonathan Edwards, thundered about "Sinners in the Hands of an Angry God." We reduce the message to time but men's hearts still yearn for preparation for eternity. Messages are tuned down to satisfy "Banker So-and-so," whose feelings and conscience would hurt him if we denounced his covetousness but whose life would be enriched by hearing such a message.

The modern minister must share responsibility for the Sunday supplement, a commercialized Sabbath, the unsaved radio announcer, and a pagan school system. A hundred years ago the minister may have been unlearned but he was the biggest man in every community, for then he was "God's holy man."

Twenty-five years ago many of our northern preachers stopped preaching on sin and other great doctrines and while the population has expanded rapidly, baptisms in one of the great denominations has dropped from 1700 per year in Colorado to 1100. How long has it been since you saw a tear coursing down the cheek of your minister, or you have wept over an unsaved stranger?

Preaching on the "cross and redemption through the blood" has been put aside for the sayings of Fosdick and Shakespeare. The minister who loses the cross loses his congregation and the crown. His congregation becomes like the angel statue of the great Michaelangelo—it lacks only one thing, **life,** but lacking life though it has all comeliness, it lacks everything. God pity the minister who has fallen for the glittering tinsel of a gaudy empty age and who is helping to usher in the apostasy of which we have, for centuries, been warned.

II. The Church's Decreasing Program. A church which has lost its soul winning power and passion has lost its most priceless spiritual possession. Such churches cannot be held blameless for their pastor's failure. Churches can make preachers by praying for them, holding up their hands and following their leadership, and a church membership set to freeze out a preacher can do it by only neglecting to pray. As the little girl significantly told her mother, on a cold Sunday, when asked to repeat the Sunday school golden text: "Many were cold, but few were frozen." Because we are neither hot nor cold, God's spirit has departed and we are spiritually powerless.

Most of our established churches in the North have a decreasing program. I know a church of 1700 membership with a Sunday school of 250 and prayer service of 30. This same church, located in Denver and with a liberal minister, had such little vision that their minister persuaded them to sell the church, seating 1500, which was situated in the heart of the city, and move it to one side of the population in a new imposing building, with lofty spires, seating only 600, but built to look as though it seated a thousand. This instance is a significant "straw in the wind."

A recent survey of Colorado reveals that only 19% of our children receive any Bible instruction and more than 50% of the adult population never darken the door of a church. Over the country apostate churches can be detected by unlighted buildings on Sunday evening. Only one service a week to give out the glorious Gospel message of eternal life, and no prayer service. What a travesty!

Family altars are gone and without their steadying influence 250,000 homes a year are wrecked in the divorce courts. In 1945 one of every three marriages ended in divorce courts. Child delinquency has increased until recently a representative of the Justice Department in Washington warns on the air: "We face a major crisis. Something must be done at once."

III. False Religions. We are told they will counterfeit true Christianity in the last days. They will sound "like the most High" (Isa. 14:14). In these counterfeits, Christ is made out to be a Christian Science healer (actually neither Christian nor Science), He becomes the unresurrected Christ of Russellism, the ideal man of New Thought and New Theology. These and hundreds of other "isms" quote a little scripture, often taken out of its setting, and deny the redemptive power of the blood. They continue a form of godliness but "deny the power." The power of Christ is the cross and His shed blood. The dark ages seem terrible because of the suffering of the saints but actually they were no darker than the spiritual blackness of today.

America has become so apostate

that we are a mission field today. A stranger could write of our land without naming it and people might think of it as Asia because of its Hindu and Buddhist temples. They might think of it as Mexico because of its large Spanish population. Some would say surely it is Palestine because of the several million Jews in its largest city, more than in the entire Holy Land during the life of the Lord. Others would say surely it is France because of atheism. Still others would say it is Germany and Heidelberg because of the higher learning and criticism, and the fact that so many forbid the teaching of religion in its schools, substituting its pagan philosophy and humanism. Others would say it must be Russia —look at its godless communism.

In this mission field last year there were committed a million and a half crimes from murder to assault, its forgeries and embezzlements total fourteen million more; its criminals are three times more numerous than its college students; its law breakers outnumber its school teachers four to one. J. Edgar Hoover gives us the statement that there are nearly one million potential criminals, youths who have been before the courts one or more times. There are twice as many saloons as before prohibition, and drunkenness has increased twenty times in less than two decades.

Sin has lost its awfulness for professing Christians. Our consciences have been lulled to sleep in the lap of luxury and outward appearances of well being. We have become so accustomed to crime, our horizons of right and wrong are no longer black and white, but a dirty gray, and our people rush head-long into eternity unprepared to meet God.

Knowledge is deified and man runs to and fro, but men lack wisdom from God to apply the learning on their library shelves. They have forgotten the source of eternal truth.

These are fruits of the apostacy. They have been God's sign posts in scripture for two thousand years, and though they have had no fulfillment since they were written, until now, they are rapidly being fulfilled at this moment.

Today even multitudes of church members "will not endure sound doctrine, but after their own lusts are heaping to themselves teachers having itching ears."

We are in the midst of the apostacy.

We must have a nation-wide revival or be ready for the crash. "The wicked shall be turned into Hell and all the nations that forget God" (Ps. 9:17).

Wake up, America! The hour is growing late.

"It's not what you'd do with a million,
If riches should e'er be your lot,
But what are you doing at present
With the dollar and quarter you've got?"

Fathers and mothers, your opportunity in behalf of your boys and girls is today—NOW! Don't let it slip from you.

Perhaps Today!

"Perhaps today! shall sound the mystic summons;
The shout! the voice! the trump! by all are heard;
And, from their scattered, silent resting places,
The dead in Christ will rise to meet the Lord;
While we, the ransomed living, in a moment
Shall be caught up, according to His Word.

Perhaps today! from every clime and nation,
Shall souls redeemed ascend to meet the Lord;
To suffering ones—great, glad emancipation;
To those who toil for Him, a sure reward.
We look not down a track of unknown years;
It may be that today, our Lord appears.

Perhaps today! with problems fresh out-breaking,
With growing evils rampant o'er the earth,
When sore distress, nigh every land is shaking,
Perhaps today! the Saviour may come forth.
Earth's leaders fail! The forces are too great!
But—lift your heads! the Lord is at the gate!"

—Selected

CHEMICAL SIGNS OF THE TIMES

By W. B. LANDON

The Bible says, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:3). Aluminum, magnesium, silicon, beryllium, helium, carbon, oxygen, hydrogen, chromium, cadmium, potash and nitrogen indicate by their uses as metals or compounds that a new age is at hand.

The Bible also says, "The Lord by wisdom hath founded the earth" (Proverbs 3:19). The earth was made for and by Jesus Christ, and the ninety-two elements in and around the earth are for a great age or period, vastly greater than man has yet seen.

Aluminum is the most abundant of the metals, as it constitutes about eight per cent of the earth's crust. One thousand eight hundred and twenty-seven years rolled by in this age of grace before aluminum was discovered. Million and millions of people walked the earth and died and never knew that such a metal existed.

From the increased consumption of aluminum in airplanes, cars, automobiles, wire, furniture, alloys, paint, etc., it is indicated that the Millennial Age is near; for in that age the aluminum which is in the earth everywhere will be the universal metal for all buildings such as homes, offices, stores, manufacturing plants, garages, etc.; used in all conveyances such as railroads, automobiles, buses, airplanes, trucks, ships, boats, etc.; used in all machinery and engines as alloys.

Professor E. M. East of Harvard University estimates the population of the earth at the present rate of increase will be five billions in 2027. But with Jesus Christ as King all estimates will be changed; for the Bible says, "Of the increase of his government and peace there shall be no end" (Isaiah 9:7). With the whole earth habitable, with weeds, insects, pests and harmful germs either gone or under control, the increase of population will be rapid. This is especially emphasized when it is considered that then Israel will live to the age of trees (Isaiah 65:22). How our minds and hearts should be directed to God and the acceptance of His Son, Jesus Christ, as Saviour.

When we consider aluminum, whether in the United States, Africa, Australia or Borneo, there is in the earth everywhere aluminum to build the homes, storehouses, etc., of the age when Christ is King.

THE ALUMINUM FUTURE

Let a mental picture occupy the mind: In the 700th year of the Millennium, Jesus Christ, King at Jerusalem or in the heavens, with the saints in their resurrection bodies carrying out His commands on the earth and in the great universe of space. In Meadville in this 700th year, are many heads of homes that are between 600 and 700 years old.

Their children and grandchildren down to the great-great-great-great-great-grandchildren number several

hundred. A reunion is taking place in the old homestead, which is a great structure of more than two hundred rooms built entirely of aluminum. The home was built in the 400th year of the man's life and after 300 years the house is practically as good as new. The foundation is made of aluminum blocks hardened with another element. The beams, walls, floors, siding, shingles, etc., are all made of aluminum lumber, light, cheap and durable. Cheap because aluminum is everywhere in the clay in the soil. Every community by electrolysis can produce thousands upon thousands of tons out of the useless mud.

The children and all the great-great-great-great-great grandchildren come from the ends of the earth in airplanes of aluminum, zeppelins of aluminum, ships of aluminum, buses of aluminum, trains of aluminum and automobiles of aluminum. While at the reunion, they sleep on aluminum beds, sit on aluminum chairs, have their food cooked in aluminum dishes, clothes washed in aluminum washing machines, entertained with a radio made of aluminum, and walk or ride on streets and roads paved with bricks or blocks containing aluminum.

The Millennial Age will be wonderful for the people then living upon the earth; but for the ones ruling with Christ, who are the saved ones out of the age of Grace which is now apparently speeding to a close, there will be no comparison as to the possibilities and glory.

First, the millennial people have bodies of flesh and blood and breathe air to live, therefore cannot leave the earth. The saints ruling with Jesus Christ have bodies like His, of flesh and bones but not blood, as Christ is the life and in consequence air is not necessary. Thus the saints can live anywhere in space.

Second, the millennial people may live five hundred, six hundred, seven hundred, eight hundred, or through the entire millennial age of one thousand years. The saints ruling with Christ will never die.

Third, the millennial people will have beautiful homes and enjoy health, peace and have living conditions far surpassing any previous age. The saints ruling with Jesus Christ will have homes eternal in the heavens; sickness, sorrow and anything unlovely or unholy will be kept out and be unknown in their realm.

Fourth, the millennial people will by the use of aluminum, magnesium, and beryllium, have the greatest facilities ever known for travel which for moderately long and long distances will be in the air. The saints ruling with Christ will like Christ have a body capable of transporting itself through space to all points on the earth and to all other planets, worlds or stars.

Fifth, the millennial people will travel at varying speeds, depending on whether going by railroad, bus, ship, automobile, or airplane, anywhere from 20 to 300 miles an hour. The saints ruling with Jesus Christ will travel at any speed depending on their desire; if going from New York City to Chicago, a moment of time; if going from earth to some distant star, some 100,000,000,000,000 miles away, a little longer might be necessary.

Sixth, the millennial people will eat and sleep. The saints can eat, but eating food will not be necessary to live. The Bible says, "Sing unto the LORD; for He hath done excellent things; this is known in all the earth" (Isaiah 12:5).

History has told of the age of stone, copper, iron, steel, and now it appears the earth is entering the Age of Aluminum.

The Bible says, "But the earth hath he given to the children of

men" (Ps. 115:16). The earth was made for the children of men, but on account of sin, the wonderful elements in the earth have come to their use very slowly. The clay or mud of the earth was walked upon for centuries and no one saw the wonderful metal held in its darkness.

SOURCE OF ALUMINUM

The metal aluminum was first taken from the ore bauxite, but now methods have been discovered for taking it from the common clay. The mighty hand of God does everything perfectly, which is illustrated by the silica combined with the aluminum to make the clay. Up to 1920, it seemed to be of no value, but now the supposed worthless silica has been found to be of high value as a catalyst which is defined: "A decomposition and new combination produced among the proximate and elementary principles of one or more compounds by virtue of the mere presence of a substance or substances which do not themselves enter into the reaction."

Let one consider what a wonder God has done in hiding from man millions, billions, and trillions of tons of bright, shining aluminum by the use of silica, which combination made dirt or mud. Both the aluminum and silica were reserved for an important age or period.

The Bible says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God" (Rom. 12:1, 2).

The sacrifice of our bodies and will should be reasonable, when one considers the salvation made possible by the death of Jesus Christ on the cross and the glory the saved ones (saints) are to share with Him.

ALUMINUM IN INDUSTRY

Aluminum is indicating that a new age is at hand. **First,** it is indicated by the use of aluminum in alloys. It is said in Great Britain that aluminum is the metal of the future. The automobile industry has used aluminum for a long time in engine construction. Of particular interest is the wide-spread adoption of aluminum alloy pistons and in this connection it is estimated that 20,000,000 pounds of aluminum pistons were fabricated in 1928. Aluminum alloy pistons have a much higher thermal conductivity, about the neighborhood of 40, or nearly four times that of steel or cast iron, so that the aluminum piston carries away about four times as much heat. This high thermal conductivity enables the piston to work in the combustion chamber at a much lower temperature, therefore a greater compression ratio can be used without risk of pre-ignition, making possible a considerable increase of power; again carbonization is decreased, which is productive of economy in fuel.

In this great day or age the world will know God, but today the world does not know Him. The Bible says, "He was in the world, and the world was made by him, and the world knew him not" (John 1:10).

Second, it is indicated by the use of aluminum for transportation. The whole transportation industry from the railroad to the airplane finds in aluminum the long-sought solution for strong, light-weight and durable passenger and freight carrying cars or units. During the Millennium, the transportation facilities will be brought to the highest perfection as to speed, safety and comfort. **Tra**vel for any considerable distance will be in the air. The millions of tons of magnesium in the Dead Sea, which

is a lighter metal than aluminum, will probably be used to a large extent in air transportation, being alloyed with aluminum to improve it as to hardness, durability, etc.

The Bible says, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. 107:21).

Third, it is indicated by the use of aluminum in architectural work, as shingles and roofing accessories, which makes possible the roofing a house entirely with aluminum. In the Koppers building in Pittsburgh, 110,000 pounds of aluminum were applied.

In the millennial age, what a sight from the air to see the thousands upon thousands of bright shining aluminum roofs, beautiful and durable. The Bible says, "For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:9).

Fourth, it is indicated by the use of aluminum in paint. Aluminum paint may perform two offices, aluminum paints on oil and gasoline tanks reflect the sun's rays and thus tend to keep the oil cool, and it is now a common sight to see these tanks painted with aluminum. It is, however, not as well known that aluminum paint used on the outside of a furnace tends to keep the heat in or the furnace hot. The high reflectivity of aluminum reduces the absorption of solar energy by the oil tank. The low radiating power of aluminum helps to lower the loss of heat by radiation from the furnace.

The Bible says, "O Lord, how manifold thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Ps. 104:24).

Fifth, it is indicated by the use of aluminum in wire. High power conducting cables are being made of aluminum. During the millenial age, work will be largely done by electricity. Thousands upon thousands of miles of cables will be needed throughout the earth to carry electricity to the factories, stores, offices and homes, and in the earth everywhere is the aluminum to manufacture the cable. How wonderful is Jesus Christ Who made the earth. How true is the great Word of God (Bible) in which Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

The Lord Jesus, Who put the aluminum in the earth for the age or period when He would be King, also gave His life for the people on the earth that they might have eternal life and share the wonderful reign with Him over a wonderful people during the age of romance, when the dirt and mud everywhere would become shining metal.

"God has not cast away His people"; and when the present dispensation closes, and the great purpose has been satisfied for which it was ordained, the dropped threads of prophecy and promise will again be taken up, and the dispensation historically broken off in the Acts of the Apostles, when Jerusalem was appointed center for God's people on earth, will be resumed. Judah shall again become a nation, Jerusalem shall be restored, and that temple will be built in which the "abomination of desolation" is to stand.

—Sir Robert Anderson

LIGHT . . . *on the Lesson*

INTERNATIONAL SUNDAY SCHOOL LESSONS
Expositions by Harold A. Wilson Illustrations by Casey Smith

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JESUS SUMS UP HIS CLAIMS

March 2, 1947

LESSON TEXT: John 12:12-50; Mark 11:1-10
MEMORY SELECTION: John 12:32

At first glance the various parts of this section (John 12:12-50) may appear to be disconnected, but once it is recognized that the Cross of Christ is the preeminent thought in the chapter, each part at once falls into its proper place and the most amazing unity is discovered.

I. THE CROSS ANTICIPATED IN MARY'S SACRIFICE, vss. 1-9

Mary's sacrifice holds a twofold significance. It speaks of the coming sacrifice of Jesus on the Cross, and it speaks of the believer's fellowship in His sufferings. Three facts make the message of that typical act especially rich and helpful.

1. Mary's gift was a loving sacrifice. Nothing but the most costly ointment would do, and it must be used lavishly, so great was her love for Him. So we find reflected here the infinite love which led God to send His Son to die for the sins of the world (John 3:16; II Cor. 5:14; Rom. 12:1-2).

2. Another striking thing about Mary's sacrifice was its costliness. So costly was it that those who saw marvelled. Likewise, in giving Jesus for us, God rifled heaven of its most precious treasure.

Jesus' death was no light thing. It involved the sufferings of the damned. He was willing to give His own soul to redeem mankind (II Cor. 8:9; Phil. 2:5-8; Mark 8:26; Rom. 6:23; I Peter 1:18-19).

3. But though some looked and cried, "Extravagance!" Mary's sacrifice was acceptable. Jesus saw the faith which prompted the gift, and interpreted it aright. He testified that it spoke of His death. And by virtue of that death, He can now approve the service of believers in Him. Jesus' sacrifice on the Cross makes the "living sacrifice" of the believer acceptable to the Father (Rom. 12:1-27).

II. THE CROSS PRESAGED BY THE PLOT AGAINST LAZARUS, vss. 10-11

A striking contrast to the pleasing scene within the happy home of Lazarus is presented in the council of the chief priests, but this contrasting scene also foreshadows the Cross.

Lazarus was a living rebuke to the unbelief of the Jews. His resurrection from the dead was a demonstration that Jesus had a power which belonged to God alone—the power of life and death. Many Jews were believing in Him, because of this wonderful miracle, and the chief priests were offended. They were determined not to believe in Jesus, so they were enraged when others did. Instead of rejoicing in the joy of the reunited family they conspired to kill Lazarus, and again to plunge the home into the depths of mourning (John 1:4; John 3:19-21; II Cor. 3:2-3).

In this unreasoning and prejudiced plot to kill Lazarus, the chief priests were anticipating their awful sin in crucifying Jesus. They began in unbelief, progressed to hatred for Jesus and His followers, and ended in slaying the son of God Himself (Matt. 26: 57-27:50).

III. THE CROSS FORESHADOWED BY THE HATRED OF THE PHARISEES, vss. 12-19

The next day Jesus entered into Jerusalem, riding upon an ass's colt. In this He fulfilled the prophecy of Zechariah (Zech. 9:9). Many of the people recognized the significance of Jesus' coming in this manner, and hailed Him with shouts of joy and praise. The prophecies of the coming Messiah all met in Jesus, and found their fulfillment in Him. Surely the clear testimony of the fulfillment of prophecy should have convinced the leaders of Israel, but, alas, it did not (Acts 10:43; 16:29-31).

The Pharisees were blinded by unbelief, and the triumph of Jesus' entry into Jerusalem only stirred up their hatred the more. They valued their traditions more than the Word of God, and when Jesus offended their traditions they deliberately closed their eyes to the fact that He fulfilled God's Word (I Cor. 6:19-20; Rom. 3: 9-23).

IV. THE CROSS—THE PLACE OF JESUS' GLORY, vs. 23

To some it may seem strange that on the eve of His death on the Cross, Jesus should have said that He was about to be glorified. But such was the case. The death of the Cross was the occasion for Jesus' greatest glory (Heb. 2:9; Phil. 2:6-8; Heb. 12:2).

V. THE CROSS—THE PLACE OF FRUITFULNESS, vs. 24

This fact can be appreciated only as we recognize that it was on the Cross Jesus accomplished the redemption of souls. As the seed can bring forth fruit only as it falls into the ground and dies, so Jesus could save the lost only by dying for them. But because He did this, the scriptures declare "He shall see of the travail of his soul and be satisfied" (Isa. 53:10-12; Eph. 3:21; Rev. 5:8-9).

VI. THE CROSS — THE PORTION OF THE YIELDED BELIEVER, vss. 25-26

When a man yields his life in Jesus he responds to a call to fellowship in the sufferings of the Cross. Jesus said, "Whosoever will come after me, let him take up his cross and follow me" (Mark 8:34). But to all who will respond the promise is given, "If we suffer, we shall also reign with Him" (II Tim. 2:12; Rom. 8:17-18; Rev. 20:4; Rev. 22:12; John 15:15).

VII. THE CROSS—THE PLACE OF THE FATHER'S GLORY, vss. 27-29

The Lord Jesus was not alone in the agony of the Cross, nor is He alone in its glory. While the Son

suffered the agonies of the Cross, the Father suffered with Him the pangs of separation and broken fellowship. And in the glory of the Son the Father will be glorified. The Father and the Son are One. The suffering of the One is the distress of the Other, and the exaltation of the One is the glory of the Other (Eph. 3:10, 21; John 3:16; Rom. 5:8).

VIII. THE CROSS—THE JUDGMENT OF THE DEVIL, vs. 31

In the promise given to Adam, God prophesied that the serpent, the devil, should bruise the heel of the woman's seed, but should have his head crushed under the heel. In this earliest prophecy concerning the Lord Jesus, His sufferings and the devil's defeat are linked together. How wonderful that God should have chosen to make the hour and manifestation of His greatest weakness, the time and the power of defeat for His archenemy! So when a soul looks by faith to the Cross he is snatched forever from the death-dealing power of Satan (Heb. 2:14-15; Rev. 12:11; Gen. 3:15; Num. 21:4-9; John 3:14-15).

IX. THE CROSS—GOD'S POWER IN DRAWING MEN, vss. 20-22

"I, if I be lifted up from the earth, will draw all men unto me," said the Son of God. Here is where He took the request of the Greeks into account. They had come seeking Him, and the disciples wondered at it. Perhaps the crowd wondered, and doubtless they criticised because Jesus received them. Here is His explanation of the cause of their wonder and His answer to their criticism. The Cross was the manifestation of God's love for the **world,** and the Cross was to draw all the world to Him. As the fruit of the Cross men from every nation under heaven were to be saved, and to enter the eternal joys of the Lord (John 16: 7-11).

X. THE CROSS—A STUMBLING BLOCK TO THE UNWILLING, vss. 34-36

This is sadly apparent in the Jews' answer to Jesus' teaching. They displayed the natural rebellion of the human heart, and its desperately wicked tendency toward unbelief. The preaching of the Cross is to them who perish, foolishness, but to them who believe it is the power by which God accomplishes their salvation. They who trust the One Who hung on the Cross are saved, but they who reject Him are lost, and they are hopeless before God (John 3:18; I Cor. 2:14; I Cor. 1:18-24; John 3:36).

LESSON ILLUSTRATED

" And I, if I be lifted up . . . . will draw all men unto me." A missionary was once asked to give a proof that the Cross of Christ would eventually triumph. This is what he said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast gathered about the Lord's table."

—The Earnest Worker

How Deep?

"The ocean is deeper than the land is high. The average depth of the oceans of the world is about two and four-tenths miles. This is about five times the average height of land.

JESUS WASHES THE DISCIPLES' FEET

March 9, 1947

LESSON TEXT: John 13

MEMORY SELECTION: John 13: 34

Some are inclined to emphasize the literal act of Jesus in washing the disciples' feet and to forget the message which He taught through that act. We should believe our Bible literally, but we should give to every part of it that place which God intended it to have. A few of the instructions to the disciples given in the New Testament had a very limited, local application from the literal standpoint, but universal teaching in their spiritual significance. This story contains one of the instructions of limited, literal application. The act of foot-washing was, in that time and vicinity, the ministry of a servant. It has no such connection in our own time and country; therefore, the repetition of the literal act cannot have the meaning for us, which it possessed for the disciples. It is significant that nowhere in the Church writings (Romans to Philemon) is the injunction for believers to wash one another's feet repeated. It is mentioned therein only once, and then only to show that those who observed the practice at that time were worthy of praise. From these facts we may scripturally conclude that the foot-washing injunction is not obligatory upon us.

But greater than the act is the message which that act conveys to all believers. It speaks to us of the unfailing love of Jesus. It is typical of the power of the Cross. It indicates the necessity of participating in that power if one is to be saved. It indicates God's verdict of judgment passed upon those who abide in unbelief, and it furnishes an eloquent example for the believer.

I. THE UNFAILING LOVE OF JESUS, vss. 1-3

Jesus' unfailing love for His people was clearly manifested during this evening. It is definitely stated in the words, "Having loved his own he loved them unto the end." Jesus' love knows no discouragement. He knew that the hour of His departure was at hand. He realized that He was about to leave His disciples alone, and that their faith was to receive a severe shock. He understood the treachery in Judas' heart, and the enmity of the Jews. But in the midst of this situation which would greatly have discouraged a mere man, Jesus' love never wavered. He did not bewail the suffering He must endure, nor did He upbraid the traitor. He thought only of the welfare of His disciples and in one of the most tender scenes of His whole earthly life He sought to prepare them for the separation by teaching them its meaning and purpose. Such also, is His unfailing love for us (Rom. 8:38-39; I Cor. 13:8; I John 4:8-10)!

II. A TYPICAL ACT, vss. 4-5

Jesus' ministration to the disciples prefigured the Cross. In that evening He showed His willingness to serve that others might benefit. In the act of foot-washing we see not only His love for His people, but we see the humiliation and the power of His service (Matt. 20:28; John 3:16).

Jesus humbled Himself in order that He might die on the CROSS. The record is that "He was made lower than the angels for the suffering of death" (Heb. 2:9; Phil. 2:5-10; Isa. 53:4-9).

But Jesus also sought to teach them the purpose and power of His coming humiliation. He died on the cross that He might save the sinner. The power of that death is such that

it cleanses instantly the soul which trusts Him. And by the blood of the Cross He keeps cleansing His people from the defilement of their daily lives. His death, while effective only for believers, made provision for all. This is the message presented in Jesus' ministry that night. It is a message of unspeakable love (II Cor. 8:9; Heb. 2:9; I John 4:9).

III. A NECESSARY MINISTRATION, vss. 6, 10

Without receiving the ministration which was typified in Jesus' act it is impossible for a soul to be saved. God, in His holiness cannot tolerate sin and its defilement. He has already rejected man's righteousness and labeled it as filthy rags. He cannot receive into His holy and glorious presence any soul which has not been cleansed from sin. And it means hell —it means judgment and wrath of God—for a soul not to be admitted into His presence. So Jesus, doubtless speaking of the real meaning of His act, said to Peter, "What I do thou knowest not now, but thou shalt know hereafter . . . . . If I wash thee not thou hast no part with me" (Isa. 64:6; Heb. 1:13; Rev. 1:5; Heb. 9:22).

Many like Peter are loth to accept Jesus' ministration but there is no other way of cleansing provided for them. Reform, good resolutions, change of environment, education, civilization, and all purely human expedients, cannot cleanse from a single sin. God gives men no part in this work. He does it all Himself. And He alone is able to do it. "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12; Isa. 1:18; Heb. 10:4; Heb. 9:26).

But is there not here a suggestion of Jesus' ministry in the believer's life, as well? Was He not teaching in washing the disciples' feet His faithfulness in cleansing the child of God from the contamination of His daily walk (Jude 24; I John 1:9; Heb. 12: 1-3; I John 2:1-2)?

IV. A SORROWFUL VERDICT, vs. 11

How Jesus must have suffered as He pronounced those dreadful words, "But not all." He was willing to wash the feet of Judas, for He loved him, wonderful as it may seem to us. He was willing to die for him on the Cross. But He saw the unbelief which was rankling in his heart, and saw that though Judas was in their company he was not truly one of them. He had known Jesus after the flesh, but he would not trust Him as his Saviour. Therefore, he had no part in the benefit of the Cross. Men may be church members. They may even hold responsible positions in the church. They may intimately know the story of Jesus' life. But these are not enough to save them. They must trust Jesus as Saviour. Otherwise God must one day pronounce the verdict, "Unclean!" upon them. He has provided for all men in His death but none can benefit thereby who will not trust Him (John 3:18; I John 5:12; Titus 3:5).

V. A POTENT EXAMPLE, vs. 12-17

As has already been stated, the spiritual meaning of Jesus' act is far more important than the act itself. Without question He did not intend that it should literally be followed as long as it held the significance which it had in His time, but He spoke primarily of the typical significance of His act when He said, "I have given you an example that ye should do as I have done to you." He is calling believers into fellowship in the work of the Cross (Matt. 4:19; Phil. 3:10; I Peter 2:21-24).

We may do this in two ways. We may carry the message of His redeeming love, and of the cleansing power of His shed blood, to lost and sin-defiled souls. We may and should also deal tenderly with backsliding Christians, seeking to lead them back to Him Who loved them and washed them from their sins in His own blood. As they respond to our testi-

mony we are sharing in Jesus ministry to them, for "if we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." This is what it means for us to follow His example. In order to do this we must be willing to take the servant's place (Gal. 3:26; Gal. 6:1; John 5:24; Rom. 1:16-18).

LESSON ILLUSTRATED

Constant Cleansing—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1: 9).

Learn a lesson from the eye of the miner, who all day long is working amid the flying coal dust. When he emerges in the light of day his face may be grimy enough; but his eyes are clear and lustrous, because the fountain of tears in the lachrymal gland is ever poring its gentle tides over the eye, cleansing away each speck of dust as soon as it alights. Is not this the miracle of cleansing which our spirits need in such a world as this? And this is what our blessed Lord is prepared to do for us if only we will trust Him.

—1001 Illustrations for Pulpit and Platform

INTIMATE WORDS WITH HIS DISCIPLES

March 16, 1947

LESSON TEXT: John 14-16

MEMORY SELECTION: John 15: 14

In today's lesson our Saviour declared His deity in the words, "If ye had known me, ye should have known my Father also. . . . . he that hath seen me hath seen the Father" (John 14:7, 9). It is on this fact that the comfort which our Saviour gives depends. Since He is God, His words have tremendous weight, and their comforting power is unlimited (John 1:18; Heb. 1:3; Col. 1:15).

I. THE COMFORT WHICH THE SAVIOUR GIVES IS INDEPENDENT OF CIRCUMSTANCES.

John 14:1a

Our Saviour was rapidly approaching the Cross. Within a few hours, He would be brought to trail in the house of the high priest, there to be condemned to death, and the next day He was to stand thorn-crowned and bleeding in the judgment hall of Pilate, and from there He was to be led away to the shameful death of the Cross. Humanly speaking, no circumstances could possibly have been more dismaying to the disciples than these. **And yet in the face of their impending sorrow, our Saviour said to them, "Let not your heart be troubled."**

In these words there is involved divine understanding of the course of events. Our Lord Jesus Christ well knew the weakness of the flesh. He well knew the weakness of the disciples' faith. He well knew that the impending events were of such a character as to fill their souls with perplexity and bewilderment, but He knew just as well that there was no need for such bewilderment, for had not the scriptures foretold the sufferings of Christ (I Peter 1:11)?

In Matthew twenty-four we have a parallel to this. There our Lord is

describing that awful hour of climacteric tribulation which is to come upon the earth immediately before His second coming, and in the face of such a terrific prospect He speaks quiet words of assurance—"see that ye be not troubled" (Matt. 24:6). Such assurance is superhuman—it is divine. It is beyond the power of man, but God gives to men the power to be untroubled in the midst of the most troublous circumstances, and confronted with the most troublous proepects. The comfort which our Lord gives is independent of circumstances.

II. THE COMFORT WHICH OUR SAVIOUR GIVES IS BASED UPON HIS OWN TRUSTWORTHINESS, John 14:1b

We could not understand how men could be untroubled in the midst of troublous experiences if we failed to take into account the trustworthiness of our Lord. "Let not your heart be troubled," said the Saviour, "ye believe in God, believe also in me" (John 14:1). In the concluding words of this verse we have the explanation of the amazing admonition with which it opens. We need not be troubled, because we can trust the Saviour.

How many things this thought involves. We may trust our Saviour's wisdom. His understanding is perfect, for Psalm 147:5 says, "Great is our Lord, and of great power: his understanding is infinite." We may not understand the experience through which we are passing, but we may rest assured that He does understand them. **We may also trust His power.** "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" are His own words (Jer. 32:27). With men many things may be and are impossible, but "with God all things are possible" (Matt. 19:26). Our Lord is wise enough to know what is best to be done in any given circumstance, and He is able to do the thing which He sees needs to be done. Apart from His love these facts might afford no comfort, but when with the realization of His perfect wisdom and infinite power we link the fact that He actually loves us individually, then indeed our souls are filled with comfort, for **we can trust our Saviour's love** (Jer. 31:3; Rom. 8:38-39).

In the light of His trustworthiness, what comfort comes to the soul through the loving assurance which He gives in such a passage as Romans 8:28: "We know that all things work together for good (some of the oldest manuscripts read "God works all things together for good") to them that love God, to them who are the called according to his purpose." And again how comforting are the words of I Peter 5:7: "Casting all your care upon Him; for He careth for you."

III. THE COMFORT WHICH OUR SAVIOUR GIVES INVOLVES THE HOPE OF HIS COMING AGAIN, John 14:2-4

Our Lord's trustworthiness lends weight to the promise with which He continues His conversation with His disciples. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know" (John 14:2-4).

Heaven, according to the marvelous assurance which our Saviour gives, is not an uncertain condition, but a definite place. It is the very house of our heavenly Father Himself, and in that house there are many mansions—a mansion for every one of His children from the greatest to the least. And our entrance into those mansions is guaranteed.

Consider the comfort which is afforded by our Saviour's clear testi-

mony of His loving care for His disciples. As He went away, it was to prepare a place for THEM unto Himself. His heart is filled with yearning that where He is, there they may be also.

For believers in other ages, this hope shall be realized at the Revelation, when Christ comes to establish His Kingdom. But for us who are members of the Body of Christ in this present age, the realization of this hope will be ours at the Rapture, when Christ comes to catch His Church into His presence (I Thess. 4:15-18).

IV. THE COMFORT WHICH OUR SAVIOUR GIVES INVOLVES A PERSONAL ACQUAINTANCESHIP WITH HIM, John 14:5-15

But if the One Who is coming were a stranger to us, what a comfort could there be in the hope of His appearing? And if we had not learned to know Him, to know His love and His care for us, what comfort could be ours in the thought that we must stand in the presence of One so holy and so mighty? The comfort which He is seeking to give us involves also, therefore, a personal acquaintanceship with Himself.

To enjoy His comfort we must know Him as our Saviour. "I am the way, the truth, and the life," says He, "no man cometh unto the Father, but by me" (John 14:6). Good works —even the very best of them—cannot prepare us to stand without fear in the presence of God, for the scripture says, "All our righteousnesses are as filthy rags" (Isa. 64:6). But of those who have trusted in the Lord Jesus Christ as their Saviour, the scripture declares that they shall have "boldness in the day of judgment" (I John 4:17; John 5:24).

This assurance and comfort also involves knowing our Lord Jesus Christ as God. Immature Christians sometimes wonder what God's attitude toward them is. He seems to them a very mysterious sort of being, and many imaginations about Him fill their hearts and trouble their souls. But when it dawns upon our consciousness that Jesus Christ is God, that He and the Father are One, that His words are the Father's words, that His thoughts are the Father's thoughts, and that His attitude toward us is the Father's attitude toward us, then our imaginations vanish like the dew before the sun, and unreasoning fear gives place to the joyous consciouness of fellowship with our Maker (I Pet. 1:8-9).

This acquaintanceship with the Lord Jesus Christ if pursued to its logical end, will lead us into fellowship with Him in His service and in the accomplishing of His purposes in the world. And for this service almost incredible power is placed within our reach. Notice carefully the connection between the next three verses of our lesson. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:12-14). Verses thirteen and fourteen are inseparable from verse twelve. Indeed, the Westcott and Hort text reads, "Greater works than these shall He do because I go to My father and BECAUSE if ye shall ask in My Name, this will I do." (see John 15: 5, 8, 16).

V. THE COMFORT WHICH OUR SAVIOUR GIVES IS MINISTERED BY THE HOLY SPIRIT, John 14:16-18

In the rest of our lesson scripture our Lord clearly shows that the comfort which He gives is ministered to us by the indwelling presence and operation of the Holy Spirit. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter,

that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him, neither knowth him; but ye know him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you" (John 14:15-18; I Cor. 6:19-20).

What comfort is involved in the Holy Spirit's presence in the heart of the believer and His ministry to us! He it is Who brings to memory the things which the Lord Jesus Christ has spoken. He it is Who opens these marvelous truths to our understanding. He it is Who guides us into all truth. He it is Who exalts and magnifies the Lord Jesus Christ to the eyes of our spiritual vision and to the affections of our hearts. Truly He is "The Comforter."

And how quick we should be to respond to the behests of this divine messenger. "Grieve not the Holy Spirit of God" is the appeal of His own Word, and then, lest we might think that to grieve Him would rob us of His presence, He adds, "whereby ye are sealed unto the day of redemption" (Eph. 4:30; cf. John 14: 26; 15:26; 16:7-11).

LESSON ILLUSTRATED

Two Christian gentlemen sat in a parlor car, communing of Him who had been a Comforter through lonely years since each laid away his wife. The conversation was interrupted by the entrance of a poor, sad-faced man slowly scanning each passenger. The grief in his face touched them.

"What is it?" they asked. The stranger stopped.

"Yes," he said, "I guess you can tell me where it is. My wife is in the baggage car. I'm taking her to the old place. She wa'n't one bit afraid to die. She kept sayin' something 'bout 'Let not your heart be troubled' and I've been thinkin' if only I could find the words it wouldn't seem so awful lonesome. I've been lookin' all through the book, but can't find 'em. It 'peared like there was somebody in this car could tell me where they be."

Kindly the place was found, and the desolate heart pointed to the Christ who first spoke the words to bereaved ones.

—Three Thousand Practical Illustrations

JESUS' INTERCESSORY PRAYER

March 23, 1947

LESSON TEXT: John 17
MEMORY SELECTION: John 17: 11

This lesson might well be entitled "The Saviour and the Saint," for our Lord's Prayer in the 17th chapter of John reveals some wonderful things which He does for those who believe in Him.

I. JESUS GIVES LIFE, John 17:1-5

Listen to those words, "Thou (the Father) hast given Him (the Son) power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2). Three things of special value appear in the following verses. **First,** eternal life comes through knowing God the Father **and His Son Jesus Christ.** Thus merely to believe in God is not enough to be saved; men must believe in Christ (Acts 4:12; John 3: 16, 18). **Second,** to provide this life

for those who trust Him was the purpose of our Lord's coming into this world. It was the work which the Father gave Him to do (Heb. 10:4-10). **Third,** it is in those who are saved by His grace that our Lord is glorified (Phil. 2:8-10; Heb. 2:9).

II. JESUS REVEALS GOD THE FATHER, John 17:6

"I have manifested thy name unto the men which thou gavest me out of the world" (John 17:6a). In many scriptures we are told that it is in the Lord Jesus Christ and **only in Him** that men may see God. He is "the express image of the Father's person" (Heb. 1-3). He is "the image of the invisible God" (Col. 1:15). Whenever men have seen God it is Christ, the Son of God, whom they have seen (John 1:18; John 12:40-41; Cf. Isa. 6:1, 5, 9, 10).

III. JESUS BEARS GOD'S MESSAGE, John 17:6b-10

Jesus, Himself, is the Word of God (John 1:1-3, 14). In His person and work He is the expression of the sublimest thoughts of the very heart of God (Heb. 1:1-2). He is also the substance and subject of the Bible, which is God's written Word (John 5:39). And in His prophetic office our Lord is the messenger of the Father. "I have given them the words which thou gavest me" is His own testimony in that portion of the lesson scripture now before us (John 17:8). When our Lord Jesus Christ speaks it is not a mere man speaking —it is God, Himself. Let us not make any mistake in thinking He has spoken only through the lips of the body which He received in the incarnation. It is He Who has spoken to us by the Spirit in every Word of the Bible (II Tim. 3:16-17; I Peter 1:10-11; II Peter 1:20-21).

IV. JESUS KEEPS ALL WHO BELIEVE IN HIM, John 17:11-12

In this great high priestly prayer of intercession our Lord prayed, "Holy Father keep through thine own name those whom thou hast given me" (John 17:11). Here we have just a sample of the continued ministry of our Lord Jesus Christ since His resurrection and ascension. "He ever liveth to make intercession for us" (Heb. 7:25; Rom. 8:24).

Here, too, our Lord testifies that He has kept all whom the Father has given Him. "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept and none of them is lost except the son of perdition that the scripture might be fulfilled" (John 17:12). In so saying our Lord witnessed that Judas was never truly one of His. On the contrary he was "the son of perdition." He was included in the number of disciples, in spite of the fact that he was not a believer and had never been born again, in order that "the scripture might be fulfilled." No true believer among our Lord's disciples was ever lost.

And so our Lord is keeping His own today. The teaching of many scriptures on this subject may be summed up in the words of John 10:28-29. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." And the answer to His prayer that the Father should keep us may be seen in the words of the following verse: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 10:29).

V. JESUS GIVES JOY, John 17:13

To give joy to His people is the desire of our Lord Jesus Christ. "These things I speak in the world that they might have my joy fulfilled in themselves" (John 17:13). This joy comes to us through believing in His word (Rom. 15:13; I John 1:4; John 15:11). This joy comes through fellowship with Him in prayer (John 16:24). This joy comes to us through permitting the Spirit Whom He has given us to control our hearts and our minds (Gal. 5:22; Ps. 5:11).

VI. JESUS COMMISSIONS FOR SERVICE, John 17:14, 18

Two expressions in the next few verses show that our Lord Jesus Christ commissioned His followers for service. The first of these expressions is, "I have given them thy word." In verse 8, "I have given them the words which thou gavest me" refers to the message which Christ gives to us from the Father. But the words "I have given them thy word" refer rather to the message which He has given us to bear for Him. (Cf. II Cor. 5:19). The second expression which betokens our commission is this: "As thou has sent me into the world, even so I have sent them into the world" (John 17:18). God's Word constantly teaches us all believers are called into service for our Lord. What a privilege—what an honor—what a responsibility is ours to be "workers together with Him" (II Cor. 6:1; Rom. 12:1-2; Rom. 6:13; Matt. 4:19; John 15:16).

VII. JESUS SANCTIFIES, John 17: 15-17, 19

Our Lord wants His people to be holy. To this end He intercedes for us, not that we should be taken out of the world but that we should be "kept from the evil" (John 17:15). To this end He puts a difference between us and the world. "They are not of the world, even as I am not of the world" (John 17:16; Cf. James 4:4). To this end He gives us the Word of God that we might be sanctified or set apart for Him in holiness (John 15:3; Eph. 5:25-26). And to this end He sanctifies Himself, that is, He sets Himself apart in service and in holiness for us that through His finished work we might be sanctified (John 17:19).

To avoid confusion let us note that sanctification like all other great truths of God's Word, has three tenses.

In the past tense when we trust Christ as our Saviour we were sanctified by His death upon the Cross (Heb. 10:10, 14). In the present tense we are sanctified in our daily life by a voluntary choice to yield ourselves to abstain from sinful practices (I Thess. 4:3). In the future tense we shall be sanctified by the coming of our Lord Jesus Christ and the marvelous transformation He will work in us at His coming (Rom. 11:26; Phil. 3:20-21).

VIII. JESUS INTERCEDES, John 17:20

What a tender touch there is in those words. "Neither pray I for these alone, but for them also which shall believe on me through their word." In so saying our Lord was entering upon the ministry of intercession for the saints in which He has been engaged ever since His resurrection and ascension (Heb. 7: 25; I John 2:1).

Several things which are especially close to the heart of our Lord appear in the remaining verses of this great chapter. He wants His people to be one (vs. 21; Cf. I Cor. 12:13, 27). He wants His people to bear an effective witness before the world (vs. 23; Cf. Matt. 5:14; Phil. 2:15-16; Eph. 2:7). He yearns to gather us together into His presence to behold His glory and to share His fellowship forever (vs. 24; Cf. I Thess. 4:13-18; John 14:1-6). Also He yearns that we shall love one another (Gal. 5:22; I Thess. 3:12; John 13:34-35).

LESSON ILLUSTRATED

A mass of quicksilver let fall on the floor will split into a vast number of distinct globules. Gather them up, and put them together again, and they will coalesce into one body as before. Thus God's elect below are sometimes crumbled and distinguished into various parties, though they all are, in fact, members of one and the same mystic body; but when taken up from the world, and put together in heaven, they will constitute one glorious, undivided church for ever and ever.

—Cyclopedia of Illustrations

JESUS LAYS DOWN HIS LIFE

March 30, 1947

LESSON TEXT: John 18-19; 21:25
MEMORY SELECTION: John 3:16

At first glance it may seem that the deity of Jesus Christ was completely obscured at the Cross. Deathlessness is an attribute of deity, and yet Jesus died. But His death was accompanied by mighty signs and wonders which attested His deity, as witness the supernatural darkness, the supernatural earthquake, and the supernatural rending of the vail of the temple by which God set the death of His Son apart as something different from the death of any mere man (Matt. 27:45, 51; Mark 15:33, 38; Luke 23:44-48). The character of these signs and the manner of Christ's death so impressed the centurion and others who stood by as to lead them to say, "Truly this was the Son of God" (Matt. 25:54; Mark 15: 39). (See article appearing in this issue, entitled "The Supernatural Darkness at Christ's Death," by the Editor.)

I. THE LIGHT OF THE CROSS ON SCRIPTURE

The scriptures have two focal points—the suffering of Christ and the glory which shall follow (I Peter 1:11). This is as true of the New Testament as of the Old, with the difference that where the Old Testament looked forward to the sufferings of Christ upon the Cross, the New Testament looks back; but both of them in common look forward to the glory that shall follow at Christ's second coming.

Let us first ask, "What light does the Cross of Christ shed upon the Old Testament scriptures?" The answer to this question is very simple and soul-satisfying. At the Cross many of the promises of the Old Testament found their fulfilment, and upon the Cross depends the fulfilment of all the rest. The promises of the Old Testament are twofold in character—types and prophecies. The Cross of Christ was the fulfilment of both. We see both kinds of promises in the Garden of Eden, where God gives the woman the prophecy of the "Seed" Who shall bruise the serpent's head, and where He clothes fallen man and woman with the skins of slain beasts (Gen. 3:15, 21). It was at the Cross that the warfare of the ages between the serpent and the seed of the woman reached its climax—it was there that the virgin-born Son of God engaged that old serpent, the devil, in mortal combat, through death destroying him that had the power of death, that is, the devil, and delivered those who through fear of death were all their lifetime subject to bondage (Heb. 2:14-15). And it was there that, by the shedding of His blood, Christ provided for our naked, shivering souls the covering of righteousness which the fig-leaf aprons of our own good works had failed to provide (Isa. 53: 5, 11).

At the cross, then, we see the demonstration of the inspiration of the scriptures. Many other incidents in the life of this Wonderful Man bore witness to the inspiration of the Old Testament. His virgin birth was foretold by Micah (Micah 5:2); at least the approximate time of His birth was foretold by Daniel, who, to the day foretold the time of His triumphal entry (Dan. 9:24-25). All of these and many more things prophesied in the scriptures were literally fulfilled in the earthly life and ministry of our Lord Jesus Christ. But when we draw near to the Cross, fulfilments of prophecy begin to multiply around that hallowed spot, for as we have said before, the cross is one of the two focal points of prophecy. The prophecies fulfilled, apart from all other evidence, are enough

in themselves to lead irresistibly to the conclusion that the "prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21; Ps. 22:1-18).

II. THE LIGHT OF THE CROSS ON SIN

To gain a true perspective of man's sin we must view it in the light of Calvary.

At Calvary we see the universality and depth of man's sin. The scriptures declare that when Christ died, "He tasted death for every man" (Heb. 2:9). Another scripture says that "if Christ died for all, then were all dead" (II Cor. 5:14). And yet another scripture says, "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6; cf. I Peter 2:24; 3:18).

At Calvary, too, the righteousness of God is thrown into sharp relief as contrasted with the sin of man. On the Cross Christ uttered the cry, "My God, My God, why hast Thou forsaken me?" The only answer to this question is sin—God had turned His back upon His Son because our sin was upon Him, and the scripture says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Heb. 1:13). God is so righteous that He must judge sin, even when it is upon the person of His Son. In this the righteousness of the Father is seen. But the righteousness of the Son is seen also at the Cross. Only one who has no sin of his own could become a substitute to bear the penalty of another's guilt. This Christ did. He must, therefore, have been absolutely guiltless. And He was, for the scriptures say that He is, "holy, harmless, undefiled, and separate from sinners" (Heb. 7:26-28). In addition to this, the Cross was the supreme exhibition of Christ's obedience to the Father's will—He became "obedient unto death, even the death of the cross" (Phil. 2:8). In such obedience our Lord exhibited His own perfect righteousness, for He was altogether in accord with the will of the heavenly Father (II Cor. 5:21).

III. THE LIGHT OF THE CROSS ON SALVATION

This brings us to our concluding thought. It is at the Cross that we see most clearly God's plan of salvation.

This plan of salvation was prefigured in the types, which set forth an innocent victim dying in the stead of the sinner. Take, for instance, the story of Cain and Abel (Gen. 4). Cain's offering was rejected, but Abel's was accepted, Abel had come the way that all must come if they are to be accepted with God. He came by the way of blood. Such was the testimony of all the sacrifices of the Old Testament. The offerings made by Noah, Abraham, Isaac, Jacob, Moses, and the priests of Israel, all testified that "without the shedding of blood there is no remission" (Heb. 9:22).

But the blood of Christ did what animal sacrifices could never do. "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). "But now once in the end of the world (age) hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). The blood of slain animals could only make a covering for sin, but Christ put away sin. And the blood of animals could not make those who offered it perfect, but this the blood of Christ did (Heb. 10:10-14).

We may be well assured that if there had been another way to save sinners, God would not needlessly have permitted His Son to suffer the agonies of Calvary. But there was no other way. Man had sinned, and Christ must bear their judgment or they must bear it themselves. To save the sinner, Christ must die in the stead of the sinner. But He loved us with so great a love that He was willing to pay the price that we might have "redemption through His blood, even the forgiveness of our

sins" (Eph. 1:7; cf. Acts 4:12; Eph. 2: 8-9; Titus 3:5).

Thank God; the salvation which Christ has provided through His death upon the Cross is a salvation which guarantees the eternal security of all who receive Him (John 10: 28-29).

LESSON ILLUSTRATED

"In what state are you living?" "I kept myself clean. I do not profess to be a Christian, but I am a better moral man than any of the church members of this city."

I said, "Doctor, I do not doubt you for an instant, but I want your attention. Unregeneracy is a state. You have not been regenerated, have you?"

He replied, "No sir, I do not claim to be a regenerated man."

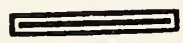
I was standing in the aisle by the side of the physician, and I drew a square in the sawdust, and said, "Doctor, let this square represent the State of Colorado. The altitude at the lowest point is two thousand feet above sea level, and the highest altitude, the summit of Pike's Peak, fourteen thousand two hundred feet above the sea level, and there are people in the Colorado mines who are three thousand feet below the lowest altitude in the state. Whether they are in the mines, or the lowest altitude, or on the summit of Pike's Peak, they are all in the State of Colorado. Now the state of unregeneracy is like that. Some men are away down below the surface in the underground villainy and criminalty of flagrant wickedness; others range about the ordinary surfacing, the lowest altitude in the state of unregeneracy; while you are on the summit of Mount Morality; but you are still in the state of unregeneracy."

He looked at me in dumb amazement for a moment and said without a word of argument, "Doctor Oliver, you have knocked the props out from under me; I am with you," and he walked down the aisle to the place of prayer, where he publicly confessed Jesus Christ as his personal Saviour, while his friends cheered to the echo.

—The Earnest Worker

The Greatest Verse in the Bible—John 3:16

God—The greatest lover
so loved—The greatest degree
the world—The greatest company
that he gave—the greatest act
his only begotten Son—The greatest gift
that whosoever—The greatest opportunity
believeth—The greatest simplicity
in him—The greatest attraction
should not perish—The greatest promise
but—The greatest difference



The heart can trust where the eye cannot see.

Only when He is in every part can the whole of life be glorious.

Our hearts will not rove when rooted in Him.

We cannot know God except through Himself; this means surrender.

When Christ enters it is with all that He is and has.

The Feast OF THE Passover

by A. H. Yetter

With the fact that Christ is pictured by the Passover clearly established, let us turn to this instructive type and compare it with the Lamb of God.

THE PASSOVER LAMB

1. It was a SPOTLESS lamb (Exod. 12:3-5).
2. It was a SLAIN lamb (Exod. 12:6).
3. It was a SUBSTITUTIONARY lamb (Exod. 12:3, 7).
4. It was a SUSTAINING lamb (Exod. 12:8-10).
5. It was a SAVING lamb (Exod. 12:11-13).
6. It was a SACRED lamb (Exod. 12:46).

CHRIST, THE LAMB OF GOD

1. Christ was a SPOTLESS Lamb (I Peter 1:18-19).
2. Christ was a SLAIN Lamb (Rev. 5:8-10; Heb. 9:13-14).
3. Christ was a SUBSTITUTIONARY Lamb (John 1:29; Isa. 53:6).
4. Christ was a SUSTAINING Lamb (John 6:35; I Peter 2:1-2).
5. Christ was a SAVING Lamb (I Tim. 1:15; I Peter 3:18).
6. Christ was a SACRED Lamb (John 19:31-37, 38-42).

Having noted the remarkable correspondence between the Passover Lamb and Christ, the Lamb of God, as presented above in parallel columns, we would like to point out some of the remarkable details which make this type even more interesting.

First, we consider the spotless character of the Passover Lamb. The lamb was to be taken on the tenth day and kept up until the fourteenth day (Exod. 12:3, 5). This would give ample opportunity for any defect in the lamb to be detected. Likewise, Christ, the Lamb of God, was in the public eye of Israel for nearly four years during His public ministry. He challenged His accusers to point out some sin in His life when He said, "Which of you convinceth me of sin?" (John 8:46). And Pilate, the Roman Governor after questioning Him declared, "I find no fault in Him" (John 19:4). As the writer to the Hebrews affirmed, He "was in all points tested like as we are, yet without sin" (Heb. 4:15). Or as Peter wrote, "A lamb without blemish and without spot" (I Peter 1:19).

Next, we call attention to the fact that the lamb must be slain. It is clearly stated that "the congregation of Israel shall KILL it in the evening (or, 'between the evenings,' Marg., R.V.)" (Exod. 12:6). This needs to be emphasized in respect to Christ the Lamb of God, for there are some who maintain from Christian pulpits that we should emphasize the perfect life of Christ and seek to get men to follow His example. We should not stress the shed blood of Christ. Some go so far as to refer to the atonement as "a good doctrine for the slums," or to declare that "Substitutionary . . . . atonement is artificial and immoral." But the Paschal lamb must be slain and the blood must be applied to the doorpost and to the side posts. So also must the blood of the Lamb of God

be shed and applied, "and without shedding of blood is no remission" (Heb. 9:22). Hence, it was not enough for Christ to live a perfect life; He must also die a vicarious death.

We now note that the Passover lamb was a substitute. Either the lamb must die or the firstborn must die (Exod. 12:12-13, 29). So also was the Lamb of God a substitutionary sacrifice as John pointed out when he invited the Jews of his day to "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). When one child of God was asked how it felt to be saved, he replied: "It feels as though Jesus stood in my shoes and I stood in His." This is evidently the meaning of Paul's statement: "For He hath made Him to be sin for us Who knew no sin, that we might be made the righteousness of God in Him" (II Cor. 5:21).

We pass on to the consideration of the sustaining nature of the Passover lamb, for the Israelites were to "eat of the flesh in that night, roast with fire" (Exod. 12:8). So likewise, the believer in Christ not only is sheltered from judgment by the blood of the Lamb, but he is sustained by feeding on the Lamb (I Peter 2:1-2). Through daily fellowship with Christ he is strengthened and sustained on life's journey.

The next point for consideration is the saving character of the lamb. When the blood of the lamb was shed and applied with hyssop to the lintel and to the sideposts of the door the firstborn need not fear the coming midnight judgment death, for God's promise was, "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exod. 12:13). So also may the trusting sinner face the coming judgment without fear because of the redeeming blood of the Lord Jesus Christ for it is written that "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). We do well to remember the true words of J. Wilbur Chapman in this connection: "It is not our estimate of the blood of Christ that saves, but God's estimate. He did not say, 'When you see the blood, I will pass over you,' but 'When I see the blood I will pass over you.' "

Last of all, we observe that the Passover lamb was sacred. None of the flesh was to be carried from the house, nor was a bone of it to be broken (Exod. 12:46). This passage is quoted in connection with the dark scene of the Crucifixion. The soldiers broke the legs of the two thieves who were crucified with Jesus to hasten their death and then came to Jesus only to find Him dead. To be sure of His death, they pierced His side with a spear and blood and water came forth. John, the beloved disciple, stood and watched this dread procedure and bore record concerning it. And it was he who added this illuminating statement: "For these things were done that the scripture should be fulfilled, A bone of Him shall not be broken" (John 19:36).

We believe that a further word could be added regarding the sacredness of the Lamb of God. Two secret disciples, Joseph of Arimathea, and Nicodemus, who had come to Jesus at night, came to Pilate and begged the body of Jesus. Lovingly they took His body and wrapped it in linen clothes with the spices. Then they laid Him in Joseph's own new tomb where no man had ever lain. They counted Him sacred and precious. They did what they could for Him. May we, too, count Him sacred and precious, and do what we can for Him.

Truth in Type

AARON SCHLESSMAN

David Setting Forth Christ in the Work of His First Coming

DAVID

1. David was born of humble parentage (I Sam. 16:1; Ps. 78:70).
2. David felt the Spirit of God with him when, as a lad, he was set apart for His work (I Sam. 16:13).
3. David came to his brethren when the Israelites were writhing under the taunts of the powerful Philistines (I Sam. 17:23, 24, 26).
4. David, trusting in God for power, overcame the Philistine (I Sam. 17:32, 37, 45).
5. David was rejected and banished by his own people (Israel) (I Sam. 19:9-24).
6. And a man whom the Israelites chose as king reigned in his stead (I Sam. 10 and 11).

CHRIST

1. Christ was born of humble parentage (Matt. 2:1; Luke 2:7).
2. Christ felt the power of God with Him when, as a lad, He was in the temple (Luke 2:48, 49).
3. Christ came to His brethren when they were writhing under the scourge of sin (Matt. 1:21; Matt. 15:24).
4. Christ trusting in God for power overcame sin (I John 2:2; Heb. 9:22; John 10:17, 18).
5. Christ was rejected by His own people (Israel) (John 1:11; Luke 19:14).
6. And Satan, whom the world has chosen as its God, reigns instead of the Christ (John 14:30; II Cor. 4:4).

David, a Type of Christ

"I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it" (Ezek. 34:23, 24).

That David was a type of Christ is evident from the Messiah's being called David in our text, and in other places, as Jeremiah 30:9, Ezekiel 37:24, Hosea 3:5. That these predictions do not relate to David literally, is evident from his having been dead for several hundred years before they were delivered; and that they had reference to the Messiah is acknowledged by the ancient Rabbins, as well as by Christian commentators. See "Joseph and Benjamin," Vol. II, p. 307.

David is seen as a type, firstly, setting forth Christ in the work of His first coming; secondly, setting forth Christ in death and resurrection; thirdly, setting forth Christ as the good Shepherd.

David Setting Forth Christ in the Work of His First Coming

David was born of humble parentage in the little town of Bethlehem. God sent Samuel to "Jesse the Behlehemite" (I Sam. 16:1). after His rejection of Saul, to anoint a king, for God provided Him a king among

Jesse's sons. And the son whom God chose was a keeper of the sheep. "He chose David also his servant, and took him from the sheepfolds" (Ps. 78:70). Christ, too, was born of humble parentage in the same little Bethlehem. "Jesus was born in Bethlehem of Judea in the days of Herod the king" (Matt. 2:1), and Mary "wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:7). David, the one destined for the kingship of Israel, and Christ, the Messiah, who shall yet be manifested as King of Glory (Matt. 19:28), came into the world in humble and lowly surroundings.

David felt the Spirit of God with him when as a lad, he was set apart for God's work. "Samuel took the horn of oil, and annointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward" (I Sam. 16:13). Christ felt the power of God with Him when, as a lad, He was in the temple. Separated from his parents, they sought Him and found Him in the temple with the doctors. As "His mother said unto him, Son, why hast thou thus dealt with us?" He answered, "Wist ye not that I must be about my Father's business?" (Luke 2:48, 49). And to this impelling motive He adhered till He said, "Father, I have finished the work that thou gavest me to do."

David came to his brethren when the Israelites were writhing under the taunts of the powerful Philistines. Jesse sent David with an ephah of parched corn and ten loaves to the camp of his brethren, and David came to the army and saluted his brethren. As he talked with them, Goliath came forward and defied the armies of Israel. "And all the men of Israel fled from him and were sore afraid. David spake to the men that were by him, saying . . . . who is this uncircumcised Philistine, that he should defy the armies of the living God?" (I Sam. 17:23, 24, 26). Christ came to His brethren when they were writhing under the scourge of sin. The angel of the Lord said of Christ when he foretold His birth, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). They were under the curse of sin, lost and undone; for Christ said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24).

David, trusting in God for power, overcame the Philistines. "David said to Saul, Let no man's heart fail him because of him, thy servant will go and fight with this Philistine." The Lord will deliver me out of his hands (I Sam. 17:32, 37). And as David approached Goliath, he disdained him and cursed him, but David said, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel" (I Sam. 17:45). And God delivered the giant into his hands. "So David prevailed over the Philistine with a sling and with a stone." Christ trusting God for power overcame sin. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2). To overcome sin and Satan, "He gave his life a ransom for many"; "for without the shedding of blood there is no remission" (Heb. 9:22). But at all times did He trust in His Heavenly Father for power. "Therefore doth my Father love me," said Christ, "because I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it up again. This commandment have I received of my Father" (John 10: 18). As He proclaimed, "I have come to do Thy will," he realized that "Power belongeth unto God" (Ps. 62: 11).

David was rejected and banished by his own people (Israel). Saul be-

came jealous of David when he heard the people praise him, and David had to flee for his life. Jonathan said to David, "Abide in a secret place, and hide thyself." "So David fled and escaped, and came to Samuel to Ramah, and told him all Saul had done to him. And he and Samuel went and dwelt in Naioth" (I Sam. 19:18). All through the life of Saul, David had to seek his safety and had only a few followers, "His brethren and all his father's house . . . . and everyone in distress and everyone that was in debt, and everyone that was discontented" (I Sam. 22:1, 2). He was even pursued after the death of Saul by Saul's followers. Christ, also, was rejected by His own people (Israel). "He came to his own, and his own received him not" (John 1:11). "His citizens hated him, and said, we will not have this man to reign over us" (Luke 19:14). A murderer was preferred to the Prince of Life, "Not this man, but Barabbas," was the general cry (John 18:40).

A man whom the Israelites chose as king reigned in David's stead. For "man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7); so the people chose Saul to be king as is related in the tenth and eleventh chapters of I Samuel. Even after God rejected him, they still clung to him until he was destroyed by death. And one, whom this world has chosen as god, reigns instead of the true King. Christ speaks of him, saying, "The Prince of this world cometh, and hath nothing in me" (John 14:30); he draws men after himself with power lest they believe in the glorious gospel of Christ. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4: 3, 4). He will continue to blind the eyes of the unbelieving world until he is overcome and "cast into the lake of fire" by the power of God (Rev. 20:10).

But how thankful the sheep of the Lord! He knows them and they know Him.

The Lord's Share

Between two native converts on the mission field this conversation took place:

"If you had a hundred sheep would you give fifty of them for the Lord's work?"

"That I would."

"Would you do the same if you had a hundred cows?"

"Yes, I would."

"But you would not do it if there were but one hundred horses, would you?"

"Oh, yes, I would. You would see that I would."

"But if you had two pigs, would you be willing to give one of them?"

"No, I wouldn't; and **you have no right to ask me when you know I have only two pigs."** —Earnest Worker

D. B. C.

at Home and Abroad

Miss Georgiena Hammond, former student, and son Paul, were able to return to Columbia, South America, after a six months furlough. Mrs. Hammond is much better now after having received medical treatment here at home.

Rev. Glen Lindquist ('35) is now pastor of Grace Gospel Center, Denver. He and Mrs. Lindquist ('40) are making their home at the parsonage.

Isabelle Roberts and Blanche Hawes, former students, are busy giving out the Word of Life. They hold Bible classes for the children, young people, and have ladies' Bible classes in various places in Montana.

Rev. Ivan Pulis ('34) and Mrs. Pulis, former student, are busy serving the Lord. Besides the local work in Livingston, Montana, they have two places of service outside of the city. Mr. Pulis is recovering from an operation.

Rev. Jesse R. Jones ('23) and Mrs. Jones ('27) have opened a Sacred Music Studio. Mr. Jones is teaching Choral Conducting, Trumpet, and Trombone, and Mrs. Jones, Sacred Accompaniment and Evangelistic Piano Playing.

Rev. LeRoy Sargant and Mrs. Sargant ('34) are in Denver to spend a few months.

Rev. Elbert Taft ('29) who has been serving in the Denver Bible College Print Shop has resigned. Pray for him as he steps into a new field.

Doris Van Wingerden ('42) is now living in Santa Ana, El Salvador. She will remain there for a few months and then may return to San Salvador to take over the direction of the mission home.

Rev. and Mrs. C. R. Lindquist ('27) spent the holidays in Denver with his mother. Mr. Lindquist is the president of the Berean Mission.

Rev. James Wood ('38) graduated from Sterling College in January and entered Central Baptist Seminary in Kansas City, Kansas.

Miss Katherine Harder, former student, is now nursing in California, but expects to go back to Kansas City in February in full time Christian service. Her heart's desire is to win souls to the Lord.

Rev. Clifford Nixon ('31) and Mrs. Nixon ('33) are serving the Lord in Lafayette, California. Mr. Nixon is pastor of the Mission Covenant Church.

Miss Freda Cassens ('39) and Miss Neita Smith ('30) spent the Christmas holidays in Phoenix, Arizona. They are associated with the Missionary Gospel Fellowship and are working in California.

Miss Rose Encinas ('28), who is secretary of the Berean Mission, spent the Christmas holidays in Tucson, Arizona.

Rev. and Mrs. Clyde Shaffstall, former students, are serving the Lord

at Cedaredge, Colorado. Mr. Shaffstall is pastor of the Baptist church there.

Rev. Alvin Cassens ('40) and Mrs. Cassens ('29) were in St. Francis, Kansas, for a few days. While there Mr. Cassens had the privilege of preaching at the Clough Valley Baptist Church.

Miss Lenore Smith ('46) and Mr. William Read, student, were united in marriage December twenty-fourth at the Central Presbyterian Church.

Miss Elizabeth Kline, student, and Mr. Garrett Acuff, student, were united in marriage December twenty-fifth at the First Baptist Church in Craig, Colorado.

Louise Jackson ('41), who is in Guatemala, writes: "By His grace, I have had the joy of leading my first Guatemaltecan boys and girls to the blessed Saviour. He has enabled me to learn a great deal of the language in my eleven months here—tho it is still necessary for me to take lessons."

BORN—

A son, James Alan, to Rev. Norman Renn ('34) and Mrs. Renn, former student, on August 31.

A daughter, Mary Elizabeth, to Mr. and Mrs. Quinten Renn, former students, on December 12.

Heroic Christianity

A British soldier one night was caught creeping stealthily back to his quarters from a nearby woods. He was immediately hauled before his commanding officer and charged with holding communications with the enemy. The man pleaded that he had gone into the woods to pray . . . . . That was his only defense.

"Have you been in the habit of spending hours in private prayer?" growled the officer.

"Yes, sir."

"Then down on your knees and pray now!" he roared. "You never needed to so much."

Expecting immediate death, the soldier knelt and poured out his soul in prayer that for eloquence could have been inspired only by the power of the Holy Spirit.

"You may go," said the officer when he had finished. "I believe your story. If you hadn't drilled often, you couldn't have done so well at review."

—Arthur Mercer in "Sunday School Promoter"

Book Browsings



Wanless of India, Lancet of the Lord, by Lillian E. Wanless. Published By W. A. Wilde Co., Boston, Mass. Cloth.

A fascinating book of missionary work in India. It tells of the terrible conditions and superstitions that prevail in India. Dr. Wanless, a medical missionary, went to that country at the age of twenty-four and labored there forty years. Through his untiring efforts and his great faith in God many changes took place. He built a hospital, a leper hospital, a tuberculosis sanitarium, and a medical college where he trained the native young men and women to be doctors and nurses. It is written in story form and is inspirational as well as interesting.

Mission of Mercy, by Bernard Palmer. Published by Van Kempen Press, 542 So. Dearborn St., Chicago 5, Ill. Cloth.

Captain Steve Embers, a pilot on a B-17 had won many medals in Europe. After his furlough at home he was taught to fly a B-26. One day on a routine flight it crashed, killing one or two of his buddies. This so unnerved him that he was afraid of a B-26 and would never go up in one of them. He and his friend, Jack, were sent to New Guinea to fly in the Air Transport Command. To save Jack's life he finally took up a B-26 and flew to Jack's aid. He and Jack decide to come back to New Guinea after the war, as flying missionaries, and minister to the tribes of that island.

That You Might Believe, by Henry M. Morris. Published by Good Books, Inc. 111 No. Wacker Drive, Chicago 6, Ill. 156 pages. Cloth, $1.50.

This is a splendid contribution to the literature on the evidences of Christianity. It is a faith-building volume. Some of the splendid chapters are: "Modern Science in the Bible," "The Theory of Evolution," "Modern Science and the Flood," and "Fulfilled Prophecy and Internal Evidences." This is an excellent book to place in the hands of high school and college students.

Possessing, by Norman B. Harrison. The Harrison Service, 3112 Hennepin Ave., Minneapolis 8, Minn. 48 pages. Art stock binding, 25 cents.

An excellent addition to Dr. Harrison's Booklet Series. It consists of four simple sweet P's of Christian living, namely: Position, Possession, Personality, and Partnership.

Seven Simple Sermons on the Second Coming, by William Herschel Ford. Zondervan's, Grand Rapids, Mich. 104 pages. Cloth, $1.25.

A compelling volume, well outlined, splendidly illuminated with illustrations, and amply documented with scripture. Each of the seven chapters is in the form of a question, as: "What Will Happen When Jesus Comes in the Air?" or "What Will Happen During the Millenium?" The author gives a progressive treatment of the coming prophetic events.

Ken in Alaska, by Basil Miller. Zondervan. Cloth, 60 cents.

Ken has many thrills and narrow escapes in Alaska—a plane crash, Alaskan wolves, and an Arctic blizzard. He and Dalya uncover a treacherous Japanese spy plot. They lead Narvik, an Eskimo lad, to Christ, and promise to send a missionary to his village.

Dark Are the Shadows, by Bernard Palmer. Zondervan, 117 pages. Cloth, $1.25.

Dennis Broman, who accepted Christ one day on an LST, was terribly injured in the North African campaign. He came home with a limp and an ugly scar to begin life anew. The lack of spirituality in his parents, the inferior feeling because of the scar on his forehead bring shadows into his life. But when he yields himself wholeheartedly to the Master the shadows vanish.

We Spend Our Years, by Charlotte Kruger. Zondervan, 153 pages. Cloth, $1.25.

Having lost her finance in the war, and her mother having died, Heather Allison goes to Vermont to stay with her uncle Anthony for a while. She seems to be unable to find any pattern for her life until she accepts Christ. Soon she meets Jonathan Kent, a missionary, and realizes that God is weaving a very beautiful pattern for her life.

Daniel, the Hebrew Boy, by Emerson Hartman. Wartburg Press. 160 pages. Cloth, 75 cents.

A well-written book telling of the Prophet Daniel's youthful days in Jerusalem, and his young manhood in Babylon. It is based on historical facts, but brings in some imaginary scenes and some romance.

The Other Side of Baldy, by A. W. Norton. Wartburg Press. 96 pages. Cloth, 35 cents.

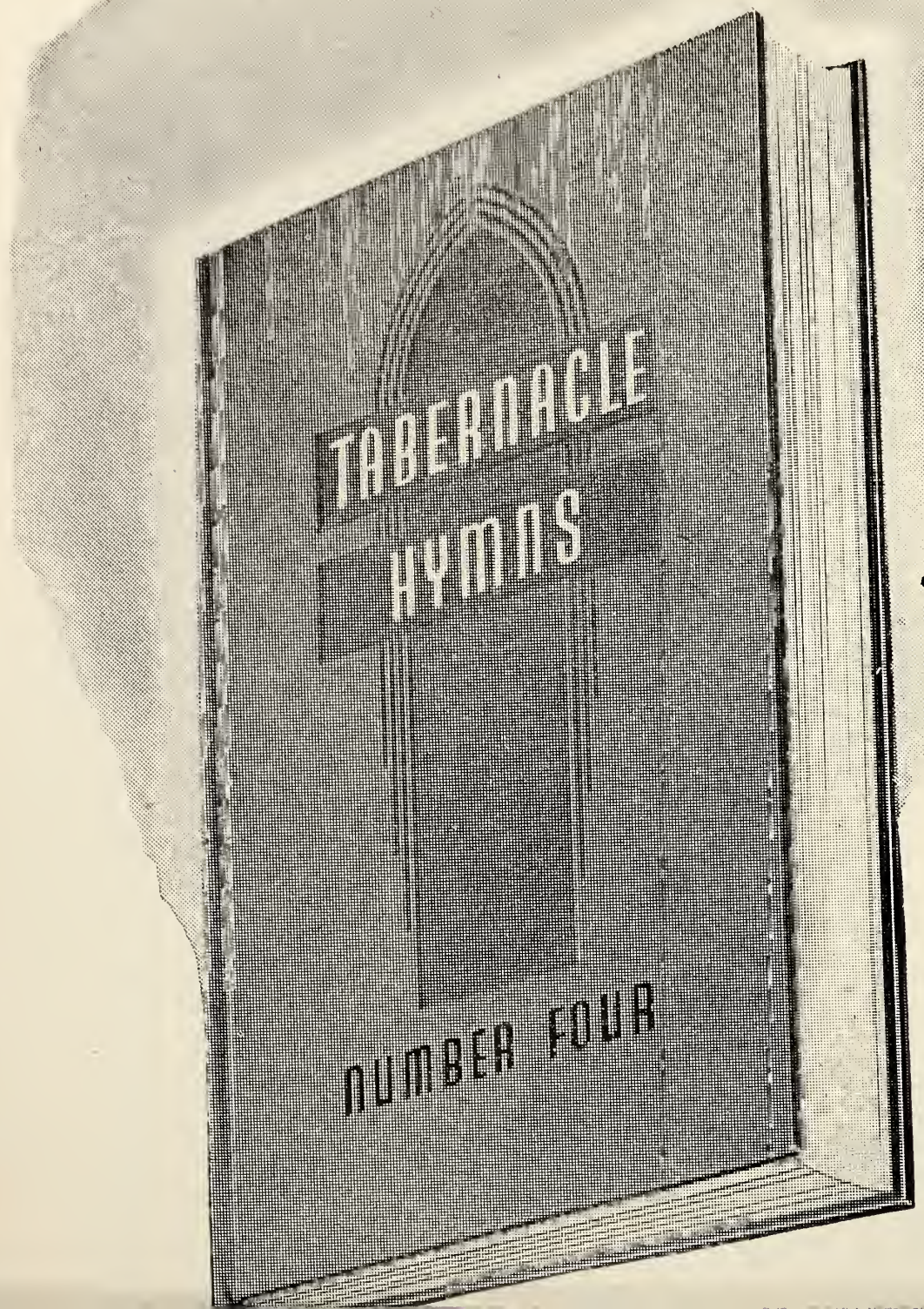
A good book for boys. Clem Craddock leaves his home and its Christian environment to seek a name for himself on the other side of Old Baldy. After several years he decides family ties and the peaceful Citrus Valley are far better than the glamour and bustle of a great city, so he returns to the beautiful valley and becomes superintendent of a new canning factory.

BOOKS - BIBLES - NOVELTIES

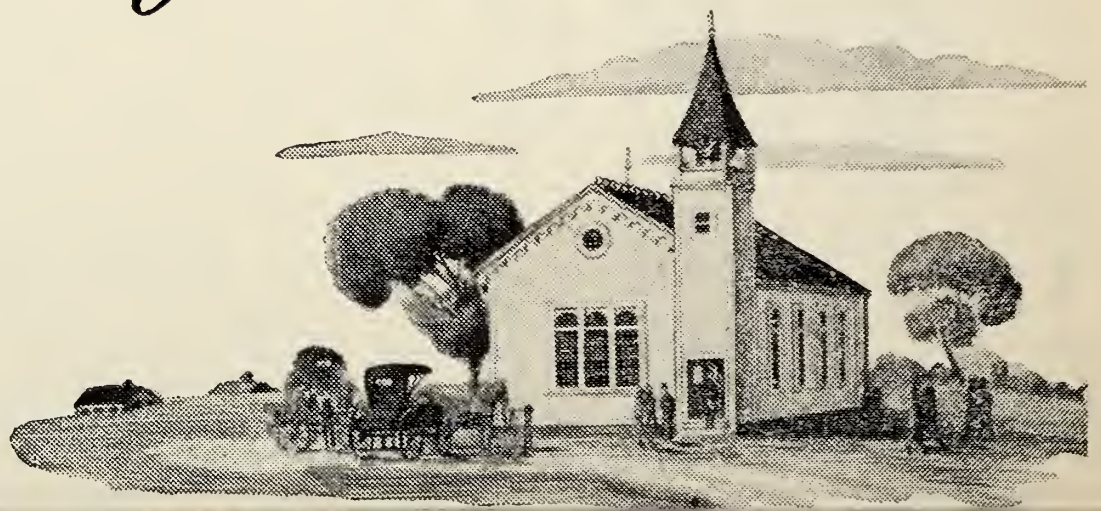
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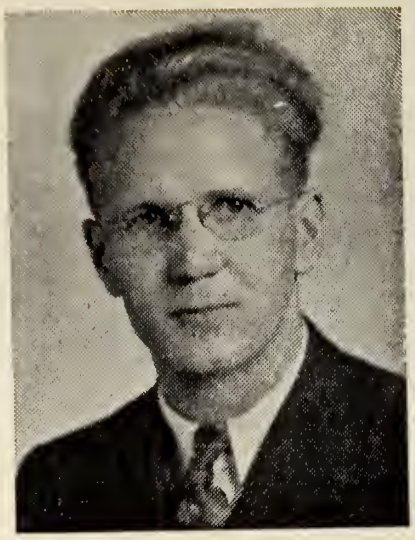
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You Youth



Elmer E. Seger

THE ASK IT BASKET

1. Is a baby a sinner?

Answer: Everyone who does something sinful is a sinner, even if it is only a little thing. Everyone who eats, be it ever so little, may be called an eater. You might sit perfectly still in a chair all day and think only beautiful thoughts, so that you could say you had not sinned that day, and yet you could still have sin in your heart. To have sin in the heart means that there is the possibility or likelihood of sinning. The presence of God's law does not make sinners of people, but it does reveal the sin that is actually in the heart, perhaps lying dormant (Rom. 3:20). In this sense then, a person can be a sinner without actually sining, i. e., he has a sinful nature even though he has not sinned openly (Rom. 5:12; Jer. 17:9). A baby, as a member of the human race, has the same sinful nature that the hardened criminal has, as is evidenced by the fact that he can become a criminal when he grows up. Therefore it is best to recognize the fact that a baby is a sinner and that he needs a Saviour (Acts 4:12).

2. Is it all right to go to the movies?

Answer: The question is too inclusive as it stands. We must break it down into several questions which it actually covers. You would not think of saying, "Is it all right to eat?" You might ask, "Is it all right to eat spoiled food? Is it all right to eat frozen food? Is it all right to eat food? Is it all right to eat food that you pick up on the road? Is it all right to eat food when you are ill? Is it all right to eat what my arch-enemy sends me?" and similar questions. But if you ask, "Is it all right to eat?" you will be answered, "That depends on what you mean." So with the question, "Is it all right to go to the movies?" we need to ask other questions. Perhaps by this question you really mean one of these answered below.

a. Is it all right to go to church to see a moving picture of missionaries at work in Africa?

Answer: Yes, it is inspiring, educational, and helpful.

b. Is it all right to go to a wicked, sinful dive to see a debasing picture of immoral, lustful people?

Answer: If your question means, "Is it legal?" the answer may be "yes." But if your question means, "Is it in my best interests as a Christian?" the answer will be emphatically "no," because it will hurt your spiritual life and your testimony.

c. Is it all right to see an educational picture in school?

Answer: Ordinarily, yes. You can usually have confidence in the school administrators to pick out pictures that are worthwhile, helpful, and free from objectionable features.

d. Is any kind of moving picture shown in church all right to see?

Answer: No. It depends on the judgment and standards of those picking out the picture. If someone wanted to show that debasing picture of immoral people, it would make the picture no better if it were shown in a church instead of in a wicked dive.

e. Is it all right to go to a movie to see a good picture?

Answer: Hollywood interests are behind the moving picture theaters. The general moral standards of movie stars and producers seem to repudiate flatly the standards of Christianity. Therefore you cannot trust such people to pick out your entertainment or education for you. No matter what they say about the picture, you cannot be sure it will be free from objectionable features. Since the moving picture theaters openly and consistently present pictures as questionable as the law allows in order to make as much money as possible, you as a Christian cannot conscientiously let yourself be connected to or allied with them in any way. If you are concerned about your testimony and your spiritual life, you will not go to a movie theater to see even what may be called a good picture.

Note: Send in your questions, young people, and they will be answered on this page. Please indicate your age.

DEVOTIONAL READING

Psalm 31:19-21. **"Oh how great is thy goodness,"** but you will never know it unless you give it thought.

"Which thou hast laid up for them that fear thee," in a storehouse from which the Christian can draw without ever exhausting the supply. That is a glorious assurance in these days of shortages.

"Which thou hast wrought for them that take refuge in thee before the sons of men," which means letting it be seen clearly by others that your trust is in the Lord. What is in the storehouse, God has Himself produced. Is it not a shame to pass up something God Himself has made for you? Everyone who will acknowledge openly that God is his refuge, has a share in this storehouse provision.

"In the secret of thy presence wilt thou hide them from the plottings of man," so that you can walk right in the midst of someone's plot to win you over to worldly ways and practices, and yet have complete protection, invisible to the other person but very real and satisfying to you. Others may say, "I can't understand him," but you will know the power of the Secret Presence, i. e., personal, vivid consciousness that Christ abides within.

"Thou wilt keep them secretly in a pavilion from the strife of tongues," so that your feelings will not be hurt by the careless or malicious remarks that may be made about you. You lose a great deal of energy and time fuming about "those catty remarks." You conserve energy and time when you let Christ give you the victory through keeping you secretly in His pavilion.

"Blessed be the Lord." If you really give the matter of His goodness thought, these words will rise spontaneously to your lips. To say "blessed" means to give full approval to that which the Lord has done.

"For he hath showed me his marvelous lovingkindness in a strong city." If it is a strong city, then He, my Saviour, is a strong and mighty defender, for He is the garrison or guard. But this same mighty soldier is also marvelously kind, a combina-

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tion of traits not often found in one person, and never found anywhere else in the perfect balance in which it is found in Christ. Do you know Him as your Saviour? Do you know His goodness? Do you know about His storehouse? Do you know the secret of His presence? Do you know His strength? Do you know His lovingkindness? If not, it will be a superlative experience getting to know Him.

Note: Teen-agers, if you memorize these verses thoroughly and then drop me a postcard saying you have done so, you will receive something by return mail. Be sure to give your age.

SOMEBODY'S BRAIN-CHILD

Did you ever try having a party or a banquet with a strong devotional or evangelistic note in it and then make it a rule that members of the young people's society could come only on condition that each one bring at least one outsider? Don't worry, everyone will come. It works!

PROOF

Men used to laugh at the indication in the Bible that there was an empty place in the heavens in the direction which we call north. Job 26:7 plainly states: "He stretcheth out the north over the empty place." You might try what some of these scoffers did, when they looked into the sky at night and saw stars, stars, stars without number in every driection, without seeing an empty spot.

But with the development of the telescope and methods of photographing the wonders of the heavens, it has been conceded that there is a place in the north different from any other place in the heavens, a spot where there is no star, an area that is an empty place. How did the writer of the book of Job know that? He was writing at the direction of and under the inspiration of God, the One Who made those magnificent heavens with the ease with which a woman might do handwork like crocheting. Psalm 19:1 indicates this in the statement, "The heavens declare the glory of God; and the firmament showeth His handywork." The Bible is thus once again proven to be right, even though it took men many years and centuries to discover this particular demonstration of it.

GLEANINGS FROM THE KEEN TEENS

This section awaits contributions from YOU, YOUTH.

Parental Responsibility

Warden Lewis E. Lawes in "Invisible Stripes" published by Farrar and Rinehart, says:

"I was genuinely sorry for the grief-stricken mother, herself the daughter of well-to-do parents, whose prisoner son refused to see her in the visiting room. She came upstairs to my office to plead that 'something be done.' She and her husband were living apart. Their two children, sons, had been sent to a boarding school. Both parents were 'too busy' at Christmas time to send for the boys. So the older one wandered off on his own — and landed in Sing Sing on a manslaughter charge."



INTERPRETATION *and* APPLICATION

The Editor

It is of utmost importance that we have the proper interpretation and the correct application of scripture. Our first aim in the study of the Bible should be to find out the exact and literal meaning of the words of a passage. We should strive to know why a passage was given, to whom it was addressed, and the primary purpose of God in giving it.

After we learn the interpretation of a passage we are in a position to make its application. The application may be made to individuals, to groups, and to situations and circumstances which have similarity to the recorded situations of scripture. We should strive to understand the exact thought of the author, however, before an application is made. Too frequently applications of scripture are made without any thought of the exact meaning of a passage. The exact interpretation or meaning must come first, then the application may be made.

THE DEFINITION OF THE PRINCIPLE

Under the law of interpretation and application, God presents the interpretation of a passage as to the time when, or the person of, or to whom addressed; and also the application of the same words in a way that will not do violence to any of the clearly-defined principles and laws of revelation and Bible study.

Interpretation will duly regard the principles and laws which God has revealed for the study of His Word. Applications should be accepted with regard to the limitations of these laws and principles. The Interpretation versus Application Principle may be called "the law of the proper use of scripture."

ALL SCRIPTURE IS FOR US

It is hardly a proper use of God's book to open it at random, with eyes closed, place the forefinger on its pages, then consider the verse thus indicated as a divine message of special personal importance. The Bible is not a charm-book, and it is not to be treated as such. It is not a book of divination. We once knew a person who treated the Bible this way, and regarded this method as almost infallible for personal guidance and the solving of personal problems. Alas! such treatment leads to fanaticism. Such treatment of God's Word is to be as much dreaded as the higher critical approach. God's Word is sacred, and to handle it in such a manner savors more of ignorance and superstition than of reverence. For those in trouble, it is the source of unfailing light, comfort and guidance, but its pages usually yield such comfort and guidance only after careful and prayerful study.

All scripture is for us, but not all is addressed to us. All scripture was written for our learning, and is profitable for the man of God (Rom. 15:4; II Tim. 3:17), but not all is written to, or about, us. Every passage in the scripture should be interpreted with respect to the historical setting,

local coloring, people addressed, and purpose of writing.

MUCH LOST BY APPLICATION ONLY

Many have studied the scriptures almost entirely for the application of its truths, without inquiring into the literal meaning. Much has been lost by studying the Bible in this manner. Because of this, much confused teaching has resulted. Particularly is this true of the Old Testament prophecies. One may notice that the chapter headings in the Authorized Version refer constantly to the Church, or application is made to the Christian life. These headings are not divinely inspired, but were placed there by man. The use of these headings has blinded many to the real meaning of the text. The headings should have shown the teaching regarding God's people Israel, setting forth the facts according to the wording of the passages. Then, the correct interpretation would have been given and from that the application to the individual soul or to similar situations could be made.

CORRECT INTERPRETATION DEPENDS ON KNOWLEDGE OF WHOLE BIBLE

A knowledge of the whole Bible is necessary to grasp the meaning of a single verse or paragraph. Here, a number of other laws of interpretation are employed, mainly: Comparative Mention (Context), Parallel Mention (Agreement), First Mention, Full Mention (Direct Statement), and the Law of Right Division. These laws work together in a marvelous harmony, and employing them, one may arrive at the correct interpretation of any single passage. Prayerful dependence upon the Holy Spirit is a primary prerequisite to the study and understanding of divine truth.

THE PRINCIPLE ILLUSTRATED

What is the interpretation and application of Genesis 1:1? The exact meaning is seen almost instantly. God was in the beginning, and there is no beginning without Him. That is the interpretation of the verse. The application is not difficult to find. Making the application to the personal life, it would be: God first, God first in my life, and God first in all my plans. What does not begin with God will end in utter failure.

Spiritual lessons may be drawn from the historical records in the Old Testament. The events which occurred in the lives of the people of God are pictures of our spiritual experiences. These facts are recorded for our learning. The spiritual application of the historical events is authorized by the Holy Spirit Himself. Such use is made of the history of Isaac and Ishmael in Galatians 4:22-31.

All of the Psalms have their primary interpretation in connection with the experiences of David or the inspired writers. For instance, the Shepherd Psalm reflects David's experiences as a shepherd, but it also plainly speaks of the work of Christ as Shepherd. The application is plain —we should let Him, as Shepherd, guide us, as He yearns to do.

Some of the Psalms have imprecations in them (Ps. 140:9-10, etc.) These imprecations have puzzled many. They are expressions of the author's emotions, and were pronounced against David's enemies. We believe that these same words will be prayers on the lips of persecuted Israel in the great tribulation, the time of Jacob's trouble. They seem to apply perfectly to Israel harrassed by the Antichrist.

The miracles of our Lord were instances of the putting forth of His power, witnessing to His power and authority as the Son of God. In Matthew they may be regarded as the credentials of the King, while in John they are signs accrediting His deity. There are many spiritual lessons to be drawn from them. The different

types of disease illustrate the various aspects of sin. Christ's power over physical nature and disease illustrates His adequacy in dealing with every need and spiritual problem of man.

The parables of our Lord have a primary interpretation pertaining to Israel's past and future, and yet they allow an application which is quite apart from the real interpretation. To discover their exact meaning they must be studied in their setting. We must mark the events which preceded and followed them, the conversations of which they formed a part, the questions and cavillings to which they were answers, and the actions of which they were the explanations. Some of them set forth the person and work of our Lord—from His incarnation to His coming again to set up His kingdom. Others relate to Israel's history, past, present, and future. Much Old Testament symbolism is used. While the parables have a literal interpretation they are full of practical lessons by way of application. There are so many lines of teaching in them that it is impossible to exhaust their meaning.

In the Sermon on the Mount the laws of the Kingdom are given. These laws will actually be in operation when Christ comes and sets up His kingdom. That is the exact interpretation of this passage. Yet, these words of our Lord have a constant application to the lives of His people. They have to do with conduct and actions. Those who are saved should strive to follow these ethical teachings of our Lord. To do so, we need to keep in constant fellowship with Him, relying upon His power and grace day by day and moment by moment.

In the Epistles we find much doctrinal teaching, where the interpretation itself gives the application. When doctrine is taught, usually the application of it to the life is added after the teaching has been given.

INTERPRETING DISPENSATIONAL TRUTH

This principle is of great importance when it comes to recognizing the differences between the dispensations. These differences involve the dispensational tests, the governmental changes, and the corporate groups of people.

The careful student will notice that meat eating and capital punishment are not endorsed during the first two dispensations, but, coming to the dispensation of Human Government, we discover that God endorses both (Gen. 9:3, 6). With the call of Abraham God begins dealing with the race through one nation, His covenant people, the Hebrews. From that day to this, every spiritual blessing, great or small, has come through God's chosen people. To apply the promises which God has made to the nation Israel in a general way to the Gentile nations, would be a wrong application of scripture, and would cause confusion in Bible study. However, the blessings which God promised to Israel are typical of the spiritual blessings promised to the individual believer in Christ.

With the introduction of the Body dispensation an interesting dispensational change takes place. At the beginning, prophecies, tongues and healings were given for signs attending the message. The book of Acts records a complete transition. There are miraculous signs at the beginning, but when we come to the close, the miraculous is discontinued. Paul explains the dispensational change to the Corinthians, "Prophecies . . . . shall fail, tongues . . . . shall cease, knowledge . . . . shall vanish away" (I Cor. 13:8). This is further explained in the utterance, "For we walk by faith, not by sight" (II Cor. 5:7). Healings, tongues, prophecies, visions—these have done their work and borne their witness. Now God speaks through the great Apostle and

gives the guiding principle of the Body dispensation: "We walk by faith, not by sight."

What are we to do with Matthew 10:7-23? To whom is it written? Are these injunctions to be followed literally? What is the interpretation and application? A study of the passage shows that the preaching of the twelve is referred to primarily. Then, we are carried forward to the age. Verse 22 compares with Matthew 24:12-13. Verse 23 speaks of the preaching immediately before the coming of Christ. When Jesus gave preaching of the Great Tribulation instruction as to how the preachers of the Great Tribulation shall prepare their message, He says, "Take no thought how or what ye shall speak" (vs. 19). In contrast to this, preachers and Christian workers of the Body age are enjoined by the words, "Study to show thyself approved unto God" (II Tim. 2:15), and this involves faithful, ceaseless labor in the study of the Word and the preparation of messages. To the preachers of the Great Tribulation, God says, "Take no thought how or what ye shall speak," but to ministers of the Body age, He says, "Study." If the words, "Take no thought," were to be forced upon us today, it would appear that only extemporaneous preaching were acceptable to God. We doubt not that there are circumstances where the words, "Take no thought" apply, but these are the exceptions rather than the rule. "Study" is the rule for God's ministers of the present age.

There is a danger of sticking to a hard and fast interpretation without allowing a wider application. There is also a danger of seeing the application and failing to see the interpretation. A knowledge of dispensational truth is of great help in making the proper interpretation and application. The understanding of the Interpretation versus Application principle in conjunction with dispensational truth is of untold help to us. It enlarges the spiritual vision, unravels perplexing questions, deepens faith, and strengthens the soul for the problems of life.

Wanted

1. A Gospel that will at the same time comfort giddy worldlings and true saints.

2. Preachers and evangelists who will get men converted and into Heaven without "Hurting anybody's feelings," or awakening any opposition.

3. A Holiness that will permit its possessors to eat, drink, dress and live "Just as other folks do," and at the same time please God and stand the test of His Word, death, judgment and eternity.

A large sum will be given anyone who will supply the above wants. Many have tried to satisfy them, and been paid large salaries for their services, but in every instance they have finally failed. Address, Mr. Awakened Professor, Empty Profession Villa, Worldliness Street, Formality."

Suffering . .

Some Practical Suggestions

By NORMAN B. HARRISON

Just because one suffers is no assurance that the transforming effects narrated above will follow. The result may be exactly the opposite. If one takes his suffering in the wrong way, with a resentful spirit, without divine help, it will be so. Some have become embittered for life. Some have committed suicide. Others live on in discouragement and uselessness.

The key to blessing, then, is not in suffering but in suffering the right way. It's a fine art. So few really know how. Hence we offer these practical helps:

1—Renew Your Confidence in God.

"We know that all things work together for good to them that love God" (Rom. 8:28). "Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Ps. 34:19). "Great is thy faithfulness" (Lam. 3:23). "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee" (Isa. 41:13). "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22). "Though he slay me, yet will I trust in Him" (Job 13:15). Read also Isa. 4:10; 43:1, 2.

2 — Pray — Earnestly, Definitely, Believingly.

"Is any among you afflicted? Let him pray" (Jas. 5:13). "Men ought always to pray, and not to faint" (Luke 18:1). "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15). "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. 34:6).

3—Count on the Spiritual Values Accruing to You.

"Reckon it nothing but joy, my brethren, whenever you find yourselves surrounded by various temptations. Be assured that the testing of your faith leads to power of endurance" (Jas. 1:2, 3, Weymouth). "We glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope" (Rom. 5:3, 4). "Before I was afflicted I went astray: but now have I kept thy word . . . . . It is good for me that I have been afflicted; that I might learn thy statutes . . . . . I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (Ps. 119:67, 71, 75). "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty . . . . . He knoweth the way that I take: when he hath tried me, I shall

come forth as gold" (Job 5:17; 23:10).

4—Saturate Your Mind and Heart with God's Word.

"Comfort ye, comfort ye my people" (Isa. 40:1). ". . . . that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). "This is my comfort in my affliction: for thy word hath quickened me" (Ps. 119:50). "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). "The Lord is my shepherd; I shall not want" (Ps. 23:1). "Content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear; What shall man do unto me?" (Heb. 13:5, 6, R.V.). Read the Psalms repeatedly.

5—Practice Praising the Lord in the Dark.

"Who giveth songs in the night" (Job 35:10). "In the night watches" (Ps. 63:5, 6). "At midnight (backs bleeding, feet fast in the stocks) Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25, with Ps. 34:1, 2). "My mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches" (Ps. 63:5, 6). "Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward" (I Thess. 5:16-18, R.V.). "Neither be ye sorry; for the joy of the Lord is your strength" (Neh. 8:10).

6—Forget Yourself in Love and Care for Others.

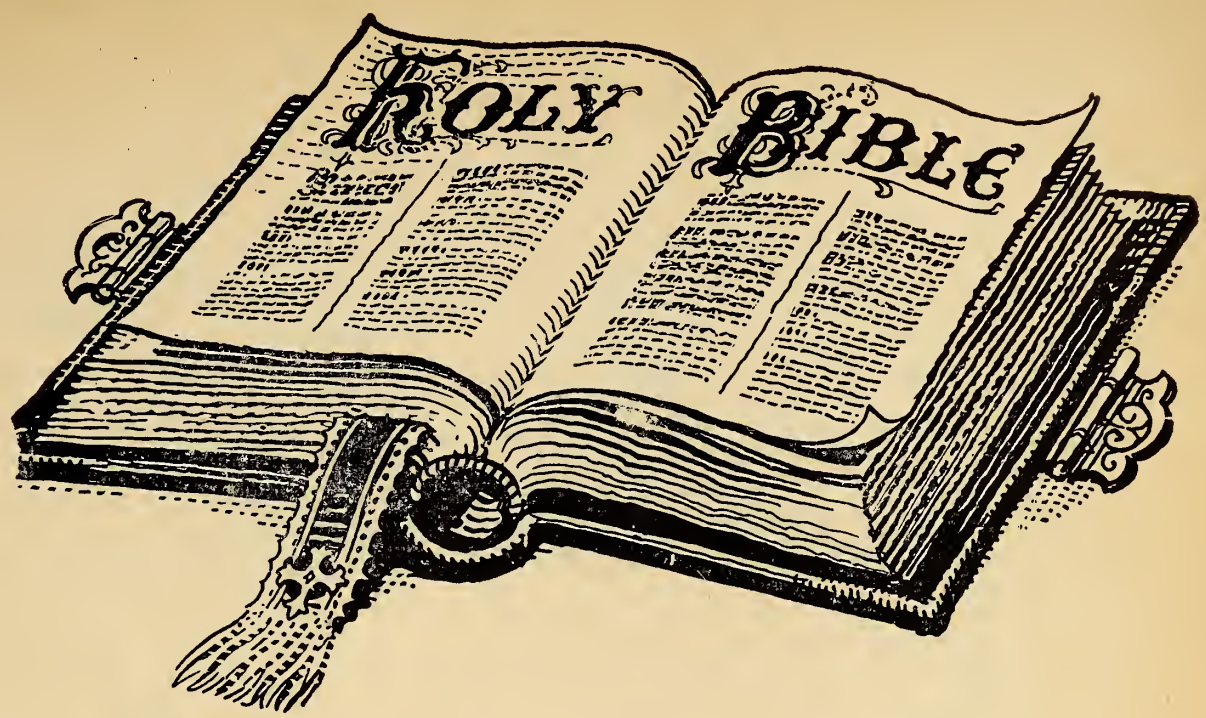
"Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). "Relieve the necessities of the saints" (Rom. 12:13, Weymouth). "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). "He that winneth souls is wise" (Prov. 11:30). "It is more blessed to give than to receive" (Acts 20:35).

7—Dedicate Yourself to God for a Life of Victory.

"Yield yourselves unto God. Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 6:13; 12:1). "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:35, 37). "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

The offense of Christianity has always been the Cross; as of old, so still today, Christ crucified is to the Jew a stumbling-block and to the Greek foolishness. It would be easy to remove the offense by abolishing the Cross. But that would be to abolish Christianity. Christianity is the Cross; and he who makes the Cross of none effect eviscerates Christianity.

—B. B. Warfield



HELPS FOR GOD'S WORKMEN . . .

Seven Ways of Giving

1. The Careless Way—To give something to every cause that is presented without inquiring into its merits.
2. The Impulsive Way—To give from impulse—as much and as often as love and pity and sensibility prompt.
3. The Lazy Way—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The Self-denying Way—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.
5. The Systematic Way—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.
6. The Equal Way—To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. The Heroic Way—To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

—A. T. Pierson

Silent Violins

Luigi Tarisio was found dead one morning with scarce a comfort in his home, but with two hundred and forty-six fiddles, which he had been collecting all his life, crammed into an attic, the best in the bottom drawer of an old rickety bureau. In very devotion to the violin he had robbed the world of all that music all the time he treasured them; others before him had done the same, so that when the greatest Stradivarius was first played it had had one hundred and forty-seven speechless years.

Yet how many of Christ's people are like old Tarisio! In our love to the church we fail to give the glad tidings to the world; in our zeal for the truth we forget to publish it. When shall we all learn that the good news needs the telling, and that all men need to know?

—W. Y. Fullerton, in "Free Methodist"

Think It Over

God made the sun—it gives;
God made the moon—it gives;
God made the stars—they give;
God made the air—it gives;
God made the clouds—they give;
God made the earth—it gives;
God made the sea—it gives;
God made the trees—they give;
God made the grass—it gives;
God made the flowers—they give;
God made the bees—they give;
God made the fowls—they give;
God made the fish—they give;
God made the beasts—they give;
God made the plan—He gives;
God made man—he . . . . ?

—Selected

Luther Said It . . .

"What is a city but a collection of houses? How then can a city be well governed, when there is no government in the separate houses, and neither child nor servant is obedient? Likewise, what is a province but a collection of cities, towns and villages? When, therefore, the families are badly controlled, how can the province be well governed? . . . . Where father and mother rule badly, and let the children have their own way, there neither city, town, village, district, principality, kingdom, or empire can be well and peacefully governed." —Unknown

A Poor Sermon

"Is is a poor sermon," said George Whitefield, "that gives no offense, that neither makes the hearer displeased with himself nor with the preacher." It was a noble eulogium that Louis XIV passed on one of his preachers, Massillon: "I don't know how it is; when I hear my other chaplains I admire them, but when I hear Massillon I always go away displeased with myself."

—W. Jay

Don't Be a Bat

The story is told of a battle between animals on one side and fowls on the other. There was a bat in the battle. When the animals rushed upon the fowls, he drew in his wings and cried, "I am an animal." When the fowls rushed upon the animals, he stretched out his wings and cried, "I am a fowl." Many people are of the world when in the worldly crowd, yet parade as God-fearing Christians when among Christ's followers.

—Sunday School Times

His Compassion or Mine!

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion; I have given my heart, now give your hearts."

—A. J. Gordon

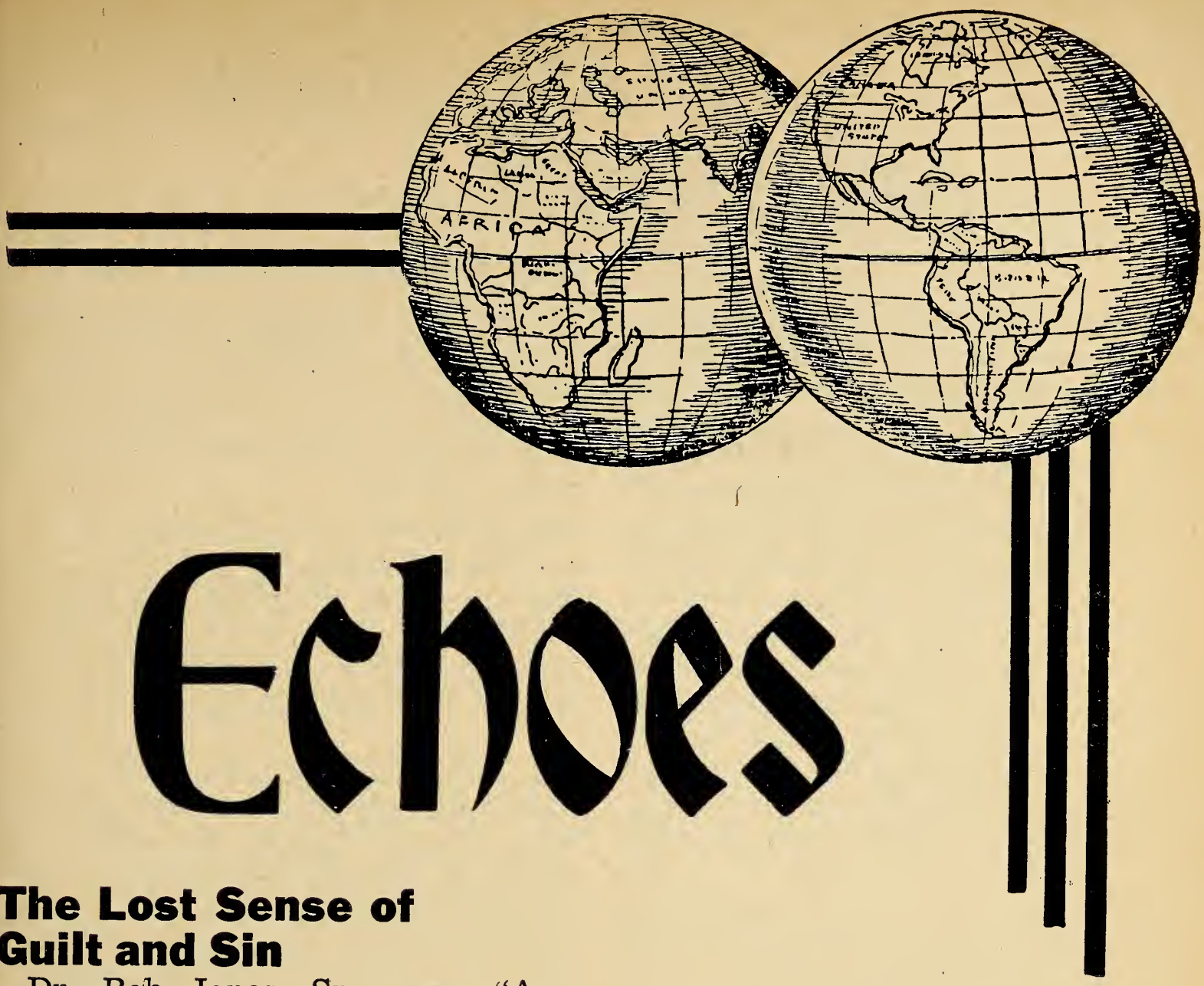
How to Tithe

John D. Rockefeller is said to have once made the following statement concerning the habit of tithing: "I never would have been able to tithe the first million dollars I ever made if I had not tithed my first salary, which was $1.50 a week."

—Watchman Examiner

Fifty American students—men and women who served in the armed forces during the war—are attending the Hebrew University on Mount Scopus in Jerusalem, under the so-called G. I. Bill of Rights. Fifty more students are registered and are on the way to Palestine to take up their studies in the Hebrew language in general subjects as well as in science.

—The Standard



Echoes

The Lost Sense of Guilt and Sin

Dr. Bob Jones, Sr., says: "Any thinking person, as he goes to all sections of America, is naturally distressed because of the moral looseness which he finds everywhere. The prisons are crowded with teen-age people. It is not enough to say this is simply the aftermath of a world war. It is more than that. It is the breaking out of human depravity, and much of it is the result of the satanic philosophy which has geen drilled into young people. This philosophy says in substance: 'It's your life. You have a right to live it in your own way, and no one has a right to restrain you.' Up until the last twenty-five years everybody knew right from wrong. Many young people today do not know what is right and what is wrong. They think it is right to have what they want, whether what they want is right or wrong. In the old days, people often did wrong, but they knew they had done wrong and they felt guilty for so doing. The tragic thing about the present situation is that many people are doing wrong and feeling decent while they're doing wrong. As long as a man feels guilty when he sins, there is some hope for him; but when a generation can sin and not feel guilty for sinning, then that generation has arrived at the last station this side of hell."

—Christ for the Crisis

Adolf Hitler a Legend

Reports coming from experienced observers in Germany are pretty well united in saying that the Germans are not responding to democratic influence according to "The Ensign." The Nazi underground is working well. The serious part is that what is actually happening is what the Nazis planned for and said would happen.

The following recent news item gives a fair example:

"Adolf Hitler, alive or dead, is becoming a German legend.

"One year after his wierd and cloudy downfall, the little man with the mustache still has a strange hold upon the affections of his people.

"They don't curse him as the Italians curse Mussolini. Hitler has a secure place in their minds and memories. He is born to the hero concept — the superman who will save them from the malice of other lands and lead them to the doorstep of the stars. Always with a sword of course.

"Most Germans believe Hitler is dead. Among the lower classes, however, there are thousands who think him still alive and perhaps still even in this country. Some fanatical followers have elevated him to the rank of demigod and believe he will return at some future time to restore them to power."

Compare this with the announced plan of the Nazis as revealed in a book published six years ago:

"A prominent politician of one of the provinces around Danzig said to me once that the Fuhrer would have to give his life for the party, like Christ. Only then would the whole world realize his quality. The time might soon come when he must disappear into the wilderness; no one must know where; he must be surrounded with mystery and become a legend. A whisper of something portentous to come must run through the masses. The tension must become intolerable. Finally Hitler must reappear, metamorphosed, a gigantic figure."

—Message of the Open Bible

Revelations of Corruption

The "revelations" of corruption even in the high places of the land, show how we are steeped in brute materialism. Even the Chicago Tribune called the attention to this sad fact in a poem:

The world is very ill today;
The hour is growing late.
The hearts of mankind overflow
With envy, greed, and hate.
A heathen god is on the throne,
A god of gold and dross.

The dollar sign now occupies
The place where stood the cross.
There stands outside the city gates
The Man of Sorrows, fraught
With anguish for His wayward brood.
He calls — they answer not.

—Morning Star

Another Matter

According to the latest figures of a religious survey, 92 per cent of the people of America are not in church services on Sunday morning, and 98 per cent are not found there Sunday evening. Church membership figures have risen to an all-time high, but church attendance is another matter.

—Christian Digest

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BACK PAGE COMMENT . . .

Ominous Days

"We are conscious that we must have God's help."

"We are afraid, and we turn to God for help."

"We must have a renaissance of the Spirit to bring saving power to these United States."

"There will be one of two kinds of government—self-government under God, or discipline by the State without God."

These and similar statements are being made in Washington by Christian Senators and Representatives who meet regularly for morning prayer, devotion, and Bible study. The gatherings were held at 7:45 a. m. each morning during the last session of Congress.

President Harry S. Truman said, "Unless the Church forces provide the spiritual awakening in this atomic age, we headed for the disaster we would deserve."

We are living in ominous days . . . . one crisis follows right after another crisis, each new crisis being more serious than the one preceding. These leaders express grave concern over the great perils confronting us. That prayer is being made in Washington is encouraging. Only prayer will turn the tide. Only a spiritual revival will save America.

The Atomic Age

The year 1946 was the most eventful year in history, save the year of Christ's birth, and the tragedy of the ages—the crucifixion of the eternal Son of God. Strange things happened: the fall of three of the world's greatest powers, the downfall of Nazism and Shintoism, the creation of the atomic bomb and the ushering in of the atomic age.

Looking back over the year 1946, the most memorable thing that is to be noted is the universal fear and alarm that is felt over the destructive power of the atomic bomb. Dr. Richard E. Vollrath, head of the physics department at the University of Southern California, told the Institute of World Affairs that "Scientists admit that they cannot control the energies they have released." Again, he said, "Science has brought to the world a death sentence—with a 10 or 15-year reprieve—to see if spiritual controls can be developed before new forces destroy humanity." This scientist recognizes that the alternatives today are either God or chaos.

Our introduction to the atomic age is certainly not fraught with optimism. Instead, there is lurking suspicion and fear everywhere.

The Church's Opportunity

Since the close of the war the doors of the nations have been nailed wide open, including Japan, which, until recently, seemed impenetrable. Now, many missionaries are returning to their fields, and there are many new recruits who will soon enlarge the missionary force. Last September over 400 Protestant missionaries sailed from San Francisco, bound for China and the Philippines. A second group of 600 to 700 is soon to follow. These constitute the first of more than 8,000 missionaries who plan to return to their fields in Asia and the Pacific islands.



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This missionary news is the cause of real rejoicing. The church of today is facing the grandest opportunity in all its history. How will the church respond? General MacArthur voiced today's crisis when he stated "It is either a spiritual revival, or it is chaos." It is not an over-statement to say that 50,000 new missionaries are urgently needed. This will do more than all the peace conferences and scheming statesmen can possibly accomplish to insure a few years of peace.

We Disagree

Dr. Louie De Votie Newton, President of the Southern Baptist Convention, came back from a whirlwind trip of twenty-five days in the U.S.S.R., during which the Communists rolled out the Red carpet for him, and allowed him to see all that was permitted to be seen. The non-alcoholic Baptist was even permitted to try vodka, but he did not relish it as well as the other things the Soviets offered him. He was twice permitted to preach in Moscow. Said he: "The reception was overwhelming." Dr. Newton thinks that "religiously we should regard Russia as our great ally."

We disagree most emphatically! We believe that it was a bad day for America when we shook the bloody hand of the U.S.S.R. God certainly does not honor alliances with atheism. Any alliance with godlessness, whether in peace or war, is God-dishonoring, and cannot be blessed of God. We are discovering that this is true today. It is hoped that we have not made the discovery too late.

THE MARCH ISSUE

of

GRACE AND TRUTH



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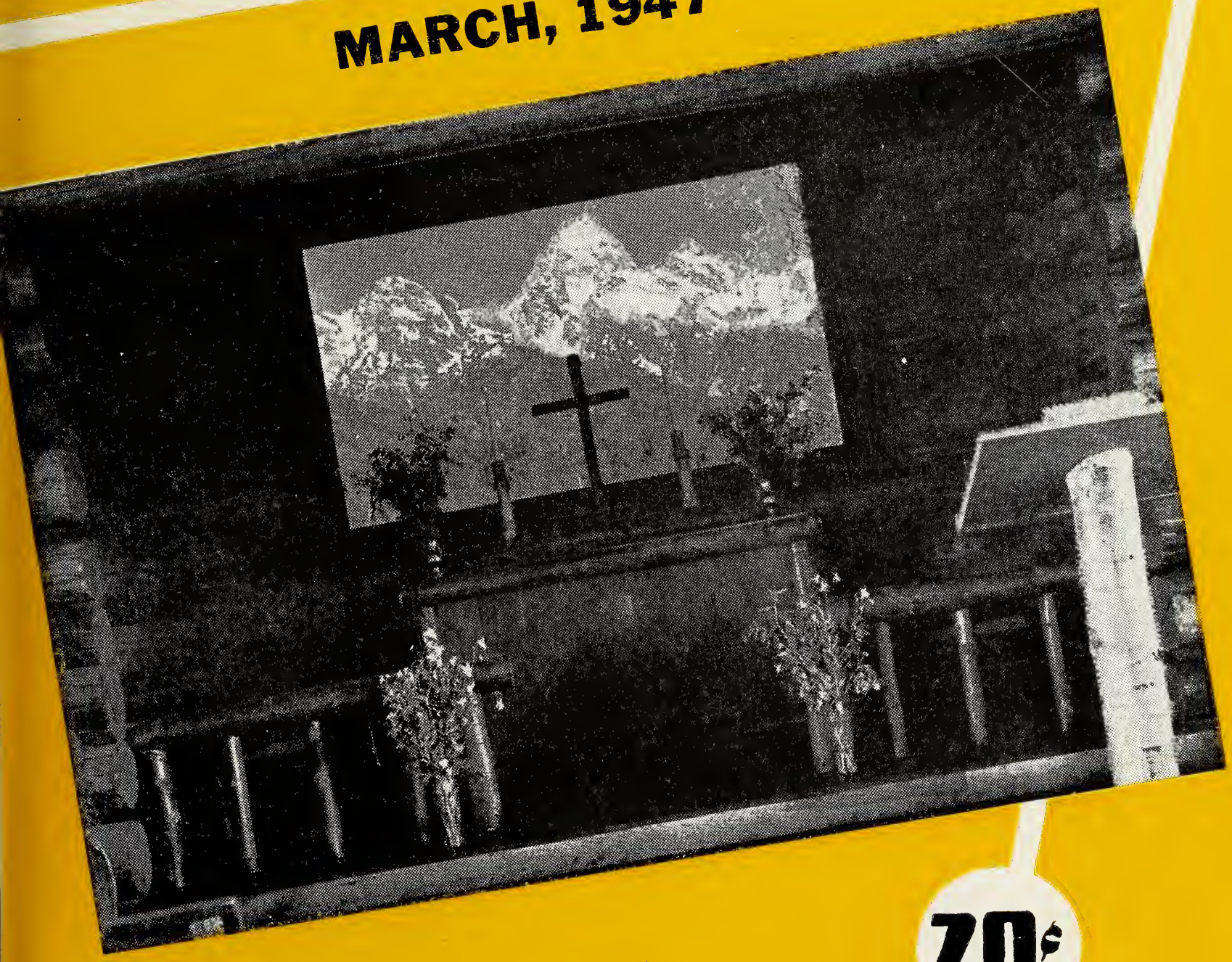
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MARCH, 1947

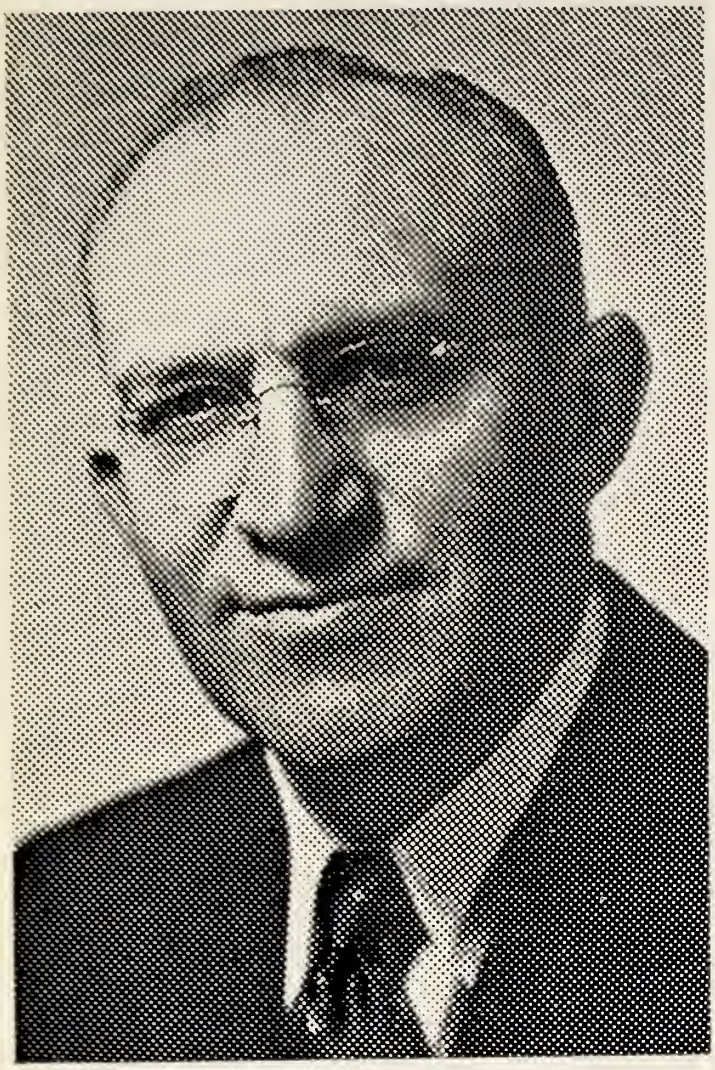


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"THE CROSS"

An Editorial

"And the people stood beholding" (Luke 23:35).

What varied thoughts and feelings moved in the hearts of those who gazed upon the Calvary scene! What a motley group of sinners were represented there! The heartless soldiers who drove the nails and reared the Cross! The fiendish rulers who gloated over the agony of their victim! The heart-broken disciples and women who looked helplessly on! The multitudes of people that came together to "that sight," who, beholding it, smote their breasts and returned (Luke 23:48)! And so they stood beholding. And down through the ages, generation after generation has turned its eyes toward the figure on that central cross. Let us view that scene in the light of the scriptures.

Every turn of the pages of scripture brings out some different aspect of the glory and significance of the Cross.

THE CROSS WAS A DEATH SCENE

Death is always an impressive spectacle, but this was no ordinary death. Here was a Man who did not need to die, but One who chose to die. In fact, He came into the world to die—He was born for a specific death.

THE CROSS WAS A CRUCIFIXION

Crucifixion was the most agonizing and shameful of all deaths. What agony as every muscle was strained to its utmost tension, and the helpless body hung by its own weight from lacerated flesh and bones, slowly dying — the crucible of pain slowly burning up life's last powers of endurance!

THE CROSS WAS A MURDER

"And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses" (Acts 3:15).

THE CROSS WAS A VOLUNTARY SACRIFICE

". . . . The good shepherd giveth his life for the sheep" (John 10:11).

"No man taketh my life from me, but I lay it down of myself . . . . " (John 10:18).

Was there ever a death like this? Human nature flies from death as the worst of all evils, but here was One who had but one object all through life—that was, death for our life.

THE CROSS WAS A BAPTISM

" . . . . I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke 12:50). It was ever before Him. It was ever present in His thoughts. It was ever coloring every act and object of His life. It was ever casting its shadow over His consciousness as though He had died a thousand deaths before He reached the Cross.

THE CROSS WAS A PASSION

" . . . . He showed himself alive after his passion . . . . " (Acts 1:3). Literally, the word "passion" means "suffering," and suffering that in-

volves the whole being—soul as well as body. This was the case. " . . . . He hath poured out his soul unto death . . . . " (Isa. 53:12). " . . . . When thou shalt make his soul an offering for sin . . . . " (Isa. 53:10).

THE CROSS WAS A TRAVAIL

"He shall see of the travail of his soul, and shall be satisfied" (Isa. 53: 11). Travail is considered the severest form of human agony. It tells of the excruciating anguish of the Saviour's death. But this travail speaks of more than agony—it has a silver lining, for it is the birth-pang of a new creation. "He . . . . shall be satisfied" (vs. 11). "He shall see his seed" (vs. 10). There was joy in the Saviour's agony.

THE CROSS WAS A DECEASE

"Who . . . . spake of his decease which he should soon accomplish at Jerusalem" (Luke 9:31). Decease means more than death. It means an outgoing, a departure, and carries with it the idea of a future life and continued activity.

THE CROSS WAS A PLANTING

"If we have been planted together in the likeness of his death, we shall also be in the the likeness of His resurrection" (Rom. 6:5). It is not a funeral but a garden. The death of Christ was a glorious planting.

THE CROSS WAS A LIFTING UP

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3:14).

"When ye have lifted up the Son of Man then shall ye know that I am he"

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

THE CROSS WAS AN OFFERING

"He hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:2). His offering was perfect satisfaction to God for our sin and sins. All that God demanded He gave.

THE CROSS WAS A SACRIFICE

Eph. 5:2. A sacrifice is different from an offering. It carries with it the idea of sin to be expiated, of substitution for the guilty, of atonement for the transgressions of men, and of judgment due our sin.

THE CROSS WAS AN EXAMPLE

"For Christ also suffered for us, leaving us an example that we should follow His steps" (I Pet. 2:21). The Cross is the great object lesson in submission, gentleness, meekness and self-surrender.

THE CROSS WAS A RANSOM

"Even as the Son of Man came . . . . to give his life a ransom for many" (Matt. 20:28). It was the meeting of the conditions of the great covenant made between the Father and the Son in the counsels of past eternity. And now the price is paid, and whosoever will may come and claim as much as that shed blood is worth.

THE CROSS WAS A RECONCILIATION

"God was in Christ, reconciling the world unto Himself" (I Cor. 5:19). There, God and the sinner meet. Christ reaches out one pierced hand to God, pleading, "Father, forgive them," while He reaches out the other hand to man, pleading, "Be ye reconciled to God."

THE CROSS WAS A SUBSTITUTION

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). Christ was actually made our sin. He was judged as our sin. We have become His righteousness.

THE CROSS WAS A VICTORY

"And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Col. 2:15). On the Cross He met Satan and overthrew him. His victory is ours.

Guest Editorial . . . .

Soul Destroying College Environment

Kenneth Mackenzie Stewart

There is an expression which is heard in many a college classroom and in many a so-called "bull session." It is the "tyranny of the campus." What is meant by that? Simply this, the average student who goes to college is deceived by the idea he must conform to the ideas and practices he finds already in vogue. It is hard to stand out, to dare to really be one's self. The easiest thing to do is to conform to the forces which have made themselves felt in the lives of others.

At the beginning of any college year there are always certain new students who bring their own individualities to the campus. But within a short time we see a gradual conformity to the prevailing standards. Many of these are exceedingly sinful. It is considered smart on many campuses to consider the instructors as tyrants who must be outwitted, rather than men who have pursued truth farther up the stream of time. Many consider rules as merely necessary evils which are not for them and may be broken as fancy decides. There are those on the average college campus whose ideals are low, who have never been born again into Christ's quality of life. These individuals scoff at those who make the Bible "the only infallible rule of faith and practice." Have you ever seen students who smiled most condescendingly upon those who professed an absolute loyalty to Jesus Christ and His power to save and to keep? That has been my misfortune, and perhaps yours, too. Of course many factors are involved, but it is not within the scope of our thought here to consider them.

There is an inner voice which whispers in a most subtle way, "Lie, cheat, follow your inclinations; the end justifies the means." Unless the still small voice of God's saving truth is heard, many a life will suffer ruinous effects as a result of warped thinking. There is always that subtle suggestion that now that one is away from home certain bars can be let down and one can be "himself." To the subtle lie which is urged by the evil one, the college student would do well to remember that an individual will cleanse his way and keep it ordered according to the will of God only as he takes heed according to God's Word. That Word must be laid up in the heart and constantly practiced in the life. Only thus can the soul escape the contamination of the evils found in a soul destroying college environment.

The CROSS . . .

and Christian Experience

by Sam Bradford

The world has idolized the Cross, deified the Cross, and made a fetish of the Cross, but seldom have we seen any living the Cross in Christian experience. The Cross is worn as a pendant and on coat lapels, but unless the life is showing forth a testimony of the Cross, one of silver or gold is sham and pretense.

The Cross is central in every experience of the Christian life.

I. BY THE CROSS WE HAVE REDEMPTION

> Ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation . . . . but with the precious blood of Christ as of a lamb without blemish and without spot (I Pet. 1:18-19).

In the Cross we were bought back by the payment of a price. We had sold ourselves to sin, and God bought us back through the sacrifice of the Cross of Jesus Christ (Rom. 7:14).

There are many religions parading under the title of Christian these days. Many of them leave out the blood in salvation declaring that all men are children of God, therefore needing no salvation, or proclaiming some form of religion which makes man earning his own salvation through his works, whether that salvation be salvation unto eternal life or character building in this world.

The only experience of salvation that is honored of God is that which is through the redemption wrought out on the Cross of Calvary.

II. BY THE CROSS WE HAVE JUSTIFICATION

> Being justified freely by His grace through the redemption that is in Christ Jesus (Rom. 3:24).
> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: . . . . Much more then, being now justified by his blood, we shall be saved from wrath through him (Rom. 5:1, 9).

By the Cross we have complete justification before a holy God. At this very moment we are justified. In the sight of God our sins are so completely put away that it is as though we had never sinned. God not only forgives sin, but He puts it away. In the Old Testament, there was atonement which covered sin. In the New Testament, there is justification which completely puts it away.

III. BY THE CROSS WE HAVE RIGHTEOUSNESS

> The righteousness of God . . . . is manifested . . . . Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe (Rom. 3:21-22).

In the message concerning the redeemed in Revelation 7, it is proclaimed that the saints had washed their robes and made them white in the blood of the Lamb. The Holy Spirit explains in Revelation 19:8 that fine linen is the righteousness of the saints.

> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints (Rev. 19:8).

The righteousness which we have before God is an imputed righteousness, for in ourselves, that is in our flesh, there dwelleth no good thing. "There is none righteous, no, not one" (Rom. 3:10). But Christ is our righteousness, and through Him we are righteous before God.

IV. BY THE CROSS WE HAVE SANCTIFICATION

"Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). Sanctification does not mean sinless perfection in this life but separation from sin and the world unto God and His service. We have been set apart "that we should bring forth fruit unto God" (Rom. 6:4).

These four provisions of the Cross may not seem to be a part of Christian experience, for we often think of experience as being that which we feel. However, upon the experience of redemption, justification, righteousness, and sanctification, is based all the joy, power, and freedom of other areas of Christian experience.

V. BY THE CROSS WE HAVE PEACE

> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1). And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven (Col. 1:20).

Christian peace is not a state of mind, but a Person, and that Person is Christ. "For he is our peace" (Eph. 2:14). Peace is the possession and the position of every Christian. This experience is available to every believer in Christ. Many Christians are prevented from experiencing peace by their constant insistence upon experiencing self.

VI. BY THE CROSS WE HAVE FELLOWSHIP WITH GOD

There is no need for human priest or intercessor because Christ is our Intercessor in the presence of God. There is no necessity for the Christian having the feeling of being far from God for

> Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God . . . . let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:14, 16).

> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; . . . . Let us draw near with a true heart in full assurance of faith (Heb. 10:19-22).

Christians sometimes sing, "No, never alone," yet feel lonely for they have not availed themselves of the open door that was accomplished in the crucifixion.

VI. BY THE CROSS THE CHRISTIAN MAY GLORY

> God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world (Gal. 6:14).

The Greek word that is used here for glory means "to boast." The Chris-

tian has nothing in himself of which to boast. He finds nothing in the world of which to boast for it all shall soon pass away. But in Christ, that is, in the Cross, in what it revealed of God, in what it has accomplished for man, and in the hope that it presents for man, the Christian may find plenty with which to stand before a world and boast.

"What a wonderful Saviour is Jesus, my Jesus,
What a wonderful Saviour is Jesus, my Lord."

Doctrinal Statement

DENVER BIBLE COLLEGE
GRACE AND TRUTH MAGAZINE

The Trinity

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

Verbal Inspiration

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

Total Depravity

The depravity and lost condition of all men by nature—Rom. 3:19.

Personality of Satan

The personality of Satan—Job. 1:6-7.

Virgin Birth

The virgin birth and deity of Jesus Christ—Luke 1:35.

Blood Atonement

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

Resurrection

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

Justification by Faith

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

Person and Work of the Holy Spirit

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

Eternal Security

The eternal security of all believers—John 10:28-29.

Second Coming of Christ

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

Hell

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

The Church

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

Missions

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

Separation from the World

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.



COMMENTS ON HERE and HEREAFTER

by Bob Jones, Sr.

In the old days when an evangelistic campaign was held in a town, it was about the only attraction in town at the time the meeting was being conducted. Now in the average town of ten or fifteen thousand people there are two or three picture shows running days and night. There are high school basketball games and football games. There are hundreds of other things to divert the attention of the people. Then, too, folks can sit at home and turn on the radio and get the finest music and a news broadcast every hour. It may never be possible again to bring sinners in great numbers to evangelistic campaigns as we did in the past. It may be that under the peculiar conditions of our day that the great mass evangelistic movements must stir up Christian people to go out and bring people to the Lord Jesus Christ. Such evangelistic effort would not be very different from the campaigns in the old days because even in the great days of evangelism, a large percentage of the converts were saved through the personal work of Christian friends. The evangelists did not win so many souls personally. They did their part in the winning of great numbers of souls because they stirred up Christians to the job of soul winning. When the Lord Jesus Christ ascended on high, according to the Bible, He gave gifts to men. He gave some prophets, some evangelists, some pastors and teachers for the perfecting of the saints unto the work of the ministry. The work of the ministry is the work of the saints, that is of the people who sit in the pews. The job of the evangelists, pastors, and teachers is to perfect the saints unto the work of the ministry. The pastor is to shepherd the flock. The teacher is to instruct the flock. The main business of the evangelist is to stir up the flock. If you leave out of the Christian program the work of the evangelist, you develop a cold, dead, formal church. If you give right of way to the evangelist and leave out the pastor and teacher, there is fanaticism. The writer has never known any reputable evangelist who was against the Bible teacher and pastor. We never could understand why any teacher or pastor who believes the Word and knows God's program for this age would oppose the evangelist. The man who says there is no place for evangelists simply says, whether he means to say it or not, that there is no place for the gift of the Lord Jesus Christ to His people. Soul winning is no more the business of the evangelist (except as he may have a wider influence) than it is the business of the humblest layman in the church. It is the business of all God's people to win the lost to Christ. It is, therefore, the business of the evangelist and the pastor and the teacher to win people to the Lord. But it is also their business to "perfect" the members of the body of Christ to do the work of soul winning.



The PRIMACY of the ATONEMENT

by Leo C. Lapp

The Cross has first place in atonement. Atonement is first in salvation. The Cross is first in atonement.

In First Corinthians 15:1-3, Paul says that the first thing which he preached in his gospel was that Christ died for our sins, according to the scriptures. That is not all that there is to salvation, but that is the first part of the plan. The Cross is the first step on the way — Christ died for our sins. That is the prime factor in atonement.

Theologically speaking, there are two parts to Paul's argument. As a Jew, Paul takes these for granted. These two things are, namely:

1. There is a God—an eternal, holy, and righteous creator of the universe, and man and all that is on the earth.
2. That man, by free will, sinned against that holy and righteous creator and so man is altogether and individually out of the way and out of the plan which the creator had planned for him.

These two premises make atonement necessary: That there is a Holy God who made man for Himself, who does all things well; and that man has departed from the plan, purpose, and the will of God and so from his own best good.

Now the next step is the one stated in our text, "Christ died for our sins according to the scriptures." Christ (whomever Paul took him to be) died for our sins, according to the scriptures. This statement brings forward several propositions, the chief of which are three in number and are these:

1. Man is a sinner.
2. There is death for sins.
3. Christ died for our sins.

The first proposition includes all men under sin; the second states sin's consequence — death.

The world of religion divided itself into three groups:

1. Those in which the sinner dies for his sins, or capital punishment and judgment.
2. Those in which an animal substitute is killed for sins of a person, as in the Old Testament, prefiguring Christ.
3. That belief stated here that Christ died for our sins as the Scriptures said he would.

In the Old Testament the blood of bulls and of goats could not take away sin. The blood of those animals was but a looking forward to the time when Christ, as the Son of God, would take away forever the sins of those whom the blood now simply covered.

The Primacy of the Atonement to the World as a Whole:

The following outline shows the primacy of the death of Christ in the atonement for the sins of the world. Study it carefully and you will see the movement from the general to the particular and then back from the particular to the general, of

which the death of Christ is the center.

The salvation of the world in promises:

1. The Race to Eve—Gen. 3:15
2. The Shemites—Gen. 8:26
   Those who know God as Jehovah.
3. The Nation—Abraham—Gen. 12: 1-3
   Those who believe in God.
4. The Tribe to Judah—Gen. 49:10
5. The Family to David—II Sam. 7:13
6. The Individual to the Virgin—Isa. 7:14
7. Immanuel — The one upon whom the floodlight of prophecy focuses.

Christ—the center of the plan of salvation.

The center of salvaation is at the **Cross.**

The Cross was the center of Christ's life and work.

Even as the plan of salvation proceeds from the race in general to the individual in particular, so it will return from the individual to the general.

7. Immanuel
6. The individual—the Virgin One
5. The family as of David, the throne, and Jerusalem
4. The tribe as of Judah—the land
3. The nation as the leader of nations
2. The Shemites—those who know God as Jehovah
1. The race—the entire race returned to the tree of life in the New Heaven and New Earth

The Primacy of Atonement to the Individual:

Sometimes I ask students the question, "Before peace will come to this earth, how many people must die?" Various answers are generally forthcoming, but all too often the real answer comes slowly. The answer is, "Before peace can come to this world, all men must die." Peace comes only by righteousness and righteousness comes only in one way, by death to sin and being made righteous by Christ.

There are two ways that this answer can be taken. That all men must die before peace will come to earth. On a battle field, when all of the enemy lie dead, naturally peace of a kind has come. At least, hostilities close. This is one way to get peace and, if all the people on earth were dead, of course there would be peace and not war. Just here it is well to observe that the cause for war and bloodshed is not over-population, for Cain killed Abel in days when over-population was no issue. So, one way to get peace would be to kill all the people of the world. This seems to be a cruel and impractical way. Yet, withal, this is what may happen. Now in these last days it is a possibility.

Then there is another way to get peace on the earth and that would be for all men to die to self; and, in the atonement, to receive the righteousness which God has provided. That is, all men are to be crucified with Christ to be made dead, truly dead, to sin in the atonement, and then to be made alive by the resurrection power, the resurrection of Jesus Christ from out the dead.

Thus, we can see the primacy: the death of Christ is the first work of Christ in the atonement. The atonement, or death of Christ, is not the only work of Christ for sinners but it is the first and primal work. It is the center of the plan of salvation. It is the beginning of His work as Saviour. At the Cross sins are forgiven. At the Cross justification is begun but not entirely ended. If God gave Christ to die for us, how shall he not with him freely give us all things? Salvation in its fullest outworking consists of:

1. Atonement from sin
2. Justification before God
3. The power of a new life by the resurrection
4. The work of the Holy Spirit in the new life
5. The present high priesthood of Christ for us and for all sinners
6. The return of Christ again as judge of the living and the dead —as King of kings and Lord of lords.

But remember, the atonement at the Cross is the beginning of all these for us. This means we must be crucified with Christ, buried with Him, raised with Him, seated in the heavenlies with Him, coming with Him, or going to Him in the second coming. Then, judging with Him and reigning with Him. No wonder we sing, "Hallelujah, what a Saviour. It was at the Cross where we first saw the light."

In salvation from sin several things are brought forward. Salvation in the Bible is the total word involving all the parts of God's work in bringing a sinner unto himself. The order of these parts of God's work is somewhat as follows:

1. The world was created.
2. It was sinless and orderly.
3. Sin entered into the world and man entered into sin.
4. Christ Jesus died for sin—to cover all past sin.
5. Christ Jesus rose again from the dead to justify the sinner and give him the power of a new life and power to walk in a life of service to God and to man, apart from sin.
6. Christ is coming again to righteously judge those who have lived in righteousness; also those who have lived in sin and evil.
7. God will make a New Heaven and New Earth wherein dwells righteousness.

And it is the Cross which stands in the center of the plan concerning man's deliverance from sin. The Cross is the first factor. It is as the singer has sung, "At the Cross, at the Cross, where I first saw the light, and the burden of my heart rolled away. It was there by faith I received my sight and now I am happy all the day."

Cursed be all that learning that is contrary to the Cross of Christ. Cursed be all that learning that is not coincident with the Cross of Christ. Cursed be all that learning that is not subservient to the Cross of Christ.

—John Witherspoon

The believer has absolutely nothing in common with this world in so far as he enters into the spirit and power of the Cross of the Lord Jesus Christ. That Cross has dislodged him from everything here below and made him a pilgrim and a stranger in this world.

Anonymous

Readers Response . . .

From Springfield, Illinois:

"I received a copy of your magazine, "Grace and Truth," from my pastor . . . . and I found it to be a very interesting magazine. There is so much false doctrine being taught these days, that a magazine like this is greatly appreciated by anyone who really loves the Lord and wants to read the truth.

"I read in your magazine that you are going to make the "Grace and Truth" a pocket size magazine. That will be fine for me because I like to carry books in my purse to read at work, during my lunch hour.

"I am enclosing two dollars for my subscription for one year and will be looking forward to receiving it."

Miss Luella Pope

From Guatemala, Central America:

"I write this letter at the beginning of the New Year with a heart full of gratitude to you and praise to God for the great spiritual blessings which I have received during the past year through the reading of the precious messages in your periodical which has come to me faithfully all the year. I can liken your paper to a reservoir of fresh and life-giving water from which I have received the Water of Eternal Life to give out to many needy souls. Every week I have to prepare messages for the Indian Christians among whom I labor, as even the most intelligent of them are not capable of giving a clear Bible reading or instruction in doctrine although they are strong for evangelizing. Especially the Indian women are backward and need plain and simple teaching. Through your periodical my own soul is prepared to give out to others. Please express my hearty thanks to the one or ones who have kindly paid for the subscription for your paper."

H. A. Becker

The Most Unforgetable Christian I Have Met

By BERNARD VON EHRENKROOK

The man is not large. He doesn't have the pompous bearing that many have expected to see. He looks like the average old man of about eighty, but he is more agile than many men thirty years younger. His hair is snowy white, and his eyes are clear blue, but his hearing is poor. This man, Joshua Gravett, has been pastor of Galilee Baptist Church in Denver, Colorado, for nearly 56 years. His sermons still have "Teeth" in them for sin. Like the tree in Psalm 92:14, he still brings forth in his old age.

After the service one evening a tall, well-dressed man, ruggedly handsome and middle aged went up to Brother Gravett and stated proudly, "That young man you baptized tonight is my nephew."

"That's fine," replied the pastor. "And how is it with your soul? Have you been born again? Are you trusting in the Lord?"

"Well, I'm doing my best," the man said in an undertone trying to evade the issue and not speaking directly to the cupped hand at Brother Gravett's ear.

"Just believe in the Lord Jesus Christ. That's all you must do to be sure of heaven," said the old man.

But this man didn't want to talk further.

Patience is one of the outstanding virtues of Dr. Gravett. He does nothing in a hurry and has never been known to speak a harsh or angry word to any one. Sometimes he is accused of being too slow in his patience for he never makes hasty decisions.

Supernatural Darkness . . .

at the Time of Christ's Death

by the Editor

One of the most loved facts of our faith is the fact that Christ died on the Cross for us. This fact stands out as the fundamental of fundamentals. The atoning, substitutionary death of Christ is the very pivot on which all of Christianity hinges. It is the warp and woof of the gospel. Christ and Him crucified stands out on every page of this blessed old Book.

The Cross of Christ is also the pivot of history. It is the central point of time and eternity. It is the greatest fact of history. All history leads up to it, is affected by it, and the destiny of all humanity is decided by it.

The Cross is central in God's plan. It is central to history. It is central to Christianity and the gospel message. It is central to Christian experience. It is the heart of the evangelical position and proclamation. The Wonders of the Cross never cease. It was done in a day but it is wondered at forever.

The most remarkable event in connection with Christ's death was the three hours darkness. This event is recorded in the Synoptic Gospels:

> Now from the sixth hour there was darkness over all the land unto the ninth hour (Matt. 27:45).
>
> And when the sixth hour was come, there was darkness over the whole land until the ninth hour (Mark 15:33).
>
> And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst" (Luke 23:45-46).

The darkness was over all the land, according to Matthew and Mark. According to Luke, it was over all the earth. A great earthquake is also said to have taken place. No statements of God's Word are more clearly established than these. God has seen fit that there should be preserved an abundance of evidence to this fact — evidence that is incontestable and incontrovertible. It is enough to silence infidels and skeptics. It is sufficient to shut the mouths of objectors and cavillers in silence. The testimony is uniform and satisfying.

THE TESTIMONY OF PHLEGON

The first witness is Phlegon, a heathen writer who lived at the beginning of the second century.[1] He was a Greek historian and chronologer. He gave himself to putting down the most remarkable things that ever happened. These were recorded in sixteen books called the "Olympiads." His second book dealt with such things as were extraordinary, or out of the common course of nature. The third book is a treatise on the longevity of man, giving a list of persons whose lives extended 100 years or more in length. In Phlegon's 13th book,which is a chronicle; in his 202nd Olympiad, he states: " In the fourth or last year of that Olympiad there was a greater eclipse of the sun than

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[1] This, and the following fourteen testimonies appear in *"Dawson's Appeal,"* a book on Christian Evidences, written in the seventeenth century.

was ever known before. There was night at the sixth hour of the day, inasmuch as the stars were seen in the heavens. There was also a mighty earthquake which caused a great overthrow at Nice in Bithynia." The last year of Phlegon's 202nd Olympiad answers to the eighteenth year of Tiberius Caesar, which was the year of Christ's crucifixion.

THE TESTIMONY OF THALLUS

The second testimony comes from Thallus, a Grecian, who lived in the first century, and who wrote a history of Syria in five volumes. He is quoted frequently by the church fathers, who also quote Phlegon. The testimony of Thallus is joined with that of Phlegon. In his "Third Book of Syriac Histories," he speaks in a particular manner of the miraculous darkness at noonday, and of it so happening in the eighteenth year of Tiberius' reign. Let it be understood that both Phlegon and Thallus did not claim to be Christians. This makes their testimony all the more remarkable.

THE TESTIMONY OF JULIUS AFRICANUS

A third testimony is given by Julius Africanus, a Christian historian who flourished in the second century. He wrote a chronology of events and in it he remarks in the same manner as Phlegon and Thallus. He says that at the very time our Saviour suffered there was a universal darkness, putting the whole world under the greatest consternation. He goes on to quote both authors. Said he, quoting from Phlegon:

> Phlegon tells us that in the reign of Tiberius Caesar, at the time of full moon, there was a total eclipse of the sun from the sixth hour to the ninth.

Again, Africanus quotes from the works of Thallus, saying:

> There was a most dreadful darkness all over the world; the rocks were rent by an earthquake, and many places in Judea and other parts of the earth were thrown down. This darkness, Thallus, in the third book of history, calls an eclipse of the sun: without reason, as I think; for the Jews celebrate the passover on the fourteenth day of the moon.

It will be noticed that this is called an eclipse "without reason"—that is, on the fourteenth day of the moon.

TESTIMONY FROM CHINA

A fourth testimony comes from China, that great record-keeping nation and famous for astronomy. Greston in his history of China relates it. Couplet, Intorcetat and Rougemont say the same thing. Greston says:

> That under the reign of their sage prince, Quam-vuti, there was a total eclipse of the sun in the month of April; with which the king was exceedingly surprised, for (say those annals) it happened contrary to the regular course of nature, putting their astronomers into the utmost confusion, and their year assigned . . . . answers precisely to the 4th year of the 202nd Olympiad of Phlegon, and the eighteenth year of Tiberius Caesar.

THE WITNESS OF TERTULLIAN

Among the church fathers was Tertullian, an apologist, living in the second century. He was a great master of history and was well versed in the Roman laws and annals. He speaks of this eclipse as being one of the greatest and most extraordinary events that ever happened, and that it was publicly proved by the Roman annals. He says:

> In the same moment that He (Jesus Christ) dismissed life, the light departed from the sun, and the world was benighted at noonday, and those men who acknowledged this eclipse but were unacquainted with the prophecies that foretold it . . . . and finding impossible to

be solved by the laws of nature, at last roundly denied the fact; yet this wonder of the world you have related, and the relation preserved in your archives to this day.

It seems quite evident that this darkness occurred at the time of full moon.

THE WITNESS OF FATHERS, HISTORIANS AND MARTYRS

Clement of Rome, one of the Apostolic Fathers, who suffered martyrdom about 96 A.D., wrote in his "Recognitions" saying:

> When the true prophet suffered, the whole world suffered with Him, the whole world was in commotion.

Arnobius, writing in the year 203 said:

> When Christ put off his body—all the elements of the world were terrified.

Dionysius the Areopagite, who lived at the time of Christ's death, relates that he and Appolonius were at Heliopolis, and that they saw the moon when it was not time for a conjunction with the sun, from the sixth hour to the evening, standing in direct opposition to the sun. Dionysius is credited with the exclamation: "Either nature suffers, or else now sympathizes with Him that does so."

Origen, a noted church father, apologist, and copious writer, in his work against the infidel Celsus, says:

> But concerning the eclipse under Tiberius Caesar, in whose reign . . . . Jesus was crucified; and concerning great earthquakes which then happened; Phlegon has written in the 13th book of his chronicle.

Lucianus, a Roman martyr, dying in the year 310, said:

> Look into your (Roman) annals and you will find that in the time of Pilate, when Christ suffered, that the sun had the Almighty's order to disappear, and the light of day was interrupted with darkness.

Another testimony comes from Philiponus, a historian, and evidently a Christian. This man may have had Phlegon's Olympiads before him when he wrote, for he refers to them. He says:

> In the fourth year of the 202nd Olympiad there happened an eclipse of the sun, of that nature that nothing like it was known before.

And nothing like it has ever occured since.

Chrysostom, the Golden Mouth, the most notable preacher of the early church, says in commenting upon Matthew 27:45:

> This darkness was over all the habitable earth. It came at noon, that all the inhabitants of the earth might learn by it, for it was daytime everywhere in the habitable earth.

Maximus, in the fifth century, said:

> Phlegon, the Grecian chronologer, in the 13th book of his chronicle, mentions this eclipse in his 202nd Olympiad; and says that it came to pass contrary to the usual course of nature.

Orosius, a Roman historian, A.D. 416, says:

> Which (praeternatural darkness) is attested to not only by the authority of the Gospels, and by some books of the Grecian writers. 'Tis also true that Tiberius made those cities in Asia free from tribute . . . . which had been thrown down by this earthquake.

Alexander, 500 A.D., wrote a chronicle on the eighteenth year of Tiberius, and in his Chronicum he says:

> And the sun was darkened over all the earth . . . . of which dark-

ness, Dionisius the Areopagite makes mention in his epistle to Polycarp, as of an extraordinary eclipse of the sun this year. Other writers have likewise pointed out this same year . . . . . Particularly Phlegon, who collected the Olympiads . . . . who knew and owned the extraordinary nature of this eclipse of the sun; for an eclipse of the sun when it was full moon is a thing that was never heard of, nor ever happened in any age before. fore.

These witnesses, separated by space and time, are all agreed as to this extraordinary event, as to when it happened, and that nothing like it had taken place before.

THE TESTIMONY OF PONTIUS PILATE

Perhaps the greatest testimony to the supernatural darkness comes from Pontius Pilate himself. It is contained in the "Acts Under Pontius Pilate"—it being a report of Pilate, Procureator of Judea, sent to Rome to Tiberius Caesar. It was a custom for the governors to signify to the emperors the new and extraordinary events which took place. Pilate made it his business to keep such acts and events in journals, and this particular event was mentioned to Tiberius, in the form of a letter. It reads:

> And when He had been crucified there was darkness over the whole earth, the sun having been completely hidden, and the heaven appearing dark though it was day; so that the stars appeared, but had at the same time their brightness darkened as I suppose your reverance is not ignorant of, because in all the world they lighted lamps from the sixth hour until evening, and the moon being like blood did not shine the whole night, and yet she happened to be full.[2]

Now these "Acts Under Pontius Pilate" are genuine and authentic as is demonstrated by the way the fathers quoted and referred to them.

Justin Martyr (103-167), in his apology wrote:

> And that these things were done, ye may learn from the Acts Under Pontius Pilate.[3]

Tertullian, a writer of the second and third centuries, says:

> All these things concerning Christ, Pilate in his heart a Christian acquainted Tiberius with.[4]

And now we see at one view and in a very narrow compass the testimonies of ancient writers during the first 500 years. Some of the testimonies are from Greek writers; others, from Romans who lived in different parts of the Roman Empire. Much more testimony could be added to these. From these testimonies we conclude that:

1. The miraculous darkness at our Saviour's death is an event confirmed by the concurrent testimonies of profane and unquestionably unprejudiced authors.
2. The supernatural darkness was recorded in the public Roman registers.
3. The supernatural darkness was commonly appealed to by the church fathers.
4. Tertullian, Origen, and Lucianus particularly refer to the Roman records and to Phlegon. When the first Christian writers and martyrs appealed to these records it was what none of their enemies could deny.

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[2] The Ante-Nicean Fathers
[3] *Ibid*
[4] *Ibid*

5. Pilate's testimony is incontestable.
6. All agree as to the time of the miraculous darkness.
7. All agree as to the manner of it, that it was supernatural; testifying that there was a full moon at the time.
8. A number of writers mention that a great earthquake accompanied this darkness.
9. Some testify that the moon and the stars were disturbed.

The testimony is uniform. This is a fact that was greatly discussed during the first centuries, and by some historians as late as the eighteenth century. This fact has kept its ground, and the more it has been discussed the stronger it has grown. What think you of this unanswerable argument? Does it not demonstrate that the Word of God is an impregnable fortress and that the Death of Christ is the central fact of all history?

Why Did God Hide His Face?

The reason was, that our Saviour so really and truly took our place that God dealt with Him as He must have dealt with us had we been there. Christ was our substitute. We read: "He died the just for the unjust." "Who his own self bare our sins in his own body on the tree." "Who was delivered for our offences." Again, "He hath made him to be sin for us" (I Pet. 3:18; 2:24; Rom. 4:25; II Cor. 5:21). Consequently, God had to deal with Him as **we** deserved. We deserved judgment. We deserved to be cast out of God's presence for ever. So God forsook Christ, even though His own Son, because, for the moment, Christ had to suffer in our stead. Had not Christ been forsaken, we must have been.

Let us try to think, then, how much we have to learn from these words uttered by Christ on the Cross, "My God, my God, why hast thou forsaken me?"

First, let us learn God's hatred of sin. When sin was found (**our** sin, of course) upon His own Son, God forsook even Him. God and sin can **never** come together.

Second, let us learn the wonderful character of divine love. Think of what it was for God to forsake His well-beloved, the One Who was all His delight. Think of what it meant for Christ to be forsaken. Yet apart from that we never could have been saved.

Third, we learn it is something God and Christ have done which saves us. God laid our sins upon Christ. Christ at that moment bore the penalty. He was treated for the time being as though the sins had been His. He suffered for the sins of others. But at Whose hands? Not men's, but God's. God alone knew the punishment sin deserved. Christ alone could bear it and exhaust it. What the Saviour suffered at the hands of man only made man's sin the worse, but

"The very spear that pierced Thy side,
Drew forth the blood to save."

Man's worst and God's best met at Calvary. All that man would do against His Creator, and all that His Creator would do for him were made manifest there. The deepest hatred

and the greatest love confronted each other; and love won its greatest victory. All man's hatred could not make God hate him. And so Christ said, after He was risen and when He was sending out His disciples to proclaim the message of salvation in His name, "begin at Jerusalem"—begin where they murdered Me. Oh, how wonderful, that when man was doing his worst against the Saviour, God was also doing His worst against Him too! And why? for the sake of man, so that now He might be able to do His best for those who believe. Might not our Lord well say, "Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger?"

Lastly, we may learn how completely we are delivered from God's judgment against our sins, for Christ endured it all. As He Himself said before He took our place, "The cup which my Father hath given me, shall I not drink it?" He drank and exhausted the Cup of Judgment, and, for the believer, none remains. Our Sin-Bearer Himself could say, after the forsaking, when all was over, and just before He commended His spirit to His Father, "It is finished."

When we see this, can we doubt that everything that needed to be done has been done for the sinner's salvation, and what shall we think of the One Who "made his soul an offering for sin?"

I Own Everything

Dr. George W. Truett was entertained on one occasion in the home of a wealthy oil man in Texas. After the dinner the man took him up to the roof of his house and indicated huge fields of oil derricks, and said, "Dr. Truett, that's all mine. I came to this country twenty-five years ago penniless, and now I own everything as far as you can see in that direction." Then he turned to the opposite direction and indicated waving fields of grain and said again, "It's all mine. I own everything as far as you can see in that direction." Then he turned to the east, and pointed to huge herds of cattle and said again, "It's all mine, everything as far as you can see in that direction is mine." One final time he turned toward the west and pointed to a great virgin forest, and said again, "It's all mine. Twenty-five years ago I was penniless, but I worked hard and saved, and today I own everything as far as you can see in this direction, that direction, that direction and this direction." He paused for the expected praise, but to his astonishment it didn't come. Dr. Truett laid a hand lovingly on his shoulder, pointed upward and said, "My friend, how much do you own in that direction?" The man dropped his head in shame and said, "I never thought of that." —Selected

SUFFERING and GLORY

by Norman B. Harrison

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). "If so be that we suffer with him, that we may be also glorified together" (Rom. 8:17).

Best of all, suffering in the will of God is our passport into an assured glory. Thus did our Lord esteem His supreme suffering: "The hour is come that the Son of man should be glorified" (John 12:23). Anticipating the experience he prayed: "Father, the hour is come; glorify Thy Son" (John 17:1). Looking back upon the experience He reasoned with His doubting disciples: "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26).

Thus viewed, suffering has lost its sting. We can even welcome it—we should—chariot of fire though it be, as sweeping us into the eternal kingdom with an abundant entrance. It was thus that the apostles encouraged the early Christians, as we of today should encourage one another: "that we must through much affliction enter into the kingdom of God" (Acts 14:22).

Scripture constantly links the suffering and the glory. The message of the prophets is summarized as "the sufferings of Christ and the glory that should follow" (I Pet. 1:11). The two were brought together in His experience of transfiguration: what the disciples heard concerned "His decease"; what they saw was a foretaste of "His glory" (Luke 9:31, 32). The Father was giving the Son a glorified setting for His suffering. He must not, He could not fail of that glory. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

In portraying the experience of the Son a mighty "wherefore" links the downward pathway of self-renunciation with the resulting upward sweep of incomparable glory, to a name above every name for time and eternity (Phil. 2:5-11). How we are thrilled with the ovation, coming from myriads of throats, giving voice to that divine "wherefore." Listen! "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (read Rev. 5:11-13).

Dear reader, will you so evaluate your afflictions, whatsoever they be, so yield yourself to their purposed "working for you," that your Heavenly Father can put a like "wherefore" between the sufferings and the "eternal weight of glory" He is reserving in Heaven for you? Write Romans 8:28 over every sorrow and trial and disappointment, as His wisely chosen means to the glory of your becoming "conformed to the image of His Son" (v. 29).

Let Peter bring to your heart's vision this long range view of suffering:

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation

of Jesus Christ (I Pet. 1:13. . . . . a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed (I Pet. 5:1).

Scripture even makes the expected experience of glory contingent upon the suffering:

If we suffer, we shall also reign with him (II Tim. 2:12). If so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. 8:17, 18).

Today "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. 2:9); and we hear Him inviting us to go the same road and share the same glory:

Fear none of those things which thou shalt suffer . . . . ye shall have tribulation . . . . be thou faithful unto death and I will give thee the crown of life (Rev. 2:10). To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne (Rev. 3:21).

BRINGING THE GLORY DOWN TO EARTH

Stephen was the first of an honored company, privileged to follow their Lord in the suffering of martyrdom—the supreme witness. And Stephen's Lord honored and encouraged him with a preview of the glory awaiting him. The heavens opened as in readiness to welcome him and he "saw the glory of God, and Jesus standing"—refusing to remain seated —eager to welcome him to the glory land (Acts 7:55, 56).

Not only did Stephen see the upyonder glory so soon to be his; his traducers saw that glory brought down to their vision level: "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). What a sight for murderers' eyes! God put His glory into the soul of His sufferer, and it shone out upon His face.

Our Lord Jesus brought the glory of suffering down to earth. He who had suffered as the Lamb slain from eternity, that men, if they would, might see "the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

The time came when our Lord set His face toward the suffering of death. He "began to show unto His disciples how that He must go unto Jerusalem, and suffer many things . . . . and be killed, and be raised again the third day" (Matt. 16:21). Most evidently that suffering had entered into His soul; it must as surely have shown upon His face—not merely the pain of it, but the glory of it.

One day, so it is said, He had brought His little company up to the Holy City, and that evening they gathered around a fire, kindled to keep off the night chill. As He talked to them, one of the disciples noticed that the flare cast the Master's silhouette against the city wall, and, reaching for a burnt ember, he traced those precious features in outline. The fire died out, and they retired for the night. The next morning, as people were passing on their way to work, a curious crowd gathered before the strange portrait. There were many conjectures as to who it might be. A cobbler remarked, "He is bent over, just like a cobbler at his bench; it might be one such as I." A fish vendor in the crowd said, "No, don't you see his lips are open; he's hawking his wares, just like me." But a proud Pharisee said, "No, you all are mistaken; don't you see that noble brow.

He's one of my class. Why, it might be a picture of me." But a humble by-stander, as he gazed upon that face, felt a strange longing rising in his heart. "Oh," said he, "Oh, that one could be like that!" And, in response to his humble heart-longing, so it is said, the likeness of Christ leaped from the wall to shine out in his face; and men turned from the lifeless Christ to behold Him living—living in the one who longed to be like Him.

Dare we lay aside our pride, our self-complacency, our pleasure in creature comforts, our desire for outward adornment, all that make us content to appear well with our fellows on the level of human likeness—cast this all aside humbly to offer ourselves as channels for the glory of God to shine out through us? This, for blessing to a world so utterly ignorant of Him. Then may our God implant in us an eagerness to "know Him." As Weymouth renders it: "I long to know Christ and the power which is in His resurrection, and to share in His sufferings and die even as He died" (Phil. 3:10)—a death to self and all that makes for earth's transitory glory—"That the life also of Jesus might be made manifest in our body" (II Cor. 4:10). Anything, that we may become the mirror upon earth of the heavenly glory which our blessed Lord left to suffer for us and which we through suffering shall share with Him.

THE RIGHT ROAD HOME

"Is this the right road home, O Lord?
The clouds are dark and still,
The stony path is hard to tread,
Each step brings some fresh hill.
I thought the path would brighter grow,
And that the sun with warmth would glow,
And joyous songs from free hearts flow.
IS THE RIGHT ROAD HOME?

"Yes, child! This very path I trod:
The clouds were dark for Me,
The stony path was sharp and hard.
Not sight, but faith, could see
That at the end the sun shone bright,
Forever, where there is no night,
Where glad hearts rest from earth's fierce fight.
IT IS THE RIGHT ROAD HOME!"

Grace and Truth

AN ACROSTIC

G race is sweet evidence of love,
R iches all earthly gems above;
A nd down the history of man
C ame proofs, on to salvation's plan,
E ach following dispensation shows,

A fresh proof God is, loves, and knows.
N othing can stay grace in its power,
D elighting gifts on man to shower.

T eaching the conscience guilt to own;
R evealing mercy from the throne;
U nto the uttermost of need:
T eaching the reason Christ did bleed,
H umanity's sore want to feed.

—Walter Olney



"*THESE WORDS spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent*" (John 17:1-3).

INTENSIFICATION

By FRANK S. WESTON, D.D.

"But shun profane and vain babblings: for they will increase unto more ungodliness" (II Tim. 2:16). "Evil men and imposters shall wax worse and worse" (II Tim. 3:13). "There shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7).

All things intensify as the end draws near. This being the case there can be no conversion of the world either to good or evil. We are told that the days in which we live are the most wonderful the earth has ever seen, that the conditions are getting better every day. On the other hand, there are those who affirm that the days are evil and the world is getting worse every day. Which view is true? Both. Evil today is worse than ever—it is more subtle, more refined, more devilish and more dangerous. On the other hand, good is more abounding. We have a fuller revelation than our fathers and are seeing a fuller realization. God is guiding evil to full development in order to its final destruction. He is also over-ruling good to its full development in order to ultimate victory. This being true, it follows that some day there will come a final conflict between the two forces. Until that crisis all forces will intensify. The intensification is a marked feature of the day. Everywhere and in all things it is observable.

Intellectual activity intensifies. Our grasp of the things of the world has greatly increased in the last century. No branch of learning has remained unexamined, and the examination has been most thorough. To attract attention in the intellectual world at the present time a man must be a paragon of learning or else owe his notoriety to exceptional circumstances.

So greatly is education intensifying that no one can any longer excel in more than one branch of knowledge. Subdivisions are the order of the day. Experts in every department are called for. How books multiply. The output is remarkable. Nor is this all. Fresh discoveries are so common as to excite no surprise. The *moral* result of this knowledge has not been to bring us nearer to God. On the contrary, we have been carried further away from God. His revealed truth is denied and His glory is not sought. As regards Biblical knowledge, there has been an unprecedented advance. This knowledge is intensifying from day to day. For this all Bible students are profoundly thankful.

In the social world life is being intensified. Luxury has reached a pitch that reminds us of the days preceding the downfall of Babylon and Rome. But then it had a circumscribed limit; now it has reached all classes and spread all over the world.

Dr. J. H. Girdner in a recent book says, "People in New York work like dynamos all day and play like idiots all night." This expresses the intensity of life in that great metro-

polis. But other cities are much the same. This strenuous life is evidenced in the daily records of many sudden deaths. All our social enjoyments are intensifying. One sensation soon passes to be followed by a new one. The object of life now is largely self-enjoyment.

Turning to commercial pursuits we observe that men are no longer content with a modest living. Large undertakings are the rule. Great fortunes are sought. A million does not mean much among the rich. One must possess fifty to a hundred million to be a merchant prince. There seems to be no end to industrial intensity. Men and machinery are pushed more and more. As a recent writer has said: "The last century has beheld unprecedented activity and the pace waxes faster and faster."

Crime intensifies. The records show an astonishing increase of crimes, specially of the violent nature. The human heart is no worse than in former ages, but this generation has acquired expertness. Crime has become a science. The British Government report says: "A steady increase in crime has taken place in the last decade."

The physical signs which point out the end of the age are intensifying. The things referred to in Matthew 24 as marking the day when the Son of Man shall come are intensifying. There is a gradual fulfilling of the Divine purpose. But our Lord pointed out that the signs were to intensify. Famines, physical catastrophes, earthquakes, etc., were to multiply and intensify. This is coming to pass. In the last fifty years we have had more earthquakes than in the previous fifteen hundred. The greatest famine of all ages is of recent date. So the greatest earthquake. The day of the Lord is at hand.

Through nineteen centuries the predictions of the New Testament have been fulfilling. The forces at work have now reached a momentum which necessitates a crisis.

Why Souls Were Saved

Spurgeon was once asked the reason of his marvelous power in the world. Pointing to the floor of the Metropolitan Tabernacle, he said, "In the room beneath, you will find three hundred praying Christians. Every time I preach they gather there, and uphold my hands by continuous prayer and supplications. It is in that room that you find the secret of the blessing."

A preacher is but a servant while Christ is the Master; a preacher is but a member while Christ is the Head; a preacher is but an herald while Christ is the King; a preacher is but a star while Christ is the Sun.

LIGHT . . . *on the Lesson*

INTERNATIONAL SUNDAY SCHOOL LESSONS
Expositions by Harold A. Wilson Illustrations by Casey Smith

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THE RISEN LORD AND HIS DISCIPLES

April 6, 1947

LESSON TEXT: John 20, 21
MEMORY SELECTION: I Cor. 15: 20

In the light of I Corinthians 15:5-8 it seems evident that the Gospels do not tell us of all of our Lord's appearances to His disciples following His resurrection. Clearly, therefore, there must be a special purpose in those post-resurrection appearances which are narrated. Let us seek to discover this purpose.

I. OUR LORD APPEARED TO COMFORT HIS DISCIPLES (John 20: 19-23)

The purpose of our Lord's appearing to His disciples in the upper room seems primarily to have been to comfort them. To Mary Magdalene, as she stood weeping by the tomb, our Lord appeared to comfort her. So, too, as the hearts of the disciples were bowed down with sorrow, our Lord came to them with the comfort of His presence (John 20: 11, 18).

First, He comforted by saying, "Peace be unto you." How many things had transpired to disturb the peace of their hearts! They had seen a peaceable people aroused to bloodlust and converted into a murderous mob by brutal and unprincipled leaders. They had seen the religious leaders of their people display a bigotry and heartless callousness which shrank not from lynch-law to rid themselves of One they conceived to be an enemy. They had seen the miscarriage of justice in the courts of the ruling power. They had witnessed the fearful sufferings and death of their beloved Leader whose life had been devoted to doing good to others. And even now they cower behind doors closed and barred for fear of those who have put their Lord to death. To this fearful, disheartened band of cringing men our Lord appears with the cheering words, "Peace be unto you!" Yes, Jesus gives peace to troubled hearts —a peace which depends not upon outward circumstances but upon His Word and fellowship (John 14:27; Isa. 26:3; Phil. 4:6-7).

Our Lord also comforted His dis-

ciples by reassuring them. Other scriptures tell us that at first they were terrified by His appearance, thinking that they had seen a spirit. Our Lord showed them His hands and His feet that they might know that it was He Himself and not a spirit. Still further to reassure them (we are told in Luke 24:36-43) He ate in their presence a piece of broiled fish and honeycomb. The comfort in this lay, not primarily in the dispelling of their fears, but in the assurance that their Lord was actually alive from the dead—that this was He Himself in person. What wonder that the scripture says, "Then were the disciples glad when they saw the Lord." There is nothing so comforting to the believer's heart as a consciousness of the Saviour's living presence with him (Isa. 41:10; Heb. 13:5; Matt. 28:20).

Finally, our Lord comforted His disciples by giving them the Comforter, the Holy Spirit. "He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20: 22). There are four distinct ministrations of the Holy Spirit clearly defined in God's Word. These different ministries began at different times. His regenerating and infilling ministries began long before this scene in the upper room (John 3:3, 7; I John 5:1; Matt. 16:16; Eph. 5:18-19; II Peter 1:21; John 14:16-18, 26; John 15:26). The baptizing work of the Holy Spirit, as we know, began on the day of Pentecost (Acts 1:5). In this scene in the upper room, however, we have the fulfillment of our Lord's promises of the Comforter. It was here that the Holy Spirit began His office work as "Comforter" to our Lord's disciples and to believers throughout the present age.

II. OUR LORD APPEARED TO CONVINCE HIS DISCIPLES (John 20:26-29)

It is an essential fact of the gospel that Christ actually, literally, personally arose from the dead. Rather than engaging in a lengthy discussion to prove this, may we simply remind you of the powerful argument of I Cor. 15:1-20. Since this truth is a cardinal fact of the gospel, it is tremendously important that the men who were to preach that gospel be fully and unshakeably convinced of its truth. One of the most surprising things in the New Testament story is the slowness of the disciples to credit the truth of the resurrection. We realize, of course, that such a thing seemed incredible. But our Lord had told His disciples not once but repeatedly that He must die and rise again from the dead. And yet, so far as we can discover from the record, not one of them was expecting the resurrection when it occurred. And even when they had heard the news from others they did not believe it (Mark 16:14; Luke 24:22-26). Our Lord's appearance to His disciples in the upper room was not only to comfort them but also to convince them that He was actually risen from the dead. It was for this purpose that He "shewed unto them his hands and his side" (John 20:20).

To convince the last doubting disciples of the reality of His resurrection was the purpose of His appearance to Thomas. This man had demanded proof of the resurrection, and our Lord appeared to give him the very proof which he demanded. In so doing He gave convincing evidence not only of the reality of His resurrection but of His presence with His disciples and His knowledge of the thoughts of their hearts even when He was invisible to them. Is it surprising that as He beheld the Saviour, Thomas should cry in wonder and amazement, "My Lord and my God!"?

In this we see not only the vital importance of the resurrection, that our Lord should appear unto one doubting disciple to convince him,

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but we see also our Lord's loving concern for each individual among His followers. Let your heart thrill to the personal significance to you of the promise "Blessed are they that have not seen and yet have believed" (John 20:29; Acts 1:3; Acts 4:33).

III. OUR LORD APPEARED TO HIS DISCIPLES TO COMMISSION THEM

In addition to meeting the present need of the disciples, our Lord's appearing to them was to prepare them for their future ministry (John 21:15-17).

To the disciples in the upper room, He said, "As my father sent me, even so send I you." Here then is a revelation of God's will for His children. He wants them to go into the world with a message of His love and His grace. This is not only the ministry of the apostles—not only the ministry of pastors and teachers and evangelists, missionaries and others in so-called full time service for their Lord — it is God's will for each and every child of His. He called you, believer in Christ, to witness for Him and to serve Him and to make Him known to others (Matt. 4:19; Rom. 12:1-2).

Our Lord's appearance at the Sea of Tiberias was that He might make it plain to Peter that he was included in this commission. Three times Peter had denied his Lord. Now Christ gave him a threefold opportunity to confess him. In so doing, doubtless He reminded him of his sinful, shameful denial; but thrice He repeated and emphasized His commission to this disciple who had erred so grievously. "Feed my lambs . . . . feed my sheep . . . . feed my sheep." In so saying our Lord revealed His will for every one of His children. He wants us to win the lost for Christ and He wants us to nurture the saved (Acts 20:28).

Notice too, that other scriptures refer to the fact that commissioning of His disciples for service was much on our Saviour's heart after His resurrection. The "great commission" was the subject of the Lord's last words to His disciples before His ascension. Should we not therefore take it much to heart and diligently seek to carry out the task which our Lord has given us (Matt. 28:18-20; Luke 24:45-49; Acts 1:8)?

Rev. W. Y. Fullerton has told the impressive story of a lighthouse off the coast of Florida, which many years ago failed to act its accustomed part, and became the instrument of death and destruction rather than of preservation and safety. A window in the lamp room had broken. There was no time to repair it, and a piece of tin was substituted. That night during a furious storm, a vessel beating up the coast was sent astray by the one part dark, with results fatal to the crew. What a warning to Christian workers! We must see that the evidence of the Christ-controlled heart shines from every phase of our life.

—Sword and Trowel

THE KINGDOM ESTABLISHED

April 13, 1947

LESSON TEXT: I Sam. 9-16
MEMORY SELECTION: Ps. 33:12

The story of Saul, the King of Israel. is a story of a spiritual tragedy. It is the story of the tragedy of a wasted opportunity. It should be a solemn warning for the believer who has failed or refused to yield his life to the Lord.

I. SAUL WAS A MAN CALLED OF THE LORD (I Sam. 9:1-2; 10:1, 24)

God, Himself, had called Saul to be King over Israel. It is true—this setting up of the Kingdom was an abortive thing. It grew out of the unwillingness of the people longer to live under the pure theocracy represented by the judgship of Samuel, the man of God. It was at their insistence that a king was appointed (I Sam. 7:8-9; 22:10-19; 12:12-13). Nonetheless, in His love God gave Israel the very best king he could, short of His perfect will, and Saul was. His choice of a man to be their king. Of him the scripture says, "There was not among the children of Israel a goodlier person than he" (I Sam. 9:2). And so it was that by the will of God "Samuel took a vial of oil and poured it upon his head, and kissed him and said, Is it not because the Lord hath appointed thee to be captain over His inheritance?" (I Sam. 10:1, 24).

Even as God called Saul to serve Him, so He has called every believer into service for Him (Rom. 12:1-2). And as God's call for Saul involved his reigning over Israel, so is it His will that the believer who lives a life of faithful service shall be rewarded by reigning with Christ in His Kingdom (II Tim. 2:12; Rev. 22:12).

II. SAUL WAS A MAN USED OF THE LORD (I Sam. 11:11-13)

In the beginning of his career God greatly used Saul. By his hand He gave a mighty deliverance in battle with the Ammonites, who were the enemies of Israel. By him the Lord delivered the oppressed inhabitants of Jabesh-Gilead. Thus God confirmed His choice of Saul to be the king of Israel. This victory was followed by many others (I Sam. 11:14-15).

Likewise God will use any and every believer just as far as He is permitted to use him. He wants to use us. To this end He has saved us. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). To this end He appeals to us, "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

III. SAUL WAS A MAN INSTRUCTED OF THE LORD (I Sam. 15:1-3)

Saul knew God's will. Let us make no mistake about it. God's Word to him was clear and explicit and could not be misunderstood. "Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (I Sam. 15:3). We need not enter into the reason that God pronounced such a terrific sentence of judgment of extermination against this people, save only to say that they were a desperately wicked people whose existence periled the people of God spiritually as well as physically. The important thing for

us to notice here is that Saul knew God's will. He had the Word of God.

So, too, the believer may know the will of God. He has the Word of God to guide him. When God speaks to us as He does in His Word, let no man plead ignorance of His will. Not only has he revealed His Will in His Word; He has told us how we may know His will. He exhorts us to yield ourselves unto God and to separate from the world that we may "prove what is that good and acceptable and perfect will of God (Rom. 12:1-2). And again He exhorts us, "Be not unwise but understanding what the will of the Lord is" (Eph. 5:17; Cf. Ps. 25:9, 12).

IV. SAUL WAS A MAN HEEDLESS OF THE LORD (I Sam. 15:9, 17-19)

Now here is the tragedy which unfitted Saul to be used as God wanted to use him, or rewarded as God wanted to reward him.

Saul deliberately disobeyed the Word of the Lord. Knowing that God had said, "Spare them not, but slay both man and woman," yet he spared Agag, the king of the Amalekites (I Sam. 15:3, 8). Though he knew that God had said "utterly destroy all they have and spare them not . . . . slay ox and sheep, camel and ass" yet he spared the best of the sheep and of the oxen and did not utterly destroy them. True, he utterly destroyed all that was "vile and refuse," but this partial obedience was disobedience in God's sight and brought upon Saul a sharp rebuke (I Sam. 15:11-14; 17-19).

How prone the people of God are today to disobey the voice of their Lord even as Saul did. Knowing His will, they turn away their hearts and refuse or neglect to do it, or at best their obedience is only partial and half-hearted. The result is that the church is powerless and the lives of God's people are joyless. It is significant, too, that it is at the very point where Saul was heedless of God's will that believers of our generation are guilty of the same sin. God has called for us utterly to put out of our lives sinful and ungodly practices. Yet Christians persist in clinging to the world (Rom. 12:2; II Cor. 6:14-18; James 4:4). Oh, when will God's children learn that the only pathway of true joy, and happiness, and fruitfulness, and usefulness for God lies in the way of utter, unreserved obedience to His Word and will? (John 15:4-5; 10-11; Isa. 1:1-3).

V. SAUL WAS A MAN REJECTED OF THE LORD (I Sam. 15:22-26; 34-35)

Finally, we note that Saul was a man rejected of the Lord. No, he did not lose his salvation. A believer cannot lose his salvation (John 10: 28-29; John 5:24; John 6:37). But he did lose his crown. The Lord "rejected him from being king over Israel."

Likewise a disobedient believer loses his crown. God has a plan for each of us. This plan involves a life of service for Himself, and He has actually planned a glorious reward with which He will crown that life of service. But if we refuse to yield ourselves to Him and let His will be paramount in our lives, He has no alternative but to withhold the crown. "If we suffer we shall also reign with Him—if we deny Him (the suffering) He also will deny us (the reigning)." How earnestly we should give heed to the admonition of His Word, "Look to yourselves that we lose not those things which we have wrought but that ye receive a full reward" (II John 8).

THE KINGDOM STRENGTHENED AND ENLARGED

April 20, 1947

LESSON TEXT: II Sam. 5-9; 11-12
MEMORY SELECTION: II Sam. 5: 10

God says of David "I have found David . . . . a man after mine own heart which shall fulfill all my will" (Acts 13:22). In the light of this we should expect to find many fine characteristics in David's life, after which we would do well to pattern our own lives. Let us notice a few of these splendid characteristics which are brought out in today's lesson.

I. DAVID WAS VICTORIOUS

The very first thing which we note concerning David is that he was a victorious man. His victory over Goliath was only first in a series of notable victories. In today's lesson the story is told of three such victories—the first, over the Jebusites, in which he captured the stronghold of Zion, and the other two over the Philistines.

The secret of David's victories lay in his utter trust in the Lord. To Goliath, the giant, he said, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel" (I Sam. 17:45). This was the keynote of David's attitude throughout all of his battles. He knew God had called him to reign over Israel. He knew that God had called him to lead Israel in victory over her enemies; and so trusting in the Lord he went from victory unto victory (Cf. I Sam. 17: 46-47).

As David was victorious; so God wants all his children to be victorious. When we forget God we are defeated. But defeat is not in God's plan and purpose for the believer. If we are willing to put our trust in Him and look to Him for victory in the battles with sin and Satan we may be, yea, we WILL be wholly victorious (Jude 24; II Cor. 10:4-5; I Cor. 10:13; Rom. 8:37; II Cor. 2:14).

II. DAVID WAS GUIDED

One of the secrets of David's victorious experience was that in his battles he was led by the Spirit of God. Twice in the printed portion of the scriptures assigned for today's lesson, this is apparent. Once he asked of the Lord "shall I go up?" and the Lord said, "Go up" (II Sam. 5:19). The other time the Lord said, "Go not up" and then suggested a strategy which he used to the discomfiture of the enemy (II Sam. 5: 23-25). In these things it is apparent that David sought and learned the mind of his Lord.

In like manner every believer may be guided by the Spirit of God. Our Lord does not want His children to go through life, ignorant of His will. He has said, "Be not unwise but understanding what the will of the Lord is" (Eph. 5:17). And many are the promises of guidance. Let us bear in mind that God guides us primarily through His Word (Ps. 119:105, 130). He guides us also by His Spirit through a yielded will (Rom. 12:1-2). And He guides us through a yielded and instructed judgment (Ps. 25:9, 12).

III. DAVID WAS SEPARATED

Another secret of David's greatness was his separation from heathen religions. We recognize that there were unworthy things in David's life; but in this thing he never transgressed. The worship of false gods was never mingled in his heart with the worship of the one true God. His separation from the gods of the heathen is

apparent in today's lesson when it says of the gods of the Philistines, "There they left their images, and David and his men burned them" (II Sam. 5:21). It was undoubtedly this characteristic of David's life that was in the mind of the Lord when He said that David was a man after His own heart which should fulfill all His will.

Let us, too, fellow believers, be separated unto the will of God. Again and again His Word sounds forth to His people a clarion call for a separated life. Dare we ignore this call? Dare we refuse it? To do so is to rob ourselves of the choicest blessings which God wants to give His children. To fail here is to rob ourselves of power in our Lord's service and of fellowship with Him. Rather let us give instant and unreserved obedience to His command: "Come ye out from among them and be ye separate," and then shall we experience the fulfillment of the promise, "I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18; Rom. 12:1-2; Tit. 2:11-14; Gal. 1:4).

IV. DAVID WAS OBEDIENT

David was obedient to his Lord's directions. "And David did so as the Lord had commanded him" (II Sam. 5:25). This obedience on David's part is in sharp contrast to the disobedience of Saul. And the results in the lives of these men are in marked contrast too. Because of his disobedience Saul was rejected from being king over Israel. Being obedient, "David perceived that the Lord had established him king over Israel" (II Sam. 5:12; Cf. I Sam. 15:11, 23).

If we would reign in life now and reign with Christ in His Kingdom, we too must be obedient to the Word of God. In this connection let us take to ourselves the admonition which the Spirit addressed to Saul, "to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Sam. 15:22-23).

V. DAVID WAS DEVOTED

Finally, we note that David was devoted to his Lord. Not only did he eschew idols—he worshipped God. His spirit of worship is seen in his bringing up the Ark of God which had long lain neglected in an obscure spot. This spirit of worship is expressed in many of his Psalms. It does seem strange that a man who was so devoted to his Lord should be guilty of the sin of David; and yet even in this his devotion to his Lord is manifest in his readiness to repent and in the outpouring of his heart in that great penitential prayer recorded in Psalm 51. (II Sam. 6:1-15).

Let us cultivate a spirit of absolute devotion to our Lord. Let us gladly yield ourselves to Him. Let us remember to worship Him, and to adore Him. Let us make Him the center of our heart's occupation. Thus shall we prosper in our service for Him. Thus shall we find our lives filled with fruitfulness for our Lord and our hearts with joy and singing (Ps. 5:11; Ps. 1:1-3; Josh. 1:8-9; Prov. 3:5-6; Isa. 26:3; John 4:23-24).

God in the Son is the perfect satisfaction of God in the Father; and God holy in the sinful cross is the perfect satisfaction of God the holy in the sinless heavens.

—Forsyth

NATIONAL GLORY AND DECAY

April 27, 1947

LESSON TEXT: I Kings 1-11
MEMORY SELECTION: Prov. 3:5

Three practical lessons for our personal instruction are suggested in the printed text for today's lesson.

I. A LESSON FROM SOLOMON'S WISDOM (I Kings 3:5-14)

Because Solomon made a prudent choice, God not only gave him the wisdom which he asked, but He also gave him riches, honor and glory. When God appeared to him saying, "Ask what shall I give thee," Solomon asked for an understanding heart, that he might righteously judge God's people Israel. God was pleased with his choice and said, "Because thou hast asked this thing .... behold I have also given thee that which thou hast not asked, both riches and honor" (I Ki. 3:6-9).

Now herein lies the lesson for us. Solomon exemplifies the truth of our Saviour's words in Matt. 6:33: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto thee." And again Solomon is a living example of the fulfilment of our Lord's promise in Proverbs 3:5-6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." If we will only give our Lord and His will first place in our hearts and lives, we will surely gain the deepest desires of our hearts, and we shall be blessed exceedingly. But if we put our own desires first, God may permit us to attain our selfish desires but we will most certainly find that these things in themselves cannot satisfy. "Delight thyself in the Lord and he shall give thee the desires of thine heart" (Ps. 37:4).

II. A LESSON FROM SOLOMON'S BUILDING (I Ki. 5:1-6, 13-18; 6:1)

Carrying out His promise to David, God used Solomon to build the temple (I Chron. 28:2-10). It was for the work of the temple that Solomon raised the great levy of man mentioned in the printed text. Read the story of the building of the temple as set forth in I Kings 6. It was truly a magnificent and a wonderful building. This building activity of Solomon's suggests a twofold spiritual lesson for us.

Every believer is engaged likewise in building. Whether we realize it or not, we are building daily upon the foundation, Christ Jesus. We may be building of gold, silver, and precious stones as Solomon did; or we may be building of wood, hay, and stubble, but we are building nonetheless. Solomon's building of the temple redounded to the praise and honor and glory of God. Will ours do likewise? If it does, we shall receive a magnificent reward when our Lord comes to reward His servants (I Cor. 3:11-15; Rev. 22:12).

In the meantime let us not forget that our bodies are the temples of the Holy Spirit. This we are told in I Corinthians 6:19-20. The God who dwelt in visible power and glory in the temple of Solomon has actually taken up His residence in the heart of the humble believer in the Lord Jesus Christ. He is actually with us and in us, every day of our lives. The personal presence of our Lord carries with it a tremendous responsibility. Even as the temple of Solomon was dedicated to the worship and the service of the Lord, so should each

believer dedicate his own body to His service and worship (Rom. 12:12; I Cor. 10:31; Rom. 6:13).

III. A LESSON FROM SOLOMON'S BACKSLIDING (I Ki. 11:1-14; 23, 26)

It surely seems strange that a man to whom God had given such wisdom, should backslide; but this Solomon did. His backsliding is also the more strange and inexcusable when we consider that God had specifically warned against the very alliances which Solomon contracted with strange women from the surrounding heathen nations, and also had warned of the results of such alliances. Because of Solomon's sin in this, God chastened him. His kingdom was rent from him, though this chastisement was delayed. Solomon himself did not escape the weight of God's displeasure, however, for God raised up adversaries to trouble him.

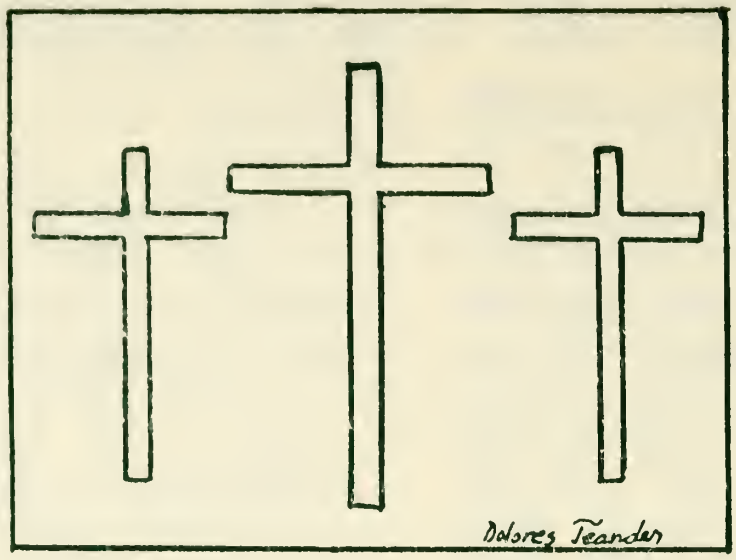
From Solomon's experience we should take warning. No matter how much God has blessed a man or how mightily He has used him, he is always in danger of backsliding. There is only one place of safety, and this is in fellowship with God and utter abandonment to His will. As long as our hearts and minds are occupied with Christ the evil one cannot touch us. We can walk in the midst of the most fierce temptation and be safe. But let us get our eyes off the blessed Lord, and let us become occupied with humans, even the most attractive and beautiful, and immediately our steps begin to slide. Surely, therefore, we need to give earnest heed to the admonition "let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). But even as we give heed to this warning, let us rejoice in the promise with which it is coupled: "There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13; Cf. Isa. 26:3; Phil. 4: 6-7; Jude 24).

If we, like Solomon, fail to heed the plain warnings of God's Word, we are sure to be chastened. God is a faithful father. He loves us, that is true, but He loves us too much to let deliberate, wilful disobedience to His will go unrebuked; and so it is written "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth" (Heb. 12:5-11).

Calvary

Calvary is, geographically and physically, a very insignificant hill; but spiritually it overtops all the mountains of the world. Every path of Christian life leads to Calvary; every path of Christian service starts from it. And it is a landmark visible from every point, so long as ever we are in the Will of God. So soon as we lose sight of Calvary, we must know by that very fact that, somewhere and somehow, we have wandered astray.

—"The Way of the Cross"



Scarred

The shame He suffered left its brand
In gaping wound in either hand;
Sin's penalty He deigned to meet
Has torn and scarred His blessed feet;
The condemnation by Him borne
Marred His brow with print of thorn.
Trespass and guilt for which He died
Have marked Him with a riven side.

Mine was the shame, the penalty;
The sin was mine; it was for me
He felt the nails, the thorns, the spear
For love of me the scars appear
In hands and feet and side and brow.
Beholding them I can but bow
Myself a living sacrifice
To Him who paid so dear a price.

—Bob Jones, Jr.

The THREEFOLD Principle

The Editor

The Threefold Principle stands linked with the grace of God in a remarkable and blessed fashion. It is through this principle of Bible study that the fulness, completeness and the eternal extent of the salvation planned by God for sinful man, is exhibited. This principle is found in all the scriptures, since there is only one standard of salvation. Redemption is by the grace of God in every age.

THE THREEFOLD PRINCIPLE DEFINED

The Threefold Principle is that principle of divine revelation under which God sets forth the truths of salvation from the standpoint of His triple dealing with man.

The Threefold Principle has to do with the three tenses of salvation—past, present and future. Past, salvation from the penalty of sin; present, salvation from the power of sin; future, salvation from the presence of sin. The past tense of salvation presents a foundation for the Christian's hope. This foundation rests upon the finished work of Christ at Calvary. On the ground of that finished work we know that the penalty of sin has been paid. Christ was judged as our sin when He died on the Cross. The present tense of salvation had to do with its manifestation in the daily life of the Christian. The Christian's walk should be a walk in victory over the power of sin. The future tense of salvation relates to the consummation in the eternal glory when we shall be like Him, saved from the presence of sin. How marvelous is God's complete provision of salvation for wretched and hell-doomed sinners!

The Threefold Principle also completely comprehends man's need which is also set forth in the Bible as threefold:

1. Man needs to get right with God.
2. Man needs to live right.
3. Man needs to go to heaven.

And man is utterly incapable of meeting these needs himself. He has tried every conceivable way to improve and save himself, but he has utterly fallen short of God's glory and the righteousness which He requires. But the Word of God reveals under the Threefold Principle the full comprehension of these three needs of sinful man. These basic needs are supplied in:

1. Justification.
2. Sanctification.
3. Glorification.

God provides that man may be justified on the ground of the finished work of Christ. Justification makes man right with God. Sanctification is also provided in order that man may live right. Sanctification means daily growth in grace and transformation of one's life so that the life pleases God. Glorification is guaranteed the soul that puts its trust in Christ, "whom he justified, them he also glorified" (Rom. 8:30). God's salvation meets every need of sinful man. How marvelous!

THE THREEFOLD PRINCIPLE PROVEN

There is abundant evidence that the Threefold Principle is present in all the scriptures. Sometimes truths that are woven into the scriptures are summed up in one single summarizing statement (the Law of Full Mention explains that). This is the case with the Threefold Principle—we discover that the three tenses of salvation are set forth in the narrow scope of a single passage or verse. Titus 2:11-13 is an example:

> "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

The Threefold Principle is beautifully illustrated here, as follows:

1. Foundation, Salvation from the penalty of sin—"Grace . . . . hath appeared" (vs. 11).
2. Manifestation, Transformation—"Teaching us that denying ungodliness . . . . we should live soberly" (vs. 12).
3. Consummation, Glory—"Looking for that blessed hope" (vs. 13).

The Threefold Principle not only applies to the threefold salvation which has been provided for sinful man, it applies also to the work of Christ, which is set forth as threefold. Christ's offices are three in number —Prophet, Priest, and King. Christ's work as the Shepherd is also threefold; He was the Good Shepherd, laying down His life for the sheep (John 10:11); He is now the Great Shepherd, interceding for us (Heb. 13:20); He will be the Chief Shepherd when He appears the second time (I Pet. 5:4). As Prophet and Good Shepherd He wrought out our atonement and justification on Calvary. As the Great Shepherd and Priest He is effecting our transformation through His intercessory work. As King and Chief Shepherd He will effect our glorification in the coming age.

A single passage which sums up the threefold work of Christ is Hebrews 10:12-13. This passage logically divides thus:

1. Atonement, " . . . . one sacrifice for sins forever" (vs. 12).
2. Advocacy, "sat down on the right hand of God" (vs. 12).
3. Advent, "From henceforth expecting till his enemies be made his footstool" (vs. 13).

Another passage which sums up the threefold work of Christ is Hebrews 9:26, 24 and 28. Here the work of Christ is set forth in three appearances, thus:

1. He hath appeared, (vs. 26).
2. He now appears, (vs. 24).
3. He will appear, (vs. 28).

The purpose of these appearings is either clearly stated or inferred in each reference. Christ carries through the three phases of His work in order that He effect threefold salvation for us.

Our threefold salvation is clearly summed up in a single verse—II Corinthians 1:10. Here salvation is set forth as a threefold deliverance:

1. "Who delivered us," Justification —salvation from sin's penalty.
2. "And doth deliver," Transformation—salvation from sin's power.
3. "He will yet deliver," Glorification — salvation from the presence of sin.

What a grand summary of truth this is! The whole range of salvation from start to finish is presented within the scope of a single verse.

THE THREEFOLD PRINCIPLE ILLUSTRATED IN THE OLD TESTAMENT

God's threefold dealing may find beautiful illustration in the pages of the Old Testament, showing us that

God has but one standard of redemption in all the ages of human history. This threefold key aids us in the interpretation of God's dealings with the nation Israel, the doctrines of the Old Testament, the tabernacle, and the three character groups in the tabernacle.

The history of Israel falls into three divisions:

1. The Period of Promise concerning the Nation. When God made a covenant with Israel He called them His elect, His righteous nation.
2. The Period of Wandering and Development. In the period from the Exodus through the Prophets God was seeking to lead His people to transformation.
3. The Period of National Exaltation. In the future the nation Israel will be glorified.

In these three clearly defined divisions of Israel's national history we have the great truths of justification, transformation, and glorification set forth.

There are three outstanding teachings in the Old Testament and they are an illustration of this Threefold Principle. They are:

1. Animal offerings: Gen. 3:21; 4:4; 8:20; Exod. 29:10-28; Lev. 1:1-17; Lev. 17:11; etc.
2. Works: Exod. 19:5-6; Lev. 19:2; Num. 7:15-17; Deut. 5:31-33; Ps. 119:1-8; etc.
3. Kingdom: II Sam. 7:12-16; Ps. 2:1-6; Isa. 35:1-10; Jer. 23:5-8; Zech. 9:10; 14:16; etc.

It will be seen that the three great doctrines of the Old Testament answer to the threefold work of Christ and the threefold salvation of the believer, as presented in the New Testament. How wonderful is God's Word! How marvelously perfect is God's salvation in Christ Jesus!

There were three divisions to the tabernacle of Israel, and these set forth the threefold work of Christ, as well as salvation in its three aspects. They are:

1. The Outer Court (setting forth the death of Christ and the justification of the believer).
2. The Holy Place (setting forth the priestly work of Christ and the sanctification of the believer).
3. The Most Holy Place (setting forth the kingly work of Christ and our glorification).

In the Outer Court stood the Brazen Altar and the Brazen Laver. These two pieces of furniture speak of Christ's work of judging and cleansing our sin, and the consequent **justification** of the believer.

In the Holy Place stood the Sevenfold Candlestick, which speaks of Christ our light; the Table of Shewbread, speaking of Christ our food; and the Altar of Incense, speaking of Christ's priestly work of intercession for us. All three pieces of furniture speak of Christ's provision for our daily walk and His enablement for victorious living. This is the believer's **sanctification.**

The Most Holy Place contained the Ark of the Covenant overlaid with gold, surmounted with the golden figures of the Cherubim. The Most Holy Place stood for the glorious presence of God, and looked forward to the day when the Golden Age, the Kingdom, should be established on the earth. This will be the time of the believer's **glorification.**

Furthermore, there were three character groups who actively performed the services of the Tabernacle. They were:

1. The bleeding victim on the altar.
2. The priests who ministered.
3. The High Priest, who presided over all, arrayed in glorious garments.

And in these three character groups we see a beautiful setting forth of the threefold work of Christ and the resultant three aspects of salvation.

This Threefold Principle of Divine Revelation and Interpretation is indeed an important key to the knowledge of Biblical truth. It marvelously unfolds God's Word to us and shows us the completeness of Christ's work. It reveals a salvation which is complete from start to finish, and which lacks nothing.



Of God

The eye of God, in looking down through time
Discerning the sin of man and saw his woe;
The heart of God proposed a plan sublime,
That He Himself should bear man's sins, and so
The Word of God foretold a coming time
When He, in grace, on Calvary's Cross should show
The Son of God set forth, for every crime
And sin of man receiving his just blow.
The wrath of God was poured upon Him there;
He died, the guiltless for the damned, but hold —
The power of God hath raised Him from the drear
And fearsome darkness of the tomb. Behold!
The hand of God will place Him on the throne
And cause that all shall worship Him alone!

—Harold A. Wilson



The Feast of UNLEAVENED BREAD

by A. H. Yetter

(Third in the Series on "The Feasts of Jehovah")

"And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein" (Lev. 23:6-8).

The foregoing scripture brings before us the second of the great feasts of Jehovah. The first one was the Passover which presented the idea of redemption through the blood of the lamb. In type, the Passover presented Christ's redemptive work, or Life saved by the shedding and sprinkling of the blood of Jesus Christ (I Pet. 1:18-19). The Feast of Unleavened Bread presents the truth of the believer's fellowship with Christ, or "Life shared by feeding on the Living Bread." This is suggested by a New Testament reference which reads thus: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:8). Consequently, we shall present our study from this viewpoint, first in parallel columns, and then we shall discuss each point in detail.

The Feast of Unleavened Bread

1. It sets forth fellowship with Christ, the Bread of Life (Exod. 12:14-15).
2. It followed the Passover (Lev. 23: 6-8).
3. It was observed by the children of Israel (Exod. 12:45-47).
4. It demanded holiness of life (Exod. 12:15).
5. It was accompanied with bitter herbs (Exod. 12:8).
6. It was eaten when they were prepared to leave Egypt for Canaan (Exod. 12:11).

The Believer's Fellowship with Christ

1. It is with Christ, the Bread of Life (I John 1:3).
2. It follows the acceptance of the Lamb of God (Acts 9:7-11).
3. It is only believers who have fellowship with Christ (I Cor. 11:27-29).
4. It demands holiness of life (Heb. 12:14; I John 1:6-7).
5. It is marked by the memory and fellowship of Christ's suffering (I Cor. 11:23-26).
6. It is enjoyed when believers forsake sin's bondage for the blessings of the yielded life (Rom. 6: 11-14, 20-22).

With the comparison between the Feast of Unleavened Bread and the Believer's Fellowship with Christ before us, we are ready to discuss the points in detail.

We notice first,

"It sets forth fellowship with Christ, the Bread of Life."

Here are three striking similarities to note: First, it was the result of a surrendered life (Exod. 12:15); and Christ became the Bread of Life through surrendering His life (John 10:17-18); second, it was sinless—unleavened (Exod. 12:15), and Christ was sinless (Heb. 7:26); and, third, it was sustaining (Exod. 12:18-19), and Christ sustains His people (Gal. 2:20; Phil. 4:13). This last named thought reminds us of the story of a Chinese missionary. After he had preached the gospel, a native Chinese came to him and asked, "Why do you always preach Jesus?" To this the missionary replied: "What did you have for breakfast?" The Chinese answered, "Rice." "And what did you have for dinner?" asked the missionary. "Rice," replied the Chinese. "And what did you have for supper yesterday?" asked the missionary. "Rice," was the Chinaman's answer. "Why do you always eat rice?" queried the missionary. "Because it keeps me alive," said the Chinaman. "That's just why I always preach Jesus; He is the Bread of Life," said the missionary.

We now note our second point of comparison, namely,

"It followed the Passover."

Some people seek to have fellowship with Christ apart from acceptance of Him as their own personal Saviour, but this cannot be. First, Christ must be accepted as our Lamb Who died on Calvary to bear our sins away, then we can have fellowship with Him. This is clearly illustrated by the conversion of Saul of Tarsus who became Paul the Apostle. First, he met Jesus Christ on the Damascus Road, and realizing that Jesus was the Christ, the Son of God, he cried out, "Lord, what wilt thou have me to do?" (Acts 9:6). Then later, a faithful disciple named Aanaias was sent by the Lord to visit Saul and restore his sight with the assurance, "Behold he prayeth" (Acts 9:11). And likewise, our communion with the Lord Jesus Christ follows our acceptance of Him as our personal Saviour.

We come now to the consideration of point three:

"It was observed by the children of Israel."

In Exodus 12:45, 47, we read: "A foreigner and an hired servant shall not eat thereof..... All the congregation of Israel shall keep it." It is well to note here a very important point in typical study, namely, that Israel, the nation, is a type of the individual believer in Jesus Christ. (See I Cor. 10:6, 11). Consequently, the harmonious antitype for this point is, that only believers in Jesus Christ have fellowship with Him (I Cor. 11:27-29). Only believers are to observe the ordinance of the Lord's Supper. It is very interesting to note in another passage that if a priest bought a servant or if one was born in his house, he could eat of the holy food (Lev. 22:10-11). Christians thus have a double right; they are bought with the blood of Jesus Christ and are born into His family by the new birth (I Pet. 1:18-19; John 1:12-13). Blessed blood-bought, birthright fellowship with the Father and the Son!

We proceed to the study of our next point:

"It demanded holiness of life."

Not only was the bread itself to be unleavened, thus typifying Christ's sinlessness, but the Israelites were to "put away leaven out of" their

houses (Exod. 12:15). Leaven in the Bible is a symbol of that which is evil, either in doctrine or deed (Matt. 16:1-12; I Cor. 5:6-8). The believer, too, must put evil doctrine and practice away if he is to have fellowship with Christ. John makes this very clear in his first epistle in these words: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:6-7).

The fifth point of comparison now comes before us, namely,

"It was accompanied with bitter herbs."

In Exodus 12:8, we read: "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat of it." This suggests something of the bitterness of the sufferings of Christ which the believer should indeed remember with a sense of humility and gratitude—humility because our sins made the sufferings of Christ necessary, and gratitude because of His overmastering love and grace which caused Him to assume our debt of sin and shame on Calvary (I Cor. 11:23-26). Martin Luther, overwhelmed with a sense of his own unworthiness and the grace of God cried out, "Lord Jesus, Thou art my righteousness, and I — — am Thy sin." Tradition has it that whenever the Apostle Peter heard a rooster crow after his shameful denial of Christ he would weep bitterly as he remembered his cowardice on that dreadful night of long ago. Bitter herbs! May they cause us to appreciate the depth of our Lord's sufferings and the infinite love which led Him to become sin for us.

The last point to be considered is, **"It was eaten when they were prepared to leave Egypt for Canaan."**

In the original feast, the Israelites were to eat this feast with their loins girded, their shoes on their feet, and with their staves in their hands (Exod. 12:11). They were to be already for that memorable journey from Egypt, a type of the world, to Canaan, a type of the yielded life of the believer in Christ. Therefore, we can see a New Testament truth presented here, in short, that fellowship with Christ requires separation from the world (II Cor. 6:14-17). The unclean thing must be forsaken if the holy fellowship of God is to be enjoyed. We must reckon ourselves to be "dead indeed unto sin and alive unto God through Jesus Christ our Lord" (Rom. 6:11). We must "yield" ourselves "unto God as those that are alive from the dead" (Rom. 6:13), if we are to bring forth fruit unto God (Rom. 6:22).

(Next month: "The Feast of the First-fruits")

Christ and the Bible

Dr. Leon Tucker says: "The Bible is supernatural in origin, divine in authorship, human in penmanship, infallible in authority, infinite in scope, universal in interest, eternal in duration, and personal in application.

"Apart from the Bible we can know nothing of Christ. Apart from Christ we can know nothing of the Bible. They are both concealed until by the other revealed."



"I am the Resurrection, and the Life"

He leads us on
Through all the unquiet years;
Past all the dreamland hopes, and doubts,
and fears
He guides our steps: Through all the maze
Of sin, of sorrow, and o'erclouded days
We know His will is done,
And still He leads us on.

--Anon.

TRUTH IN TYPE

by Aaron Schlessman

David Setting Forth Christ in Death and Resurrection

DAVID	CHRIST
1. David came to his brethren when they were in confusion and distraction because of the enemy, the Philistines (I Sam. 17:10, 11, 20).	1. Christ came to His brethren when they were in confusion and dismay, because of the enemy Satan (John 1:11; 3:19; Matt. 1:21).
2. David went down into the valley to meet Goliath, the enemy (I Sam. 17:40).	2. Christ went down into the Valley of Death to meet Satan, the enemy (Gen. 3:15; Phil. 2:7, 8).
3. David, as he went down into the valley, had faith that God's grace was with him and that he would be brought out alive (I Sam. 17:30, 37).	3. Christ, as He went down into the Valley of Death, had faith that God's grace was with Him and that He would be brought out alive (Matt. 20:18, 19).
4. David overcame the enemy, Goliath, in the valley, beheading him (I Sam. 17:48-51).	4. Christ overcame the enemy, Satan, in the Valley of Death, crushing his head (Gen. 3:15; Heb. 2:14).
5. David came forth from the valley on the resurrection side to lead his brethren to victory (I Sam. 17:52).	5. Christ came forth from the Valley of Death in resurrection to lead His people in victory (I Cor. 15:20, 57).

We have not only seen David setting forth Christ in the work of His first coming, but we shall also see him setting forth Christ in death and resurrection and as Shepherd of His people. We shall now consider David setting forth Christ in death and resurrection.

David came to his brethren when they were in confusion and distraction because of the enemy, the Philistines. Challenge after challenge came from the proud champion, Goliath, saying, "I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid" (I Sam. 17:10, 11). David appeared on the scene while confusion and fear reigned. "He rose up early in the morning . . . . as Jesse commanded him; and came to the camp" of his brethren, "as the host was going forth to fight" (I Sam. 17:29). David heard the challenge of the champion as it was repeated again, and he was ready to battle in God's name. "Thy servant will go and fight." "The Lord will deliver me out of his hand."

Christ came to His brethren when they were in confusion and dismay because of the enemy, Satan, "he came unto his own" (John 1:11), but He found "that men loved darkness rather than light, because their deeds were evil" (John 3:19). The Prince

of this world swayed the hearts of men, but had "nothing in Him." God sent His Son to deliver His people from the confusion and dismay into which Satan had plunged them. He came "to save his people from their sins" (Matt. 1:21). Thy servant will go "to do thy will, O God."

David went down into the valley to meet Goliath, the enemy. "And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had . . . . and he drew near to the Philistine" (I Sam. 17:40). Here was to be a battle unto death between this shepherd lad and the giant.

Christ went down into the valley of death to meet Satan, the enemy. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Here is God's first mention of the Saviour and of the struggle which must come between Him and Satan. We see Christ then as "he took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). He went down into the Valley of Death to meet "the old serpent, which is the Devil and Satan."

David, as he went down into the valley, had faith that God's grace was with him and that he would be brought out alive. "David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. The Lord that delivered me out of the paw of the lion . . . . He will deliver me out of the hand of this Philistine" (I Sam. 17:32, 37). The God of Israel was his strength, his stay. On whom else could he lean?

Christ, as He went down into the Valley of Death, had faith that God's grace was with Him and that He would be brought out alive. Jesus said to the twelve disciples, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again" (Matt. 20:18, 19). Christ knew that He would come forth from the grave, that He would be raised from the Valley of Death. God had spoken it, and the Word of the living God could not be broken.

David overcame the enemy, Goliath, beheading him. "And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone . . . . David ran, and stood upon the Philistine, and took his (Goliath's) sword . . . . and slew him, and cut off his head therewith" (I Sam. 17:48-51). Christ overcame the enemy, Satan, crushing his head. God had said to Satan, "He shall bruise thy head and thou shalt bruise his heel" (Gen 3:15). On the Cross Christ's heel was bruised, but Satan's head was crushed. Through death He, Christ, destroyed him that had the power of death, that is, the devil (Heb. 2:14). Thanks be to God that, in our standing in Christ, Satan has no more power over us. His head has been crushed by the "Lion of the tribe of Judah."

David came forth from the valley on the resurrection side to lead his brethren to victory. "When the Philistines saw their champion was dead, they fled. And the men of Israel and

of Judah arose, and shouted, and pursued the Philistines" (I Sam. 17: 51, 52). David in the strength of the Lord brought victory out of defeat. Christ came forth from the Valley of Death in resurrection to lead His people in victory. "But now is Christ risen from the dead, and become the first fruits of them that slept" (I Cor. 15: 20). "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). What an incentive to service!

The Weaver

My life is but a weaving
Between my Lord and me;
I cannot choose the colors
He worketh steadily.

Ofttimes He weaveth sorrow
And I in foolish pride,
Forget He sees the upper
And I the under-side.

The dark threads are as needful,
In the weaver's skillful hand,
As the threads of gold and silver
In the pattern of His plan.

Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why.

BETHEL MISSION of EASTERN EUROPE
INCORPORATED

MY EXPERIENCES IN POLAND

What I saw and experienced in Poland during my 2nd mission to Europe, from which I recently returned, is a story of

TRIUMPH AND SORROW

TRIUMPH because of Spiritual blessings among Jewish survivors.

SORROW because of the incomparable tragedy.

BETHEL'S PRIVILEGE

I consider it a great privilege that our Mission acts as

A GOOD SAMARITAN

among those gravely afflicted people who have lost all their possessions - helping them with food, clothing and money.

SPREADING THE GOSPEL

The European field is "ripe for harvest". The hearts of Jewish men and women are open to the Gospel Message, especially in Poland. I am thankful for **full religious freedom there.**

AN ENLARGED VISION

What I experienced among the Jews in Europe has burdened my heart . . . praying that the Lord of the harvest send

MORE LABORERS INTO HIS HARVEST

enabling us to carry on our ministry, helping the needy and **to re-establish our work among the orphans and destitute children.**

American Headquarters
252 N. Dillon Street, Los Angeles 26, California

INSIDE FACTS ON EUROPE

Answers hundreds of vital questions on Europe and Russia

By G. W. Raud

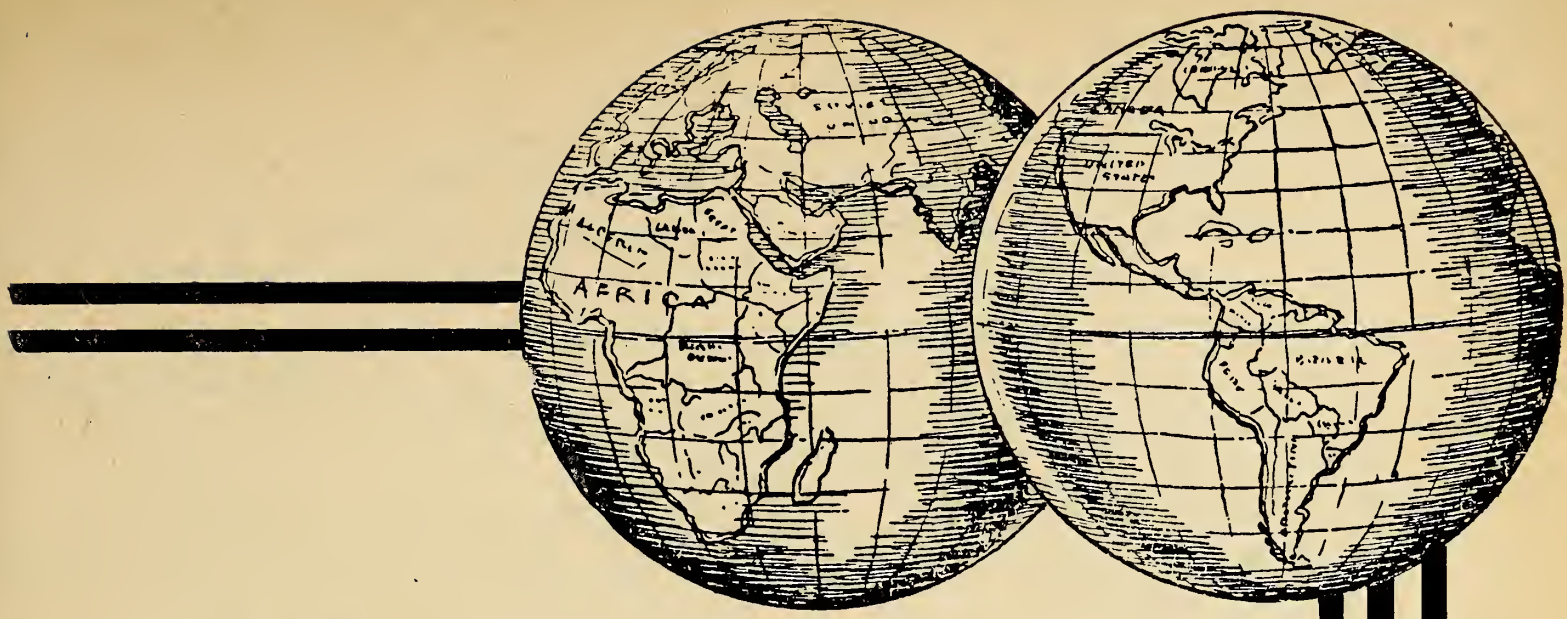
Furnishes information about every country on the continent. Valuable as a reference book for mission study classes and Bible schools and seminaries. The author, who is president of the American Seminary of the Bible and the European Christian Mission and editor of the well-known *Prophetic Word*, has spent the good part of a lifetime investigating spiritual conditions in Europe.

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Echoes

The Modern Dance

Dr. E. S. Sonners, eminent specialist in nervous disorders, of Chicago and Los Angeles, makes this terrific indictment of the modern dance:

"I attack the modern dance as a reversion toward savagery. As a medical man I flatly charge that modern social dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than a damnable, diabolical, animal physical dissipation.

"A young girl enjoys the dance because she is drugged by suggestive music and emotionally overstimulated into a drunkenness, a fanaticism, a frenzy that takes her back nearer to the beast we are supposed to be evolving from.

"Do brother and sister dance like that? Father and daughter? Mother and son? Why is the long married husband wearied soon of dancing with his wife? I tell you, the basic spell of dance is the spell of illicit contact.

"A man who has learned what true love really is — something more than physical — does not willingly dance the modern dance with the woman he truly loves, nor watch her dance with others.

"Under what other shield can a man or woman, a youth or maid, so promiscuously fondle so many of the opposite sex in a single evening? Or a life time?

"We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the strongest men and women to the subtle

temptations of the dance. A trail of broken homes prove this.

"The physical stimulation of the dance with its fingerings of the lowest and most primitive emotions, drugs the intellect and the spirit."

Could people see the demons
And the devils in the dance,
And the flames of hell astreaming,
Into every naughty glance,
They would hesitate and hesitate,
Before they entered there,
When broken hearts and suicides
Are ending in despair.
Where little girls of tender years
Are ruined by the score;
And crumble underneath their fears,
Till Satan yells for more.

—Selected from "The Family Altar News"

Your Pastor and Mine

A Quaint Bit of Philosophy

If he is young, he lacks experience; if his hair is gray, he is too old; if he has five or six children, he has too many; if he has none, he is setting a bad example.

If his wife sings in the choir she is being forward; if she does not, she is not interested in her husband's work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous, he is not deep.

If he spends too much time in his study, he neglects his people; if he visits, he is a gadabout.

If he is attentive to the poor, he is playing to the grandstand; if to the wealthy, he is trying to be an aristocrat.

If he suggests improvements for the church, he is a dictator; if he makes no suggestions, he is a figurehead.

If he uses too many illustrations, he neglects the Bible; if not enough, he is not clear.

If he condemns wrong, he is cranky; if he does not, he is a compromiser.

If he preaches an hour, he is windy; if less, he is lazy.

If he preaches the truth, he is offensive; if not, he is a hypocrite.

If he fails to please everybody, he is hurting the church; if he does please everybody, he has no convictions.

If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.

If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking responsibility.

So what! They say the preacher has an easy time.

—Suggested and Selected

Would Cover Globe

Inspired by a sermon in his local Quaker church in 1940, Perry Hayden, a miller of Tecumseh, Mich., set out to illustrate "Tithing."

He started with a cubic inch of wheat, which he placed in a patch, 4-ft. by 8-ft. A year later, he harvested the patch; deducted the tithe and replanted the entire balance of each crop. Last year's crop, which was the fifth, had grown from the original cubic inch to 230 acres and netted 5,555 bushels. The sixth and final year of the demonstration required 2,500 acres of land. If continued for nine years, it would require all of the land in W. Virginia, and in ten years it would cover the whole United States.

Land for the first five years was furnished by Henry Ford, but last fall's planting was so large that no single tract of land in Michigan could handle it, so the seed was parcelled out to about 250 farmers, throughout

the country, who planted it, and gave the tithe to more than 150 different churches representing all faiths.

It is estimated that the 13th year would cover the whole globe—all starting with a cubic inch of wheat, a little faith and God's promises.

—The Link

The Egotist

"The egotist is a pitiable creature. The whole foreground in his picture is dominated by one sinister figure, SELF. The capital I stands out everywhere. In the Palace of Wurtzung there hangs a hall of glass. It is called the Hall of a Thousand Mirrors. You enter—a thousand hands are stretched out to meet you, a thousand smiles greet your smile, a thousand eyes will weep when you weep; but they are all your hands, your smiles, your tears. What a picture of the selfish man! Self all around, self multiplied, and he is deceived. What an awakening for the self-centered man when all the mirrors are smashed, and his naked soul, unloved, and unloving, with a universe around him of hearts out of touch with his, comes face to face with the awful solitude of a self that has never died, nay, that has lost its power to die."

—Mantle

Russia's Youth

A visitor to Russia writes in "The Church of the World" that on New Year's Day, 1946, he visited three churches in the city of Moscow. All three places were packed with people, the majority of whom were between the ages of forty and seventy. He adds that while the churches in that country are free to worship as they please, there is no freedom to propagate the faith by public meetings. If a family asks to have one of its younger members instructed in religion, such instruction may be given privately; but on the whole, the younger generation is receiving no religious teaching. There seems to be no voice raised to urge the youth of Russia to remember now their Creator, ere the years draw nigh in which there will be no joy.

—Alliance Weekly

Spineless Newspapers

whose advertising columns are bulging with liquor ads failed to tell the truth about the Winecoff Hotel tragedy in Atlanta. City Fire Marshal Harry Phillips said the evidence pointed to the fact that the fire was caused by glowing cigarettes dropped by hotel guests while in a drunken stupor. Mr. Phillips said that the Atlanta Fire Department is called repeatedly to put out fires of this kind in the city's hotels and that honest fire marshals in all large cities in the United States will testify that they face the same problem. As long as liquor and cigarettes are allowed to mix we may expect other hundreds to be burned alive in American hotels.

—United Evangelical Action

Recruits to Crime

J. Edgar Hoover, director of the Federal Bureau of Investigation, warns the nation of the mounting crime wave, attacking especially parental laxity and emphasizing the need of law enforcement. "The country faces a potential army of 6,000,000 criminals and an ever-increasing wave of lawlessness which is feeding the criminal ranks with a never-ending supply of recruits," states Mr. Hoover.

The FBI head attributes the terrible crime wave of our supposedly Christian country to:

"A recession of moral fortitude, laxity in parental control, lowered moral standards, social and economic conditions."

—Message of the Open Bible

The World's Last Minute

"Christian Victory" quotes William L. Laurence of the New York Times in his comments on "The Broadcast of the First Atomic Bomb Explosion at Bikini."

"There came a time when the metronome drowned out the chopping of the ship's engines and the rhythmic pulsing of the Pacific. It came to sound like a voice of doom, ticking away the world's last minute."

There will come a day when men will call for the rocks and mountains to fall on them as they wait for "time" to run out and the judgment of God to fall. Christians, thank God, will not be here when that occurs.

—Good News Broadcaster

Crime Breeders

"Why the American people will continue to spend thousands of millions on schools and teachers," says Roger Babson, "to train the children of our cities, and then permit a bunch of irresponsible men to exhibit each night crime-breeding pictures within the shadow of the school building, just to make a few dollars, is beyond my comprehension. Such pictures in one night uproot all the good seed which the schools can plant in a month. It is exactly like appropriating money for a fire department, and then permitting every one to set the buildings on fire to collect insurance."

—Alliance Weekly

Truth?

A study of 2,000 smokers and nonsmokers, conducted by the Life Extension examiners of the great insurance companies, resulted in these findings: smokers complained of cough 300% more than nonsmokers; throat and nose irritation 167%; heart palpitation 50%; pain over heart 73%; shortness of breath 140%; heartburn 100%; stomach gas 62%; and nervousness 76%. Yet the tobacco companies are allowed to advertise in responsible publications and over the radio that you will suffer "no irritation of throat or nose, no nicotine poisoning — if you smoke Lucky Camelfields."

—King's Business

Death Advances

America's new weapon, described in Congress as "far more deadly than the atomic bomb" is probably an instrument of controlled bacteriological warfare.

Members of the House Committee described the new weapon as "a germ proposition that can be sprayed from aeroplanes," capable of spreading quick and certain death through large cities, and wiping out food crops over immense areas, destroying even the seeds in the ground and making the soil infertile for many years.

—Prophetic News

The Amusement-Mad World

If ever there was a time when men and women ought to be serious, this is the day; and yet people today are pleasure-mad. You find people all over the land turning away from the things of God and turning to fables or devoting themselves to pleasure in its most extravagant forms—anything to give them a new sensation, a new amusement.

Did you ever think of that word "amusement"? David said, "While I was musing the fire burned." "Muse" means "to think." But in "amuse," the "a" is the negative; so "amuse" means "to not think"—and **the Devil is busy today with all kinds of devices to keep men from thinking.** If men **think,** there is some hope of their salvation!

—H. A. Ironside, in "Lamp of Prophecy"

CHEMICAL SIGNS OF THE TIMES

By W. B. LANDON

Signs in Carbon. This great element enters into many combinations with other elements, from which numerous and strange compounds are formed: some of which are used as medicine to cure disease, some as disinfectants to kill disease organisms, some as flavoring extracts to make the food appetizing. Drink the carbon compounds in soda water, ride on them in our automobile tires because the carbon compounds give longer life, use them mixed with the gasoline to give energy and power in the high compression engine of the automobile and airplane, wear them as clothes made into rayon from the cellulose of the cotton linters and corn stalks. Carbon in carbonic acid gas is used as a refrigerant; carbon in carbon tetra-chloride is used in cleaning clothes and as a fire extinguisher; carbon in acetylene is used for lighting and welding; and carbon compounds by synthesis are changed to methanol dyes, camphor and volatile oils.

The carbon compounds are wonderful, and the products being produced should turn our minds to the Bible and the acceptance of the Lord Jesus Christ; for man's body, the greatest and most mysterious of all carbon compounds is now mortal and this body corruptible, but the Bible says: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:51-54).

The carbon compounds have remarkable uses, and many mysterious changes and combinations have been made by the chemist. The most wonderful of all will be the change that is brought about when the corruptible body of man, a carbon compound, is changed to an incorruptible, with new power and possibilities.

Carbology composed of tungsten, carbon and cobalt is another sign of a new age. In this new alloy, the carbide of tungsten gives extreme hardness and the cobalt lends strength. In The Brass World appeared the following: Usual cutting tools will not affect a glass rod; instead, a rod of glass in a lathe will wear off the edge of a cutting tool that is pressed against it. The tungsten carbide tool quickly cuts into the glass, and can even be used for cutting a screw thread into the rod. Likewise, hard porcelain insulators can be machined on a shaper with the new material. For drilling a hole in concrete and rock it previously was necessary to use either an expensive diamond drill or a "star" hammer, which really breaks its way through the concrete.

Hadfield's manganese steel, previously in the non-machinable class of metals, was found to yield so easily to the new cutter that commercial operation is expected to be developed. Similarly, in the General Electric research laboratory it has been found that numerous experimental alloys can be handled by tungsten carbide cutters although not with the usual tools. It was found that even a block of quenched high-speed steel could be machined on the shaper with the new material, although with difficulty, and that the same held true with the super-high speed cobalt-chromium alloys.

In testing high-speed steel it is customary to use a nickel-steel test log, operating at about 50 feet per minute. Because of the lack of effect on the new cutter, however, it was necessary to increase the speed to 200 feet per minute. At this higher speed a high-speed steel cutter failed in 16 seconds, with its edge burned off. The tungsten carbide tool, operated under identical conditions, was run for an hour before the test was arbitrarily stopped, and the tool was still cutting and capable of cutting for a much longer period of time. In another run with a test log of chromium-nickel steel with a cut of ⅜ inch and a feed of ⅛ inch, good high-speed tools failed in from six to eight minutes when operated at 35 feet per minute: "Carboloy" tools, with the same cut and feed at 70 feet per minute, twice the speed, showed but little wear after 10 minutes.

One difficulty with today's tools has been that wear of the tool causes a taper. In machining a hollow cylinder of carbon, for instance, the best tool steel loses its cutting edge and begins cutting a taper soon after starting; tungsten carbide tools take an entire cut without tool wear, and hence without tapering. When it came to determining quantitatively the hardness of the new cutter, it was found that the usual method of using the Rockwell test was not of service—the point of the diamond wore and crumbled in too short a time if the diamond penetrator was loaded with a weight. It was necessary to use the penetrator without a load. The test showed that common hardened tool steel has an average maximum hardness of 580 on the Brinell scale, that the hardest steel may be taken as about 1000, and that the hardness of "Carboloy" runs 2000 and above.

This combination of tungsten, carbon and cobalt is said to be the hardest known cutting substance. This wonderful alloy is possible by the combination of certain elements; carbon itself is a weak substance that can be easily crushed and is so soft that it can be used as chalk. Man in the present body (a carbon compound) is a poor miserable creature and without hope as far as any strength in himself, but the minute man accepts the Lord Jesus Christ, he is a new creature, for the Bible says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5: 17).

The alloying or combining with Jesus Christ changes all things for the carbon man. First, the weak (carbon compound) body only good for an average life of about 59 years is now guaranteed a new body at the coming of Christ, which body will live forever with possibilities of which we have no conception. These wonderful discoveries should turn our minds to God and His wonderful Son.

Organic Accelerations and Anti-Oxidants. In 1906, two and one-half to four hours was the time required to vulcanize a pneumatic tire; now through the use of organic compounds the vulcanization has been reduced to between 30 and 45 min-

utes. The organic accelerations, of which there are many in use, have played an important part in the rubber industry. The anti-oxidants are organic products, which have the power of extending the life of the rubber. Small percentages as one-half to one and one-half in a mixture lengthen the periods during which rubber articles remain strong and resilient. The deterioriation or perishing of rubber has been given much study and chemists believe that it is caused by oxidation. Anti-oxidants are in growing demand. Where rubber goods formerly deteriorated on standing in about two years, the life can by the proper use of anti-oxidants be extended to ten years.

Signs in Silica. Silica is a compound of silicon and oxygen. There is no place where men live and walk on the surface of the earth where they do not come in contact with silica or compounds of silica, known as silicates. Silica constitutes the great bulk of the soil, which is a support for plants and is the framework of the earth. The plan of Jesus Christ for this earth is perfect and wonderful, and the silica now coming into use may be taken as a sign that the great age of wonders is near. This is indicated by glass. For many years it was not known when the sunlight came pouring through the windows of ordinary glass that the very important ultra violet ray was filtered out. Now the Bureau of Standards of the United States has issued a circular on this subject.

If people are to live to the age of trees during the millennium, health must of necessity be of the highest standard, and in the sun is the ultra violet ray to aid in keeping well, and in the clay where God hid the aluminum so many centuries is also the silica, in order that homes throughout the earth can have windows of silica glass, so that the occupants while being inside can have the ultra violet ray to maintain health. Surely our God is a wonderful God, and a loving Father for the Bible says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

During the millennial age the homes will be perfection and places of great joy, peace and health. All will be made largely out of mud or dirt, for in this most common of things, which mankind has been walking on and through for centuries, is the aluminum to build the house and the silica or quartz for the windows to admit the sunlight. As we look at the mud let it be a perpetual revelation of the power, greatness and love of God. The Bible says: "He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him" (Dan. 2:22).

In the Scientific American of July 1924, was the following: "A new miracle mineral. The wonderful substance thus characterized is a very familiar friend. It is quartz, rock crystal, silicon, dioxide, silica (S^1O^2). In crystal and amorphous and granular forms it is the common constituent of the earth's crust. The supply is literally inexhaustible. The outstanding merit of "clear fused quartz" as the new material will be called, is its vanishing coefficient of expansion. It expands only one thirty-fourth as much as copper; one seventeenth as much as platinum. This opens up a wide vista in two directions. Articles of quartz will retain their size and shape, and hence their precision qualities under repeated heating and cooling far better than any other known substance, and quartz shapes under application of extreme heat will fraction far less freely than any other material ever known or dreamed of.

After its utter indifference to extreme heat and rapid change of temperature, the important property of clear fused quartz is its transparency. In the visible spectrum it transmits 92% of the energy that falls upon it; the very best optical glass 55%. Glass of the common or garden variety 35%, and when we come to the ultra violet ray, to which all glass is practically opaque, quartz is nearer 100% transparent.

The Bible says, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). If God is allowing man to see what is in the mud in this age when Satan is the prince of power, what will be the revelation when Satan is chained and Jesus Christ is King? While this age seems wonderful, man in reality has largely been dwelling in darkness. Some wonderful things have come to light in the last hundred years, but with it all the minds of most men are just as dark, and the glorious light of Jesus Christ is not accepted by the great mass of people.

Died of Improvements

The following is told of a patient, a German woman, who, taken seriously ill, was sent to the hospital.

In the evening her husband inquired how she was getting along, and was told that she was improving.

Next day he called again, and was told she was still improving.

This went on for some time, each day the report being that his wife was improving.

Finally, one night when he called he was told that his wife was dead. Seeing the doctor, he went up to him and said: "Vell, doctor, what did she die of—improvements?"

There is a moral here for some of our churches. We know of a church that died of improvements. The first improvement was to get a "new theology" minister. The next was to get a highly trained but godless quartet, with one or two opera singers in it. The next was to change the prayer meeting into a weekly literary debating society. The next was to give up the pulpit prayers, the minister saying that God knew far better what the people needed than he could tell him. The church building is large and beautiful; its location is sightly and convenient, surrounded by thousands of well-to-do people; the congregation belonged to a large orthodox denomination, and had itself an honored history.

But the church is dead—dead as a door nail, and that is as dead as anything can be. Recently the church building was sold at auction to satisfy a mortgage, and the few remaining members had disbanded. Dead—as can be. Now, if some one wants to put up a tombstone over its grave, we suggest these words as a truthful and appropriate epitaph: "Died of Improvements."



HELPS FOR GOD'S WORKMEN . . .

Christ's Blood, the Only Answer

In 1922, during the World's Fair in Chicago, a Parliament of Religions was held, a great public gathering in which men of reputation representing the great world religions were invited to participate. There they sat in a great circle on the platform, in their various attires, from different countries, all speaking English. Each man had his chance to stand up and, as ably as he could, set forth the peculiar glories of his religion. To represent Christianity they selected Joseph Cook of Boston, a man of great intellect, and equally great loyalty to the gospel. In the course of a masterly oration he pictured Lady Macbeth anguishing over the ineradicable stains of blood on her guilty hands. When the audience was at the highest pitch of intense interest, he turned and faced these representatives of the various world religions, and asked: "Has your religion anything that can cleanse the stains from the hands of Lady Macbeth, and bring peace to her troubled conscience?" One by one they shook their heads! They had nothing to offer! When they had all admitted their impotence, he turned and announced, "The blood of Jesus Christ, God's Son, cleanseth from all sin."

—"Prophetic News"

His Own Sacrifice Not Enough

A Christian woman visited a badly wounded soldier in a large military hospital. A nurse, entering, said to him, "You have no need to worry over your sins; anyone who gave his life for his country, as you have, is all right." The man smiled faintly, but shook his head and said: "Ah, that is a mistake! When I lay out there in the open, I knew I had done my bit; I hadn't failed my king and country; but that did not help me to face God. I was not fit to die, and I knew it, and it has been an awful trouble to me every day since. But just now, as I heard that lady's prayer, I saw the Lord Jesus had been punished for all my sins, that I might go free, and such peace has come into my heart! How wonder-

ful of Him to come to die for the likes of me! No, I'll not be afraid to die now, because He has forgiven me."

—"Wonderful Word"

The World Needs the Cross

Doctor Chamberlain, one of the oldest missionaries in India, says that one day while he was preaching in Benares, among the devotees who came to bathe in the sacred stream by which he was standing, was a man who had journeyed wearily on his knees and elbows from a great distance with the pain of conviction at his heart. He hoped by washing in the Ganges to be relieved of his "looking for judgment." Poor soul! He dragged himself to the river's edge, made his prayer to Gunga, and crept in. A moment later he emerged with the old pain still tugging at his heart. He lay prostrate on the bank in his despair and heard the voice of the missionary. He raised himself and crawled a little nearer. He listened to the simple story of the Cross; he was hungry and thirsty for it. He rose upon his knees, then upon his feet, then clapped his hands and cried, "That's what I want! That's what I want!"

That story of the Cross is what the whole world needs.

—"1001 Illustrations for Pulpit and Platform"

The Old Scotch Elder's Comfort

An old Scotch elder lay dying. One of his friends drew near to the dying saint and asked him, "Weel, Jamie, how lang since is it that ye made yer peace wi' God?" The aged saint said, "Weel, Robbin, to tell the truth, I never made my peace wi' God." "But, Jamie, ye ken what I mean—how lang since ye sought and found God?" Again he said, "Oh, Robin, Robin, I never sought and found Him." Then the friend said, "Oh, his mind is gane, and he will never recognize us again." But the old saint opened his lips and said, "Listen! Not I—not I—I never sought Him.

" 'Jesus sought men when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed His precious blood.' "

—Moody Monthly

O Head, So Full of Bruises

O head, so full of bruises!
Brow, that its life-blood loses!
O great humility!
Across His face are flying
The shadows of the dying:
'Twas suffered all for me!

O back, by scourges ploughed!
O soul, by sorrow bowed
Upon the accursed tree!
He hears the bitter scorning;
'Tis night, without a dawning;
'Twas suffered all for me!

Eye, that in darkness sinketh!
Lip, that the red cup drinketh!
Hands, bound to misery!
See, from His feet forth streameth
The fountain that redeemeth!
'Twas suffered all for me!

And now He speaks: oh hearken,
While clouds all nature darken!
"Lama Sabachthani!"
His head is bent, and droopeth,
To such a death He stoopeth!
'Twas suffered all for me!

—Joseph Stammers

"The cross marks the line between those who love Jesus and those who only like Him. Those who only like Jesus do not like the cross."

One died in sin—O awful death!
Impenitent!

One died to sin—forever died!
The penitent!
One died for sin—He Whom in love
The Father sent!

The Same Love

In the Highlands of Scotland, a mother with her babe was caught in a terrible blinding snowstorm and lost her way.

Next day when men found her body, it was half stripped of clothing. Her chilled and dying hands had wrapped her own clothing about the child, which was found in a sheltering nook, safe and sound.

Years afterward a minister told this story of the Highland mother's love instead of his regular Sunday evening sermon. A few days later he was summoned to the bedside of a dying man.

"You do not know me," said the man. "Although I have lived in Glasgow many years, I have never attended a church."

"The other night I happened to pass your church as the snow was falling. I heard the singing and slipped into a back seat. There I heard the story of the mother and her son, lost in the storm."

The man paused, his voice was choking, his eyes filled with tears. "I am that son," he said at last. "Never did I forget my mother's love, but I never saw the LOVE OF CHRIST in giving Himself for me until now."

—Work That Wins

Not Rice Christians

Boxers, says Dr. D. J. Fleming, captured a mission school, blocked all gates but one, placed a cross in front of it, and sent in word that anyone who trampled on that cross went free, but that anyone who stepped around it would be immediately killed. The first seven students trampled on the cross, went free. The eight, a girl, knelt before the cross, rose, and went on to be shot. All the rest in a line of a hundred students followed her example. Thirty thousand such Chinese converts chose death in 1900 rather than deny their Master. In these present days many another Chinese has sealed his faith with his lifeblood. A thousand black converts in Uganda went to their deaths by fire. Can Christians deny their Christ to folk who, when they find Him, hold Him dearer than life?

—Forward

If Virtue Walked the Earth

Once, it is said, a Scottish preacher of the modern school closed a sermon with these words, "Virtue is so attractive that, if she were to become incarnate, and walk the world in human form, men would fall down and worship her." The pulpit of that church was occupied the same evening by a different type of preacher, a humble evangelical man, who loved the gospel of a crucified Redeemer. He preached Christ crucified, and at the close of his discourse reminded the congregation of the statement made in the morning by the senior preacher, and then added, "I am sorry to say that Virtue did once walk the world in human form, in the person of the Lord Jesus Christ, and men, instead of falling down and worshipping Him, crucified and nailed Him to a tree."

—"Heart and Life Magazine"

God's Four Freedoms

1. **Freedom from Want.** "They that seek the Lord shall not want any good thing" (Ps. 34:10).

2. **Freedom from Fear.** "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:4).

3. **Freedom of Worship.** "Though

there be that are called gods, whether in heaven or in earth . . . . to us there is but one God, the Father . . . . and one Lord Jesus Christ" (I Cor. 8:5, 6).

4. **Freedom of Speech.** "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).

—from "Help and Food for the Household of Faith"

In the Nick of Time

I am never tired of pointing out that the Greek phrase translated, "in time of need," is a colloquialism, of which the "nick of time" is the exact equivalent. "That we may have grace to help in the 'nick of time.'" Grace just when and where I need it. You are attacked by temptation, and at the moment of assault you look to Him, and the grace is there to help in "the nick of time."

No postponement of your petition until the evening hour of prayer; but there, man, there in the city street, with the flaming temptation in front of you, turn to Christ with a cry for help, and the grace will be there in "the nick of time."

—G. Campbell Morgan

For Me

Under an eastern sky,
Amid a rabble cry,
A man went forth to die
For me!

Thorn-crowned His blessed head,
Blood-stained His weary tread,
Cross-laden He was led,
For me!

Pierced were His hands and feet,
Three hours o'er Him beat
Fierce rays of noontide heat,
For me!

"That Red Spot"

Napoleon once took a map and, pointing to the British Isles, remarked: "Were it not for that red spot, I would have conquered the world." The devil pointed at the Cross of Christ and said: "Were it not for that red spot, I would have conquered the world."

—"Sunday School Times"

The Way

If you ask the way to the crown—'tis by the Cross! To the mountain—'tis by the valley! To exaltation—'tis "he that humbleth himself"!

—Publisher Unknown

A Cough or a Coffin

There is always something to be thankful for. A colporteur says: "I remember hearing a story of a man who was found leaning against a cemetery wall well-nigh exhausted with a fearful paroxysm of coughing. A passer-by stayed to sympathize with him, and remarked, 'Friend, you have a terrible cough.'

'I have,' the man replied; 'but there are many on the other side of the wall who would be glad if they could have it.'"

Book Browsings



The Challenge of Life, by Oswald J. Smith. Marshall, Morgan & Scott, Ltd., London. 124 pages. Cloth, $1.00.

The nineteen excellent chapters include the story of the author's life, six missionary messages, and strong sermons on "The Christ of John's Gospel," "The Virgin Birth," "The Poison of Modernism," and "Why I Am Against Evolution." This book is to be heartily recommended.

Life at Its Best, by Roy L. Laurin. Van Kampen Press, Chicago. 184 pages. Cloth, $2.00.

This book consists of twelve expositions of the First Epistle of John. Each chapter deals with some phase of the life that is in Christ Jesus. The book is especially good for devotional reading and study.

Think on These Things, by Alfred S. Loizeaux. Loizeaux Brothers, New York. 107 pages. Cloth, $1.00.

The sixteen messages of this book are especially helpful. The author gives a scriptural and spiritual treatment of various themes relating to personal Christian living. The book is a stimulus to faith and devotion.

The Cross and the Spirit, by C.G.Moule, Pickering and Inglis, London. 59 pages. Cloth, 75 cents.

This book is a study of the Epistle to the Galatians. Dr. Moule has written briefly but has said more than many commentators who have written much on the same Epistle. This exposition which is so well condensed is calculated to thrill the soul of the reader.

Wooed & Won, by David Kirk. Loizeaux Brothers, New York. 31 pages. Art stock covers. 25 cents.

Another book in the Treasury of Truth Series. The beautiful story of Isaac and Rebekah delightfully written. It is a suitable devotional book.

The Revival We Need, by Oswald J. Smith. The People's Press, Toronto, Canada. 120 pages. Cloth, $1.00.

The author speaks out of his wide experiences in evangelistic work, and with real passion and burden for souls. He deals with those things which prepare the way for revival, as well as the many obstacles and hindrances. There is great reading here for both pastors and church members.

Forgotten Women—in Convents, by Helen Conroy. Agora Publishing Co., New York. (Second printing, 1946). 127 pages. Art stock binding, $1.25.

This book, written by a former nun, is full of facts which will astonish most readers. The writer explains how girls are recruited for the convents, how they are financed, the vows they must take, and the difficulties of leaving the convent, etc. The facts revealed in this book should be known to Catholics and Protestants alike.

Favorite Bible Verses, by Henry H. Halley, 10 West Elm St., Chicago, Ill. 144 pages. Art stock binding, 30 cents.

This book is published in a size that fits the pocket. The author is well known as the compiler of the Pocket Bible Handbook. In referring to his choice of verses, he says, "They are the Best Loved Words in the Best Loved Book in all the world—the Most Precious Thought in human language." Each book in the Bible is represented in the selection, and these should

greatly assist the reader in getting the message of each book.

Methods of Witnessing to Roman Catholics, by James L. Carder. The Fundamental Press, Chicago. 45 pages. Art stock binding, 25 cents.

This book is recommended to those who deal with Roman Catholics in the effort to win them to Christ. The author is a missionary to Latin America. He frequently refers to conditions there and tells how to deal with them.

The Call of the Hill Country, by Rose B. Johnson. Wartburg Press, Columbus Ohio. Cloth, $1.00..

This story finds its setting in the Cumberland Hills. It is a good heart-warming story of what two people, dedicated to Christ, can accomplish in bettering the conditions of the people they live among.

Pollyanna of Pleasant Valley, by Bessie Schiff. Wartburg Press, Columbus, Ohio. Cloth, $1.00.

A good, wholesome story for girls. Pollyanna of Pleasant Valley was a girl whose sunny disposition dispelled sorrow and gloom. The book is interesting reading throughout.

Southern Highland Summer, by Oliver B. March. Wartburg Press, Columbus, Ohio. Cloth, 35 cents.

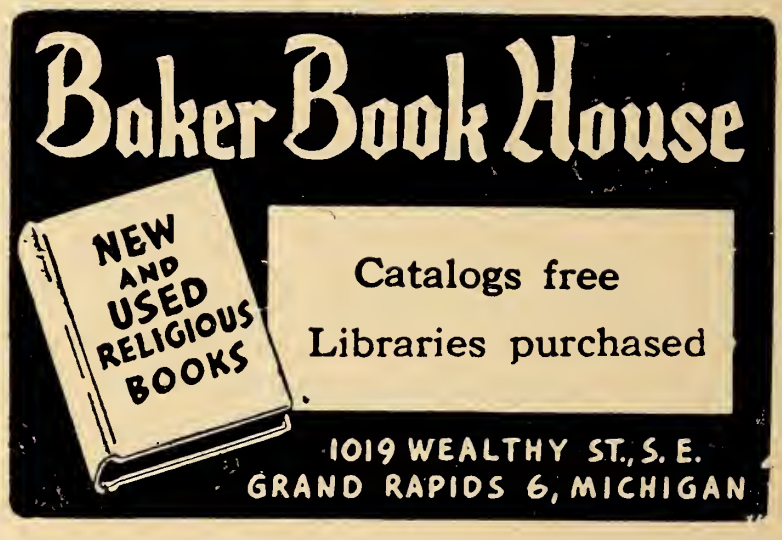
This is the story of two orphaned twins who adjust themselves to new life in the hills of Kentucky, and both find that service to those about them brings supreme joy to the individual who serves.

Christmas at Ormstead Hall, by Julia L. Glover, Wartburg Press, Columbus, Ohio. Cloth, 35c.

This is the story of a little girl whose love succeded in breaking down all the barriers which her grandfather had built up between himself and the child's mother. Love wins out in the conflict with a cold, domineering spirit.

Sunnyside Stories for Children, by Marian Black, Wartburg Press, Columbus, Ohio. Cloth, 50c.

A book which the children will greatly enjoy. These stories are delightfully written. Children are interested in toys, animals, flowers, etc. Throughout the book, faith in Christ, and right living are presented in a manner that the children will grasp.



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The Hour of Power, by John E. Huss, Zondervan Publishing House, Grand Rapids, Mich. Cloth, $1.25.

This interesting volume of 98 pages tells how a young minister has built up his midweek service from an attendance of seven to nearly 1500. Various ideas and suggestions are set forth. The book may prove useful to pastors who are having difficulty in maintaining a midweek service.

Intercession and Answers — A daily guide to definite prayer and a record of God's faithfulness. Arranged by Horace F. Dean, Chairman of Christ for America. Published by Christ for America, Land Title Bldg., Philadelphia 10, Pa. Paper, 15c each, 12 for $1.25.

This little booklet is intended to stimulate interest in praying for definite things. It is arranged so as to record petitions and answers, and the dates the petitions were made and the answers given.

Twice Born Russian, by Peter Deynka. Zondervan Publishing House, Grand Rapids, Mich. 131 pages. Cloth, $1.25; paper, 75c.

Peter Deyneka writes his autobiography. He is the director of the Russian Gospel Association. He tells of his conversion from atheism. Soon after that he became a Spirit-filled evangelist. He has travelled widely and wherever he has gone he has been the means of revival coming to many hearts. This is a stirring volume.

The Servant and the Dove, by Frank E. Gaebelein. Our Hope Press, 456 4th Ave., New York City 16, N. Y. 150 pages. Cloth, $2.00.

This is the first of a planned series of volumes on the Minor Prophets. It is a study of Obadiah and Jonah. The book reveals scholarliness and devotional evangelicism. It is a most helpful commentary and a valuable contribution to Bible study literature.

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Each illustration is a choice one, and consists of a topic, a text, and a comment. Some fifty topics are taken up, such as: "Forgiving," "Prayer," "Salvation," "Soul-winning," etc. This book should be a real help to young preachers and Sunday School teachers.

Inspirational and Devotional Verse, by Bob Jones, Jr. Zondervan Publishing House, Grand Rapids, Mich. 336 pages. Cloth, $2.50.

This is a collection of choice poems on a wide variety of subjects. The collection is well arranged, and there is a twenty-eight page topical index at its end. Some poems appear for the first time. Others have been out of print so long that they will seem new. Here are some of the choicest expressions of devotion to our Lord. Many will treasure this book for the devotional hour. Lovers of poetry will cherish this volume.

More Illustrations & Quotable Poems, by A. Bernard Weber, Zondervan Publishing House, Grand Rapids, Mich. 119 pages. Cloth, $1.25.

Another choice volume by the Associate Pastor of Boston's Tremont Temple. It consists of a variety of poetry and prose selections. The book is carefully indexed. There is a poem to fit every need.

Fairest Flower, by F. J. Huegel. Zondervan Publishing House. Grand Rapids, Mich. 85 pages. Cloth, $1.25.

This is a devotional and personal Christian life book of absorbing interest. The book deals with sainthood. The fairest flower in the garden of God is the saint. The book is calculated to develop the loveliness of Christian character. It is sane and well-balanced in its presentation. It gives practical prescriptions for personal Christian living. It breathes the atmosphere of heaven, and is most devotional in its content.

BACK PAGE COMMENT

Is the Virgin Birth of Christ Trivial?

The editor of the Rocky Mountain Churchman, a paper which purports to be "The only paper of its kind in America," states in the issue of January 5th: "Jesus . . . . never even referred to his (small 'h') being born of a virgin, and never thought belief in the Virgin Birth as essential to salvation, or of much importance to the Gospel . . . . . There are denominations built upon such non-essentials, upon such trivial ideas." On another page, we read: "Let us collect 90 per cent of our old out-dated ideas in print, and our old theologies and creeds and sermons and build a big fire and burn them up, and let us take the 'Four Gospel Records' alone, and build a new philosophy of Jesus, with Jesus in the center, exalted above all priests and prophets. Let us really mean what we say when we say Jesus Was God."

It sounds like the ranting and raving of a modernist who would give the truth a hair-cut and a shave, dispensing with all that does not appeal to him—chiefly the supernatural elements in the Divine Record. His position is absurd and illogical.

He decries the Virgin Birth as "non-essential" and "trivial," then in another breath, states: "let us take the 'Four Gospel Records' alone." That is ridiculous! We cannot take the Four Gospel Records alone without reckoning with the Virgin Birth of Christ. The Virgin Birth is woven into the warp and woof of the Four Gospels. It is inescapable! If there be any Gospel to preach it is a Virgin Birth Gospel!

If no Virgin Birth, there is no Saving Cross. If Christ had a human father He could not have borne our sin and sins on the Cross. Christ had no sin in Him and He therefore could take our sin and sins upon Him. Apart from the Virgin Birth the Cross means only the death of a martyr.

If Christ was not born of a virgin He was not God and He was not even good. He claimed to have been before Abraham (John 8:58) and to have come down from heaven (John 6:32, 33, 38). These words declare His preexistence before coming into this world. His preexistence demands the Virgin Birth. If these words are not true, then Christ was not what He claimed to be and He was not even good. This editor says that Jesus was God, then in another breath states that the Virgin Birth is non-essential and trivial. How can that be? Logically, to deny the Virgin Birth is to also deny Christ's Deity, for one demands the other. We believe that Christ was all that He claimed to be. Christ did what He did because of Who He was.

The Bible does not say "Believe in the Virgin Birth of Christ, and thou shalt be saved." That is true—but the Virgin Birth is necessary for salvation. A merely human Jesus cannot save. The ethics of Jesus cannot save. The finished work of Christ on the Cross saves and the Virgin Birth of Christ makes that finished work possible.

The Church of the Apostasy

An editor of a Kansas newspaper once wrote: "We are very pleased to announce that the cyclone which recently blew over the Congregational Church, did no real damage to the

town." We do not know if the editor was using a bit of sarcasm or not. We know that there are churches, Congregational and otherwise, which if blown to bits, would do the towns and cities in which they are located no damage. There are churches all over the country that have no real gospel to preach. There are churches in the larger towns and cities which have deteriorated to mere clubs. Once they were on fire with the flaming message of the gospel. Now they are cold and lifeless. The social gospel of modernism is absolutely powerless, and has brought spiritual blight to the churches wherever it has been preached or taught. What can be of greater damage to a town than a church that points men to human schemes rather than the way of the Cross, to human betterment rather than Christ's blood! As a matter of fact, it is better for a town to have no church than to have one that is apostate. More cyclones are needed.

Subverting Youth

J. Edgar Hoover, in a recent address, warned against the subversive "American Youth for Democracy" group. They were formerly known as the "Young Communist League," and are now going under a name that sounds very patriotic. He said, "Through the ages, the greatest revolutionary force has been the youth of the land. Our enemies know this better that we. In the span of fifteen years the 'Hitler Youth Movement' produced a new generation imbued with but a single purpose—the perpetuation of Naziism. It will go down in history as synonymous with terror, debauchery, corruption and barbarity.

"In our own country and in our own time, we have seen another youth movement arise. It still flourishes. I refer to that high-sounding, idealistic title, 'American Youth for Democracy,' which conceals the evils and corruption of American communism. The name is but a new one for the former 'Young Communist League.' It reflects all the sinister purposes of the Communist Party of the United States. It employs the same technique and has the same objective—namely, the conversion of our haven of liberty and freedom to worship as we choose to a godless, totalitarian state where the adversaries of democracy can do as they please. Their attacks should be proclaimed from every pulpit and headlined in every newspaper in the land." F.B.I. Hoover issues a timely warning. It behooves us to be on our guard against some organizations which are called by the name "American."

It Is Happening Here!

Last fall, a mass meeting was held in New York, attended by over 9,000 yelling, cursing Communists, who defied the United States government openly, insulted the name of the President, hissed the name of the Secretary of State, and came to its grand climax by reading a letter of greeting from Joseph Stalin and giving him an ovation.

Another mass meeting was held in Los Angeles. It was attended by an orderly crowd of patriotic citizens, who opened their meeting with prayer, pledged allegiance to the flag and went on record for the American way of life. It is reported that it took 400 policemen to protect the Los Angeles meeting from a Communist mob while the New York meeting was not molested by a single picket.

We never dreamed that anything like this would happen in our America. The majority of us closed our eyes and said, "It can't happen here." It is happening here! We wonder how long it will be before gospel-loving churches will be picketed?

THE APRIL ISSUE

OF

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"AFTER DEATH"

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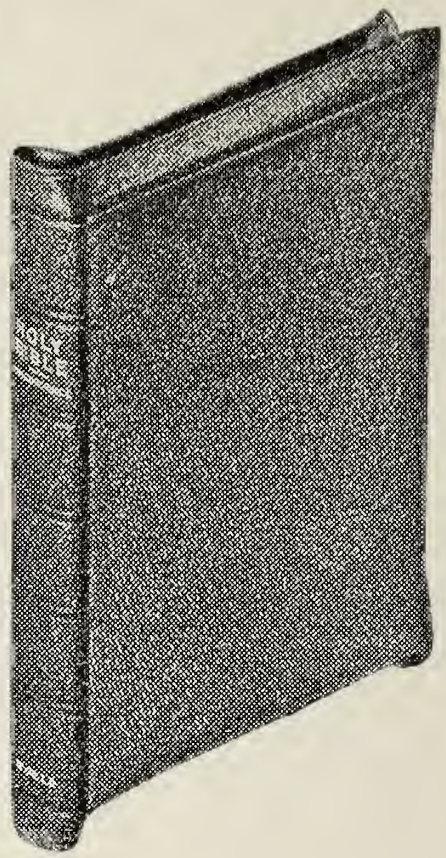
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Editorially Speaking

The Church of the Apostasy, Number 3

A liberal church in Seattle, bearing the name of "University Congregational," has inaugurated a "character school" instead of the usual Sunday or Bible School. Old-time Bible study will no longer be required. Dancing will be permitted among the young people instead. Dr. Ernest Ligon, the originator of the idea, states that the plan is being tried out in eight different churches.

The apostasy marches on! Out with the Bible, in with the dance! Of course, Bible study and dancing do not go together. Bible-loving churches have no place in them for the dance and other questionable world amusements. The church of the apostasy is allowing worldliness of all kinds to run over it rough-shod. It adopts a program of worldliness and shuns Bible study and soul winning. Such a program can only produce worldlings. We have never heard of Christian character being produced by dancing in the church or otherwise.

We say without hesitation or reservation that many churches, instead of helping stem the tide of juvenile delinquency, are making a definite contribution to the delinquency and degeneracy of youth. Write us if we are wrong.

Decay of Churches

A matter of real concern is the closing of so many churches in the rural communities of America. We recall that a number of years ago—sometime in the 1920's—we read an item in one of the leading evangelical monthlies stating that 65,000 churches throughout America had closed their doors in the years following World War I. A recent editorial in the Prairie Overcomer states that 1,000 to 1,500 churches are being closed each year, and that one denomination has abandoned an average of five rural churches a week for the past twenty years. This is alarming! It speaks of apostasy and apathy.

A number of factors contribute to the closing of churches. Although the automobile and the radio may be somewhat to blame, we believe that the blight of modernism is one of the main causes of decadent churches. Modernism is blighting and soul-destroying. It has no message concerning sin and salvation. An anemic, bloodless, ethical gospel has constituted the preaching in many a pulpit; the result—indifference, powerlessness, and lifelessness. In Russia and Russian-dominated countries they destroy churches by **atrocities; in** America churches are destroyed by **attrition.** Along with modernism and indifference goes wordliness. Many churches open their doors to worldliness and secularism. They become like the world. They compromise with all kinds of questionable things. They become like clubs. No one could be saved in them. Scarcely any of the membership know what it is to be saved, and very few have any convictions about anybody being lost. Churches like that have

lost their usefulness. God removes their candlestick and gives them over to decay. Sooner or later they close their doors.

There are many communities in the Rocky Mountain area with no church at all, and quite a few that have a semblance of a church but no saving message. It is our hope here at Denver Bible College that we shall kindle such a fire as lights up and gives spiritual impetus to this whole region. There are about 200 students in training at Denver Bible College, and the majority of them are young men. We expect to send out from here a host of well - trained and Spirit-filled preachers on fire with the message of sin, salvation, and hell. We hope to stir churchless communities and raise closed churches from the dead. Pray with us and for us.

Visitation Evangelism

We came across the following in United Evangelical Action:

> Is visitation evangelism soft-pedaling on conversion? A Methodist layman says that the Joneses in his town used to lie, cheat, drink, play cards, gamble and dance. They had no standing with the better people of the community. Then visitation evangelism lined up the Joneses in the biggest church in town. Now the Jones lie, cheat, drink, play cards, gamble and dance but they are widely respected.

What this Methodist layman says about the Joneses we have observed concerning the Smiths, the Johnsons, and the Browns. We have no fault to find with Visitation Evangelism providing the visitors are born-again Christians and are fired with a zeal for the saving of souls. Too frequently those engaged in the work of visitation have no idea as to the real meaning of evangelism. They have no discerning sense of sin, no protest against the evils of the day. They go out to get folks to "join our church," and there is no salvation nor conversion about it. The fault lies with the preachers, many of whom no longer preach the rugged doctrines which make up the glorious gospel, namely—regeneration, repentance, saving faith, conversion, and separation from the world.

Forecast of Destruction

"The chances are nine out of ten that Boston, New York, Philadelphia, Baltimore, and other coastal and border cities will be totally destroyed within the next twenty years," said Roger Babson, in a statement recently, which has caused both alarm and criticism. It will be remembered that Roger Babson made the forecast of the financial crash of 1929. He does not claim to be a prophet, but his words are not to be taken lightly. He may be wrong in his estimate of the number of years, but whether he knows scripture prophecy or not, he is absolutely right as to the destruction of the big cities. According to the scriptures not only will American cities be destroyed, but the cities of the nations are going to fall. Revelation, chapter 16, gives the vivid description of the pouring out of the vials of successive judgments upon the earth, and among other heart-rending catastrophies it states in verse 19: "And the cities of the nation fell."

And it does not confine the destruction to the coastal and border cities only. All cities alike will suffer the same doom. Not many years ago this seemed an impossibility, but now it is a reality. Terrible judgment hangs over earth's cities.

The Most Unforgettable Christian *I Have Ever Met*

Kenneth M. Stewart

If I were asked to name the most unforgettable Christian I've ever met, I would unhesitatingly name a fellow I met years ago while I was attending the Moody Institute in Chicago. His name was Arthur Glass. At the time I met him I was just entering upon studies there, and he was doing postgraduate work. I had been assigned to be his roommate, a situation which was to introduce me to an individual who stood out as a splendid example of what could happen to a man who had met Christ and had been transformed into a fine Christian gentleman.

Some of the facts concerning his former life I gleaned from bits of conversation with him; other facts I learned through talking with those who had known him in times past. Reared in a strict Orthodox Jewish home, Arthur Glass had grown up steeped in these traditions. For some time before his conversion, there had been a deep soul hunger for a satisfying spiritual experience. In his effort to satisfy this hunger he had become almost fanatical in his zeal for Judaism. This ardent desire for peace of mind eventually brought him to the place where he had either to lay hold upon some satisfying reality or be brought to the brink of despair. When his mental skies were darkest he found the Light of the World, Who is none other than the Lord Jesus Christ. Fierce persecutions followed his acceptance of the Saviour. The doors of his home were closed to him, and friends were few. Hunger, cold, loneliness and sickness were also a part of this experience. But in spite of all this he remained faithful to Christ.

In the course of time he was sent to Moody Bible Institute. He arrived an ignorant, uncouth, assertive individual. He became a true Christian gentleman. The change did not come at once. There were many obstacles to overcome and many problems to be solved. Those who were closest to him could not help but see the changes which took place within him. Being diligent in his studies, open to every right suggestion, and with a capacity for true learning, he went forward in a splendid way. I was told that the night he graduated, a member of the faculty said to him, "Well, it's taken three years for you to become what we had hoped you'd become, but we feel every effort has been very worthwhile. We congratulate you and give God the glory."

From postgraduate studies at Moody Bible Institute he went to Buffalo, New York, where with his good wife he engaged in Jewish Mission Work. Eventually he felt the call to go to South America, where today he labors in Jewish Mission work among the Jews in a large city. To see the well-mannered, handsome young man I saw when I first knew him, and to know what he had been when first found of the Lord, made him a character I shall always remember.

It was a unique privilege to know him.

. . . . And the Napkin

Richard S. Beal

"Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying within the linen clothes, but wrapped together in a place by itself" (John 20:6-7). The three words which form my subject may seem very incidental, but I am constrained to believe that a careful examination of the circumstances involved will reveal some striking testimony relative to the resurrection of our Lord and Savior, Jesus Christ.

In this message I want to lead you from the Cross, the place of a skull, to the open tomb where the body of our Lord had been laid and from which it rose in glory. As we behold the scenes which took place "outside the camp" where Jesus hung a dying victim upon the Cross, we will be compelled to say with the centurion as he spake of Him, "Truly this was the Son of God." No death has ever been witnessed like the death of our Lord. When He died the temple veil was torn from top to bottom, the rocks were rent asunder and graves were flung wide open.

During His awful agony the sun had hid its face so that midnight darkness ensued. The various utterances from the Cross had been heard, and finally the Savior yielded up His spirit. He had died, and now disposition must be made of that sacred body. Two men came to claim the body, namely, Joseph and Nicodemus, both numbered among his friends. The body was not taken to the home of either of these men nor to a public morgue. It was buried soon after it had been taken from the cross and all that was done in relation to it was in strict accordance with the law. In the moments preceding the burial the body was properly prepared. After the manner of the Jews, it was wound around with linen, with spices and ointment mingled with the linen for the purpose of retarding decomposition. The Greeks cremated the body and the Egyptians embalmed it but the Jews did only as I have indicated.

Hints of the Jewish method of burial are seen in various portions of the New Testament. Referring to the death of Ananias we read, "And the young men arose, wound him up, and carried him out, and buried him" (Acts 5:6). "Then said Jesus, Let her alone: against the day of my burying hath she kept this" (John 12:7). Mary had anointed Him with "a pound of ointment of spikenard, very costly." One of the disciples had complained and the Lord answered him by telling of her faith, and mentioning a custom in connection with burial. We read of the same custom in connection with the visit of the women to the tomb, "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them" (Luke 24:1). In John 19:39 we learn that there was brought about one hundred pounds of spices for use if necessary.

It was the custom of the closest rel-

ative to close the eyes of the deceased and also to shut the mouth and tie a napkin around the head to hold the jaws in place. A napkin had been placed around the head of Jesus. After this He was taken for burial on a long board or litter and then placed on a stone ledge in the tomb. In the case of Jesus, the tomb was securely fastened and a watch placed in front of it. His enemies were determined that He should not be disturbed and that the predictions which He had made of His resurrection should prove to be false.

At the beginning of the chapter wherein my text is found we read of the visit of Mary Magdalene to the sepulchre, having come very early when it was yet dark. Seeing that the stone was rolled away, she hurried to inform Peter and John. Immediately these two disciples went to the tomb to see if what had been reported was true. They should have borne witness that it was true without having to go to the tomb. It would have been a fine demonstration of their faith in the Word of their Savior if they had refused to go to the tomb but had gone in the opposite direction to announce the glad tidings. Evidently John outran Peter but when he got to the tomb he hesitated to enter. When Peter got there he walked in without a moment's hesitation. Entering, he saw the linen in which the body of Jesus had been wrapped, and also the neatly folded napkin but the Lord was gone.

Emboldened by Peter's action, John entered the tomb and when he saw the situation, he believed. It didn't take him long to realize that something marvelous had taken place. That great stone had been rolled away, not to let Christ out, but to let in the rest of us that we might see and believe. There are many interesting details about this story, all of which are worthy of very careful attention, but I want us to fix our attention upon the folded napkin, small though it be. While it is a very little thing, yet it is full of meaning and is wonderfully significant as are all the little things of God. "Why should this detail be added to the story?" asks Dr. R. A. Torrey. As we contemplate it, we shall discover that it bears mute but glowing testimony to the life, death and resurrection of the Lord Jesus Christ.

As we think of this little napkin, may I point out that

It Bears Testimony That Jesus Died

Only dead people were bound with grave clothes. I believe from all the circumstances surrounding the preparation of the body of Jesus for burial, that those who handled Him must have been convinced of the reality of His death. Satan would like to have men believe that something else happened than the reality of death, perhaps a deep faint. This would be for the purpose of disproving the revelation that He actually rose from the dead.

But does it make any difference whether or not Jesus died? Why magnify the death of a person? I once heard a man say that he was more concerned about the beautiful life of Jesus than with the gory sights which clustered about His death. So far as he was concerned that part of the Bible story might be omitted. We must remember our salvation begins at the cross and not at the cradle in Bethlehem. The hope of forgiveness for any soul stems out of the fact that He actually died. God could not be satisfied with anything less than the actual death of Jesus as a payment for the sins of men. The death of Jesus was not an illusion nor a delusion.

Jesus died according to the Scriptures. This is the constant emphasis of the Word of God. There was no trance about it. He died just as the Bible declares. He died according to the will of God. It could not have been otherwise. He died that God might

remain just and at the same time justify the ungodly. His death was a marvelous demonstration of the love of God for a poor perishing world.

Let us never get away from the truth that Jesus died according to the needs of men. Nothing less than His death could avail for poor perishing sinners. The example of His life was beyond us. None of us could possibly measure up to it. The only way to meet the just wrath of God toward wicked men was to meet it Himself and this He did. "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6). Then in Rom. 5:8 it is to read how "Christ died for us." He bare our sins in His own body on the tree. Jesus died as a sinner; he died between sinners and was buried as a sinner. The napkin of which we are studying was a grave cloth. It was a thing that belonged to the grave and to death, and it bears striking testimony to our hearts that He died for us.

Further consideration of this bit of cloth is to note that

It Bears Testimony That Jesus Himself Had Come to Life

We read in the seventh verse of the twentieth chapter of John how the napkin was "wrapped together in a place by itself." I do not believe this would have been done if the body of Jesus had been stolen as some might claim. There would have been no time for this. The Lord Himself folded that napkin. It was the work of His own hands as He had come back to life. It was folded neatly and in a place by itself. Was not this characteristic of Jesus?

Our Lord was never in a hurry. He didn't have to be. All of time belonged to Him as well as eternity. After word had come to Him that Lazarus was nigh unto death, He didn't rush over to the place where His sick friend was. He tarried two whole days before going. On the way to heal a man's daughter who was in a desperate condition, He stopped to deal with a woman who had touched the hem of His garment. So on this momentous occasion, His blessed traits are wonderfully in evidence. Just as He was always calm under all conditions, even in the hour of His death, we find Him so in the glory and might of resurrection.

In His earthly ministry the Lord Jesus was always orderly. I do not believe He was ever untidy and careless. When it was time to feed the five thousand men, besides women and children, they were not seated as a confused mass of people. He directed them to be seated in companies. When He sent forth His disciples, He carefully commanded and instructed them. All was done with deliberation and discrimination. This napkin was not thrown to one side as if it were merely incidental; but according to His nature and the custom of His life, the tomb that He was about to leave was left in orderly fashion. Is it any wonder then that John saw and believed? How could it have been otherwise?

As I contemplate further all that is suggested by the folded napkin I find that

It Bears Testimony That Jesus' Resurrection Was Physical

I am sure that actual physical hands folded that napkin. They were the very hands which only a short time before had been cruelly pierced with great spikes to hold them firmly to the accursed Cross. The grave clothes were left like a chrysalis. Jesus slipped out of them with the greatest ease because His resurrection body could not be bound by natural law. We have every reason to believe that our blessed Savior rose physically as well as spiritually from the dead. Modernism rejects this truth. Many a modernist declares that our Lord did not rise out of that tomb in a literal sense at all but the Bible says He did.

In spite of the fact that so many feel the Old Testament does not teach the truth of resurrection, one of the most glorious of the Messianic Psalms so declares, because we read in Psalm 16:10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." The latter portion of this text is a direct prophecy of His physical resurrection.

Jesus clearly taught that He would rise physically for we read of it in John 2:18-22, "Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said." The Pharisees never forgot these words and it accounts for the fact that the tomb was sealed so tightly and a guard was placed before it.

Our Master gave a personal demonstration of His physical resurrection when He challenged His disciples to handle Him and see that it was He Himself who stood before them. He drew attention to His hands and His feet for these were what they had seen nailed to the Cross. In so doing He was showing conclusively that He was not a disembodied spirit. On one occasion He ate broiled fish and honeycomb with them before which incident all merely spiritual concepts of His resurrection must flee. Jesus rose from the dead and from the tomb. "O grave, where is thy victory?" What comfort it is to our hearts to know that the grave is not all-powerful!

We are not through with this bit of cloth yet because

It Bears Testimony That Jesus Was Infinite in Power

The book of Romans opens with the declaration that Jesus is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). We see Him, the Son of God, with power. I memorized this morning that beautiful statement as found in Ps. 62:11, "God hath spoken once; twice have I heard this; that power belongeth unto God." It takes nothing short of the power of God to cope with the power of death and the grave.

When Lazarus came forth from the grave at the command of the Lord, he was alive but bound. Jesus had to order that he be released from his grave clothes. But it was not so with the risen Christ. No power on earth or among men could hold against the power of heaven. He was not to be held by the grave. The empty tomb of Jesus containing the elements of the old life shows that One had come into the world who was stronger than death. Praise God there was a Man who could empty a grave when men had filled it. If you lay imprisoned in some great fortress, and one who loved you went forth to try to rescue you, but fell and died fighting, you would cherish the memory of your friend's valiant effort on your behalf but you would still remain in chains and undelivered. So would it have been with those whom Christ came to save if He had not risen—those for whom He gave His life would have been undelivered. But Christ has conquered death and holds in His hands the keys of the grave.

Again let us remember as we study the folded napkin that

It Bears Testimony to the World's Greatest Event

I ask you—what is comparable to the resurrection of our Lord? What event in history can overshadow it? The blackest lie that could be told would be to say that Jesus Christ is

not living. The grandest truth that can be uttered is that He lives and has ascended on high to represent us in the presence of God. Here is an event which is the turning point in the history of the world.

As I have thought of His resurrection I have asked myself the question many times, how can one account for the transformed lives of men and women aside from the resurrection of the Lord? Then further, how is any one to account for the existence and continuance of the church apart from it? How are we going to be able to explain the preservation of the Bible apart from it? And how can we account for the continued upholding of Sunday observance aside from the power of a living Christ? Whence came this day and who started it? The answer is found in the fact that it is the memorial of a new creation. It didn't originate with the declaration of a man but with the all-powerful resurrection of the Son of God. Sunday became our day of worship the moment He came forth from the grave. The empty grave was the beginning of Christian faith and hope. It is the foundation stone of the church.

I want to say to you this morning that the resurrection of the Savior is not only a mighty historical fact, but it is a fact of supreme necessity. It completes the work of Calvary. His death provides redemption, His resurrection provides regeneration. It provides for all believers a great high priest in heaven for us. It opens to us the door of immortality. Oh, my soul rejoices in this knowledge and in all that it means to my own personal experience.

The disciples preached the resurrection with power. They knew what it meant. They knew its value not only in history but also in their own lives and in the lives of all who embraced their message. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:32-33).

What Is a Good Sermon For?

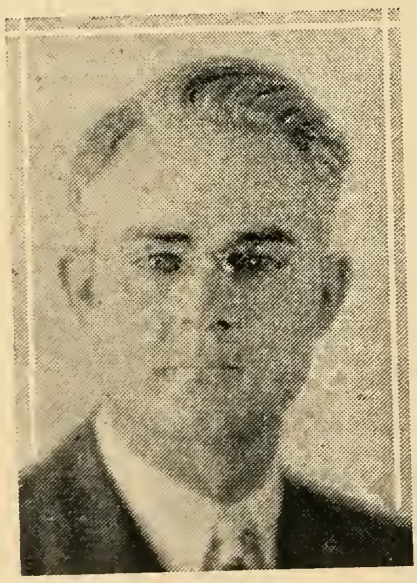
The sermon should be made for a purpose and not for its own sake. It should not be primarily a work of art. It could be icily regular and splendidly null and still be all that. The question is, Does it do the business? Does it make Felix tremble? Does it make men and women sit up and take notice? If it doesn't do this, it is fit only to be cast out and trodden under foot or to be broken to pieces and made over.

—Biederwolf

Meet the Deans

Denver Bible College has three schools: a College of Liberal Arts; a Bible Institute; and a Theological School.

The Spring Quarter opened with a change of Deans. Mr. Glen H. Bradford was appointed Dean of the College of Liberal Arts. Leo C. Lapp, former Dean of the College, was appointed Dean of the Theological School. Archie H. Yetter, Director of the Bible Institute was appointed Dean of the Bible Institute.



Dean Bradford

Dean Bradford was educated at the University of Arizona State College. As a high school teacher he was outstanding in his work as a youth counsellor. He served as a pastor for five years and then went into the Army as a Chaplain, serving aboard an army transport ship. In September he came to Denver Bible College as professor of Speech and Psychology, and as Student Counsellor. He won his way into the hearts of the students by his understanding and sane advice.



Dean Lapp

Dean Lapp, educated at Wheaton College and Dallas Theological Seminary, went as a missionary to China under the China Inland Mission. He has served as Science Instructor at Wheaton College; Principal of Winnipeg Bible Institute; Superintendent of St. Louis Hebrew Mission; and as a pastor in Illinois. This is Dean Lapp's fourth year at Denver Bible College.



Dean Yetter

Dean Yetter, an alumnus of Denver Bible Institute and Denver Bible College, has been with the school for nine years. He has held pastorates in Colorado and California. He served as Director of Youth Conferences and as a radio speaker.

Why The Christian College ?

Gerald P. Norton

The Christian college stands in a peculiar relationship to the people who support it. For why should people be asked to support a Christian college? Why should an appeal be made to sons and daughters to attend a Christian college? Why should the cooperation of churches and pastors be sought for the Christian college? What is its claim for existence?

It must have an honesty of purpose to warrant its existence. The foundation of the Christian college is twofold—cultural and spiritual. The Christian college is not just an educational institution, it is an institution that puts an emphasis upon dedicated lives, consecrated living—a loyalty to the Word of God.

Its appeal is to parents whose interest in their children is both cultural and spiritual. Its appeal is to sons and daughters who want their cultural attainment to magnify their spiritual heritage. Its appeal to churches is based on returning to them young people who will build the Christian homes, be the Christian farmers, ranchers, business men—Christians whose cultural and spiritual lives will be an asset to the church and a contribuation to the community.

There are three general things that compose the teachings of a Christian college:

a. Science

b. Philosophy

c. Revelation

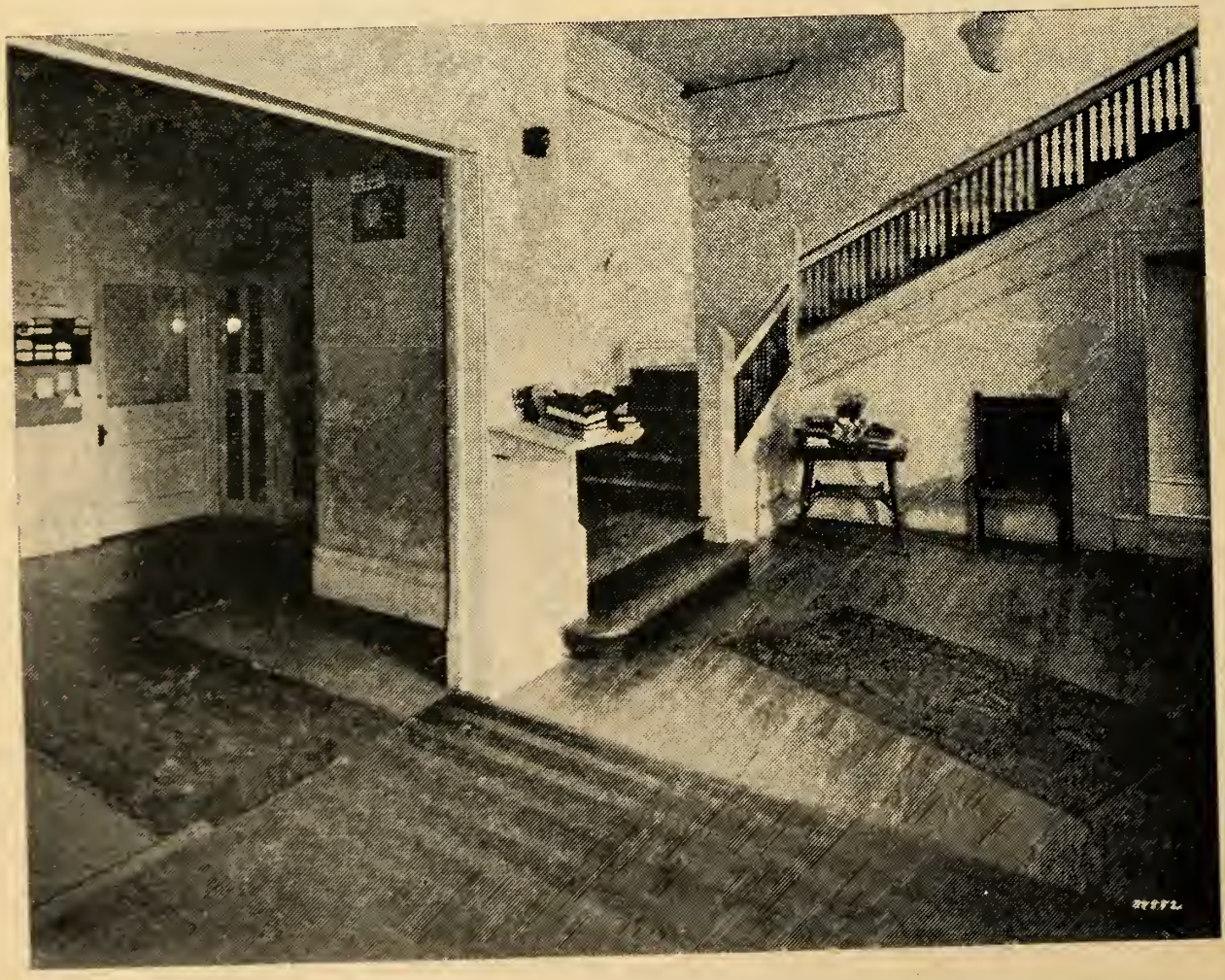
Under these three can be placed all the subjects in the academic curriculum, plus the example of the Christian professor, and the consecrated Christian living of the student.

The Science must be true in its findings, the Philosophy cannot leave out the Creator, and the Revelation must be accepted as the Word of God. While in the academic realm of the secular it is impossible for the Christian to leave the realm of

the spiritual. The Christian college blends them together. Knowledge and Revelation are not divorced, but by Wisdom, Knowledge and Revelation are made to serve God.

The Christian college has an obligation. To warrant its existence it must do what could not and would not otherwise be done. It must teach truths that will keep young men and young women steady—of strong faith and crusading spirit. It has come into existence to magnify Divine Revelation.

This is what Denver Bible College is performing under the grace of God. It is the place to send a young man or young woman for a college education where cultural and spiritual growth are brought together. It is only when God puts His hand of consecration upon a dedicated life that it is possible to say, "In all things Christ has the pre-eminence."



Entrance Hall *Girls' Dormitory*

Should We PRAY for the Dead?

Ernest E. Lott

Millions of people believe that prayers should be made for the dead. They pay vast sums of money to their church leaders for the privilege of having such prayers made. Printed applications are circulated in some cases explaining the price schedule. One that we saw charged 25c a piece for all who were to be prayed for and $25.00 for all the poor people collectively.

Someone will perhaps argue that such a large number of people cannot be wrong. We would challenge such a conclusion. What does God's word say about it?

We would like to submit and answer three propositions.

1. HE WHO PRAYS FOR THE DEAD ASSUMES THAT HE HAS AUTHORITY FOR THE ACT.

The only true authority in matters pertaining to the soul or the hereafter is Almighty God. He has the right to give directives in these things and the wisdom to reveal the unknown. He has left us with a tangible record of His will in the volume known as the Bible. Our right to accept this as His revealed Word is found in such statements as, "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21); "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 2:16); "Preach the word; be instant in season, out of season" (II Tim. 4:2); "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

We cannot accept some other book, or even a church or a self-styled prophet as an authority above the Bible. They must submit to its commands the same as we. What if some church claims to have the right to issue orders beyond that prescribed by the Bible? Suppose they say that it is all right to pray **for** the dead or even **to** the dead. On the authority of God's Word we can reject it with these words, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:18).

As far as we are able to determine from the Word of God, the Holy Spirit nowhere gives us authority either by example or precept to pray for the dead. There were many opportunities in Christ's life upon earth for prayer to have been made for the dead. We cannot find one such prayer by Him in the New Testament. We do find a number of prayers for the living such as "I have prayed for thee (Peter) that thy faith fail not"; "I pray for them (disciples); I pray not for the

world, but for them which thou hast given me! for they are thine."

If praying for the dead is important why are the various writers of scripture so silent on the subject? They are not silent on prayers for the living. Paul says in Ephesians 6:18, "Praying always . . . . for all saints." King Asa asked help in battle (II Chron. 14:11). Hezekiah prayed for God's wrath on Sennacherib (II Kings 19:19). Many other instances could be cited similar to those given.

There are some passages that have been employed as proof but we fail to see how they can logically be used. We are thinking of II Timothy 1:16-18, "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day." It has been taught that Paul was praying for Onesiphorus who was thought to be dead. First of all we must assume that he is dead because we are not told specifically that he died. The implication of this possibility is seen in the reference to his household rather than himself both in the passage above and in II Timothy 4:19. Suppose he was dead. The passage does not record a prayer for him in his deceased condition. The prayer is for his household, that they might have (present tense) mercy. The reference to him concerns only his appearance before God and is a hope expressed that he will find mercy at the last day (future tense) which no doubt would be the Bema or Judgment seat of Christ. (See Conybeare and Howson's, "Life and Epistles of St. Paul" p. 838).

2. HE WHO PRAYS FOR THE DEAD ASSUMES THAT DEATH DOES NOT SEAL A MAN'S DESTINY.

The Lord Jesus left with us an account of the passing of two men into the great beyond. Like the two thieves on the cross one is found in Hades on his way to Hell and the other is found in what we now call Paradise on his way to Heaven. The account is given in Luke 16:19-31. We are able to make two deductions from this highly enlightening passage.

First—men are not privileged to cross from one side to the other after death. Their destiny is sealed and their position fixed. Here are the words that reveal this unpleasant fact, "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence," (verse 26). There is no so-called second chance after death.

Second—men are given adequate opportunity in this life and in this life only to make the correct decision concerning their relationship to God. This is revealed in the words, "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (vs. 25). Another passage which teaches the same thing says "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

This truth is in harmony with the whole program of the gospel. Jesus Himself struck the keynote when He said, "Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Passage after passage enjoins the reader to get busy because the time is short. Life is running out. Man's opportunity will soon be over. If death does not end man's opportunity what is the hurry?

3. HE WHO PRAYS FOR THE DEAD COMPROMISES THE POSITION OF A CHRISTIAN.

Many of the prayers for the dead are based on the assumption that the

object of the prayer could not be sure of entrance into heaven while yet in this life. After death they need the prayers of the living in order to assure their safe passage through the valley of death and the pearly gates.

a. If one's deceased friends must be prayed for in order to reach heaven, how about our chances of meeting him at his appearing? What if our friends forget to pray for us? Must we rest our hope of eternity on the slender threat of someone else's prayers? How about all those promises and assurances of Christ's return and our being caught up to meet Him (I Thess. 4:16-17)? What is the meaning of Paul's words, "Looking for that blessed hope even the glorious appearing of the great God and our Savior Jesus Christ" (Tit. 2:13)? I believe I prefer to take my stand with Paul as he confidently affirms "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

b. Any Christian who prays for Christians after their decease is casting reflection on the finished work of Christ. When Christ offered forgiveness for sin He did so on the basis of His finished work on Calvary. Before He died He said, "It is finished." He offered "one sacrifice for sin forever." When men trust Him to save them they receive full and complete forgiveness and eternal life that knows no limit. No works of theirs or prayers of anyone else can add to their "gift of eternal life through Jesus Christ our Lord." If they die in Christ they don't need anyone's prayers. If they die unsaved or out of Christ they are beyond the reach of prayer.

c. He who prays for deceased Christians robs himself of the joy of assurance of salvation. If our departed Christian friends could not be sure of heaven in this life then how can we be sure? Must we live in the constant fear that at the last moment we may be rejected and not enter heaven? The Bible teaches the opposite of this. I read words like this, "These things are written that ye may know that ye have eternal life." My soul is comforted by a promise like this, "But these are written, that ye might believe . . . . and that believing ye might have life through his name." I take my stand with the writer of Hebrews, "Let us draw near with a true heart in full assurance of faith." It is not conceit or presumption to believe God. "Abraham believed God and it was counted to him for righteousness." "He looked for a city which hath foundations whose builder and maker is God." I thank God for a know-so salvation that can't be improved upon by anyone's prayers, no matter how sincere.

We would suggest that all the effort of praying for and to the dead could be used to a profitable advantage for the living. A greater volume of prayer should be made for the ministry of the Gospel to those not yet dead. Jesus said, "Men ought always to pray." When we pray let us do it the Bible way.

The Transformed Tabernacle

"It is a peculiar thing," said an embalmer as he stood by a woman's casket, "but it isn't necessary to tell me that she was a Christian; I always know it as soon as I see the body; the glory leaves its stamp on the face."

Five Minutes After I Die

Faces that sorrow I will not see,
Voices that murmur will not reach me,
But where, oh where, will my spirit be,
FIVE MINUTES AFTER I DIE?

Naught to repair the good I lack,
Fixed to the goal of my chosen track,
No room to repent, no turning back,
FIVE MINUTES AFTER I DIE.

Now I can stifle convictions stirred,
Now I can silence the voice oft heard,
Then the fulfillment of God's sure Word,
FIVE MINUTES AFTER I DIE.

Mated for aye with my chosen throng,
Long is Eternity, O so long,
Then woe is me if my sould be wrong,
FIVE MINUTES AFTER I DIE.

If I am flinging a fortune away,
If I am wasting salvation's day,
"Just is my sentence," my soul shall say,
FIVE MINUTES AFTER I DIE.

Thanks be to Jesus for pardon free,
He paid my debts on Mount Calvary's tree,
Paradise gates will enfold even me,
FIVE MINUTES AFTER I DIE.

A marvelous grace that has rescued me,
O joyous moment when Jesus I see,
O happy day when like Him I'll be,
FIVE MINUTES AFTER I DIE.

Shall We Know One Another In Heaven

Max R. Kronquest

"For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known (1 Cor. 13:12).

"But, Mr. Kronquest, do you really believe that we will know one another in heaven?" These words came from a little old methodist lady a few days ago, as she looked so tenderly up into my eyes. She as much as said, "Now, do be honest with me." Her eyes were moist, the skin about them wrinkled, and it was very evident that they represented years of experience, but this glorious question had never been answered. So many Christians are going through life with a vague idea of heaven. Heaven is unreal to them. It is a place of idleness, with no design nor program, rather than the glorious home of the redeemed. It is in too many cases the last resort, rather than the Christian's expectation. Today is the day of limited knowledge, knowing in part, and uncertainty. In heaven the ban will be lifted.

"Why should we be so concerned about whether or not we shall know one another in heaven, when we don't recognize one another down here?" asked a lady. According to the story, a man who had attended a church for several months unnoticed, decided that he was going to gain some recognition to soothe his grieved spirit. He wore his hat to church this particular morning, leaving it on during the service. An irritated pastor finally asked one of the deacons to have the man remove his hat in the Lord's house. When asked by the deacon to remove his hat, the man, with a jubilant spirit said, "Thank God, you're the first man that has spoken to me in these many weeks." For those who are truly on fire for Christ, there will not only be recognition in heaven, but strangers will not be able to get in and out of our services without our having made a definite contact with them.

"To die is gain." Philippians 1:21 could not be true if the fellowship of Bible Conferences, the smiles, and the spiritually good times of earth exceeded those of heaven. God looks forward with real joy to the day when He can say to His child, "Well done, thou good and faithful servant . . . . enter thou into the joy of thy Lord" (Matt. 25:21). "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15). And, " . . . . At thy (God's) right hand there are pleasures for evermore" (Ps. 16:11b). That is not true of this old world of tears and sorrow. " . . . . And God shall wipe away all tears from their eyes." Revelation 7:17b will be fulfilled in heaven. In heaven we shall have eyes to know one another, and God shall wipe away those tears to increase our visibility, and to do away with our past sorrows.

The rich man and Lazarus, (Luke 16:19-31), show the state of the soul after death, of both the lost and the

saved. After many years, Abraham, an Old Testament character, appears in a New Testament scene, with full consciousness and ability to reason with the rich man. Abraham had full knowledge of the former state of the rich man and Lazarus, and added, "Son, remember" (Luke 16:25a). The "knowing in part" had been lifted.

The Mount of Transfiguration (Matt. 17:1-4a) showed Moses and Elijah "talking" with Christ. The transfiguration is a preview of the second coming of Christ, and the ecstasy of the occasion caused Peter to say things which he should not have said, " . . . . not knowing what he said (Luke 9:33b). If we "wist not what to say" it is far better for us to wait until we do know.

Another portion of God's Word showing the state of the soul after death is Revelation 6:9-11. John said, "I saw . . . . the souls of them that were slain." These are newly converted believers in the tribulation, through the regenerating work of the Holy Spirit, who have been maryred for their faith. The state of others saved in the tribulation is seen in Revelation 7:13-14. It was Paul who was concerned that between the time of his death and the resurrection of his body, his soul should not be "found naked." The "house not made with hands," is the Christian's house during this time. "We shall know, as we are known."

Briefly we shall consider four points of knowledge for the Christian in heaven.

We shall know,

I. The Person of Heaven

The first one that we will want to see upon entering heaven will be our Lord and Savior Jesus Christ. We owe everything to Him. This one seated at the right hand of the Father is still "THE MAN Christ Jesus" (I Tim. 2:5).

The knowledge that God has given of Him is wonderful. "We speak that we do know" are words that the Holy Spirit often uses to strengthen the Lord's children. But even far beyond this knowledge is the joy that God is eager that we should know about the inhabitants of heaven. Notice the emotion of God in this verse: "But I would not have you to be ignorant, brethren, concerning them which are asleep . . . . " (1 Thess. 4:13a). For the Christian it is "absent from the body . . . . present with the Lord" (II Cor. 5:8).

The resurrection of Christ's body did not change his features. His body truly went through the change that come through the miracle of the resurrection. But to prove that could be done after the resurrection, He ate a piece of broiled fish, and of an honeycomb (Cf. Luke 24:41-43). He was seen of Mary Magdalene, and others. "Every one shall see him, and they also which pierced him" (Rev. 1:7). For the born-again believer the promise is that "when he shall appear, WE SHALL BE LIKE HIM" (1 John 3:2b). "Then shall I know, even as also I am known."

We shall know,

II. The People of Heaven

The people of heaven, of course, will be those who have placed their faith in the Person of heaven—even Jesus Christ (Cf. John 10:9 and 14:6).

"Friends will be there I have loved long ago." "But," you say, "Will we know about friends who are not there? Can we be happy in heaven if we know that some of our loved ones are not with us?" These questions we shall seek to answer in point four, knowing The Plan of God.

We shall know,

III. The Prepared Things of Heaven

The Lord Jesus said, "I go to prepare a place for you" (John 14:2b). The Lord has always made the necessary preparation for every event. He has never failed. With Jonah it was a prepared fish, a gourd, and a worm. He, the all-knowing, was never caught

unaware. Our Savior was provided before the foundation of the world. And there has always been an ample supply (Cf. Phil. 4:19; Heb. 7:25).

But the staggering fact is, that there is no language to describe the things He has gone to prepare for us. Some have told us that the streets are of pure gold, feeling that that description would suffice. Gold holds no great attraction for some of us. And all that God uses it for is to pave the street. It is trampled under foot. And yet some men grasp for it as though it were life giving. In describing heaven, God cannot say that it is "like" gold, diamonds, or precious stones. On the train the other day we sat next to a fellow who was rubbing and polishing his twenty-five hundred dollar diamond ring, and we were able to tell him about "a pearl of great price." But here is the staggering element. God says,

> . . . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him (I Cor. 2:9).

The eye has seen gold, silver, diamonds, precious stones. The ear has heard great swelling words about the glories of heaven, and the grace of God, by great Bible teachers. The mind sometimes climbs into realms celestial, but God tells us that even the imaginations of the heart cannot visualize the things which he has already prepared for us. Today we "walk by faith." Tomorrow "we shall know." Peter speaks of this as "an inheritance incorruptible, and undefiled, and that fadeth not away, RESERVED IN HEAVEN FOR YOU, WHO ARE KEPT BY THE POWER OF GOD . . . . " (1 Pet. 1:4, 5a).

We shall know,

IV. The Plan of God

We say "Why?" when loved ones are snatched away. We say "Why?" when the plans we thought were the best on earth are blasted. We say "Why?" when the ungodly seem to prosper in their way, and the Christian at the same time suffers adversity. If you do not already understand these things you will then, for "now we see through a glass darkly." God's thoughts and ways are higher than ours (Cf. Isa. 55:8-9).

Can we be happy in heaven if we know that some are not there? There will be no milk-bottle Christians in heaven. There will not be some who have gone to a secluded place to weep. Since Abraham knew the former and latter state of both the rich man and Lazarus, it is very possible that our knowledge will cause us to realize the absence of some. If this is realized we will surely see the plan and justice of God. We shall be happy in heaven as God's plan shall be revealed and understood. "Blessed (or, Happy) are the dead which die in the Lord . . . . " (Rev. 14:13a).

Since heaven is real, and such a glorious place that we are incapable of seeing it with the human eye, may we be faithful in winning souls to Christ and the glories of heaven. " . . . . He that winneth souls is wise" (Prov. 11:30b).

The Stream of Death

It is computed that one of the human family dies every second. Thus every tick of the clock an immortal soul is flying over the boundry line of time. There is thus a river of souls continually flowing from time to eternity.

Doctrinal Statement

DENVER BIBLE COLLEGE

●

GRACE AND TRUTH MAGAZINE

●

The Trinity

The triune God, Father—Gen 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

Verbal Inspiration

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

Total Depravity

The depravity and lost condition of all men by nature—Rom. 3:19.

Personality of Satan

The personality of Satan—Job. 1:6-7.

Virgin Birth

The virgin birth and deity of Jesus Christ—Luke 1:35.

Blood Atonement

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

Resurrection

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

Justification by Faith

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

Person and Work of the Holy Spirit

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8, I Cor. 3:16.

Eternal Security

The eternal security of all believers—John 10:28-29.

Second Coming of Christ

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

Hell

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

The Church

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

Missions

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

Separation from the World

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

Perspective

A converted Japanese artist said to a missionary: "I suppose the reason why English artists put so much perspective in their drawings is because Christianity has given them a future; and the reason why oriental artists fail to do so is Buddah and Confucius do not raise their eyes above the present."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

—II Cor. 5:1

TRUTH in TYPE

Aaron Schlessman

David Setting Forth Christ
The Good Shepherd

DAVID	CHRIST
1. David was a faithful shepherd (I Sam. 17:15, 34,35).	1. Christ is the Faithful Shepherd (Ezek. 34:23; John 10:11-15; Isa. 53:5).
2. David, the shepherd, had a definite mission, that of feeding the sheep (I Sam. 17:15).	2. Christ, the Shepherd, has a definite mission. He feeds and makes provision for His sheep (Luke 22:31,32; John 21:15-17; I Pet. 5:2-4; I Cor. 10:13; Ps. 55:22; I Pet. 5:7).
3. David the shepherd rescued a lamb from the mouth of a lion (I Sam. 17:34-36).	3. Christ the Shepherd rescues us daily from the power of our adversary, the devil, who as a "roaring lion" (I Pet. 5:8) goes about seeking whom he may devour (Eph. 6:10; II Cor. 1:10; II Pet. 2:9; I Cor. 15:57; Phil. 4:19).

We have already seen David as a type setting forth Christ in the work of His first coming, and in death and resurrection. We shall now consider the third and last point, that of his setting forth Christ as Shepherd.

David was taken from the sheepfolds into God's service (Ps. 78:70). We have seen him as a lad, with ruddy face and noble countenance, the youngest son of Jesse, the Behlehemite, a keeper of his father's sheep (I Sam. 16:11, 12). This is the man who typifies the Great Shepherd, first, in his faithfulness. David was a faithful shepherd. When Samuel came to anoint him as king, he had to ask Jesse, "Are here all thy children?" and Jesse said, "There remaineth yet the youngest, and, behold, he keepeth the sheep." (I Sam. 16:11). He was not "an hireling" who fled when danger came, but he was willing to "lay down his life for his sheep," if need be, to save them. The lion and the bear coming to destroy the flock did not frighten him away, but he went forth to smite them and to deliver the flock (I Sam. 17:34-35). In the severest danger he was faithful.

Christ, too, is a faithful shepherd. God said, "I will set up one shepherd over them, and he shall feed them" (Ezek. 34:23). And Christ declared, "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the

shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd . . . and I lay down my life for the sheep" (John 10:11-15). Christ was faithful unto death. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). When death rested upon us all, Christ came to save us from death. "Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the shepherd and bishop of your souls." (I Pet. 2:24, 25 R.V.). As God's children may we ever praise Him for the faithful shepherd.

David, the shepherd, had a definite mission, that of feeding the sheep. "David went and returned from Saul to feed his father's sheep at Bethlehem" (I Sam. 17:15). His brethren might love war, but his was the humble lot of a shepherd.

Christ, the shepherd, likewise has a definite mission—He feeds and makes provision for His sheep. Hear Him saying, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted (hast turned again R.V.), strengthen thy brethren" (Luke 22:31-32). Then Jesus after the testing and failure of Peter said to him, "Lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith to him, Feed my lambs." The second and third times Jesus said, "Feed my sheep" (John 21:15-17). He has made provision through human instrumentality for the feeding of the flock. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:2-4).

May we be faithful servants and hear the Holy Spirit say, "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). Christ not only commanded us to feed the flock, but He also made provision so we can lean upon Him for strength and succor. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (I Cor. 10:13). He is the faithful shepherd who ever has His crook in hand to help those who are burdened and need strength, so each one can come to Him, and cast his burden upon the Lord, and He shall sustain him: "He shall never suffer the righteous to be moved." (Ps. 55: 22). "The Lord is my shepherd, I shall not want" (Ps. 23:1). He is the One who sustains and bears up. As He said: "According to your faith be it unto you," (Matt. 9:29b) when the two blind men came, crying, "Have mercy on us" (Matt: 9:27-29), so He says to us through His Spirit, "Casting all your care upon him, for he careth for you" (I Pet. 5:7). His provision is complete.

David, the shepherd, rescued a lamb from the mouth of a lion. "David said to Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock; and I went out after him, and smote him and delivered it out of his mouth, and when he arose against me, I caught him by his beard, and smote him and slew him. Thy servant slew

both the lion and the bear" (I Sam. 17:34-36).

Christ the shepherd, also, rescues us daily from the power of our adversary, the devil, who as a "roaring lion (I Pet. 5:8) goeth about seeking whom he may devour." "Finally, my brethren, be strong in the Lord, and in the power of His might" (Eph. 6:10), "who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us" (II Cor. 1:10). For "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (II Pet. 2:9). "Thanks be to God, which giveth us victory through our Lord Jesus Christ" (I Cor. 15:57). For "God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. 4:19).

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28). "My peace I give unto you . . . . let not your heart be troubled, neither let it be afraid" (John 14:27).

Putting Much in a Small Space

A Christian traveler was packing his suitcase when about to proceed on a journey when he remarked to a friend: "There is still a little corner left open in which I wish to pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn book, a sharp sword, a small library containing thirty volumes; and all these articles must occupy a space about three by two inches."

"How are you going to manage that?" inquired his friend.

The reply was, "Very easily, for the Bible contains all these things."

—Selected

The ANVIL *of* GOD'S WORD



Last eve I paused beside the blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "the Anvil of God's Word
For ages skeptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers gone."

—John Clifford, D.D.

LIGHT ◇ ◇ ◇

on the Lesson

INTERNATIONAL SUNDAY SCHOOL LESSONS
Expositions by Harold A. Wilson Illustrations by Casey Smith

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THE REVOLT OF THE NORTHERN TRIBES

May 4, 1947

LESSON TEXT: I Kings 1-20
MEMORY SELECTION: Prov. 29:23

Under Solomon the glory of Israel's kingdom reached its peak. Under his son, Rehoboam, this kingdom went into an eclipse from which it has never emerged and from which it will not emerge until the personal return and reign of our Lord and Savious Jesus Christ. In today's lesson we learn valuable lessons for our help in our personal Christian living.

I. THE FOLLY OF REHOBOAM (I Kings 12:1-15)

Rehoboam was an exceedingly foolish young man. His folly is manifest in two things.

Rehoboam was foolish in listening to unwise counsellors. The older men gave him good, sound, constructive counsel. They cared for the people, for the kingdom, and this son of Solomon's who sat upon the throne. They were really true friends of his. But the young hotheads cared only for the king's favor. Their counsel sprang not from thoughtful, helpful weighing of the needs of the people. Rather, it was dictated by what they conceived to be the desire of the king. Rehoboam listened to them to the destruction of his kingdom. To receive counsel is good. God's Word tells us "in the multitude of counsellors there is safety" (Prov. 11:14). But we should choose carefully the kind of counsellors from whom we seek counsel. "He that walketh with wise men shall be wise but a companion of fools shall be destroyed" (Prov. 13:20; Ps. 1:1-3).

Rehoboam was foolish in oppressing the people. There had been a reason for the many taxes that Solomon had laid upon them. During his reign the work of building the temple had been completed. Any building project takes money, and the construction of such a building as this takes a tremendous amount of gold and silver. But Re-

hoboam had no such constructive reason for his heavy taxation. Certainly there was no excuse for his adding to their burden. Such oppression of the people is an abuse of power. A wise ruler would have considered the need of lightening the burden. It is always wrong and foolish to let our own selfish desires or the pride of our heart control our dealings with others. Truly such an attitude promotes strife, whether in our personal relations, or in our business relations, or civic relations, or in the relationships between nations. We need the spirit of General Booth, who being asked to give a greeting to the members of the Salvation Army Corp s c a t t e r e d throughout the world, sent just one word—"others" (Phil. 2:3-11).

II. THE DIVISION OF THE KINGDOM (I Kings 12:16-20)

In the next few verses of our lesson we see the actual division of the kingdom taking place. Ten of the tribes of Israel rebelled against the king and set up their own kingdom with Jeroboam as the head. From this time the tribes in revolt are known as "Israel" (also sometimes called Joseph or Ephraim) and the remnant which followed the House of David are known as "Judah."

Division is always caused by sin and folly. It is not necessarily caused by the sin or folly of those who separate themselves from others. It was not so here. It was the folly of Jeroboam which brought about the revolt of the tribes. It was the folly of the King of England which brought about the revolt of the American Colonies. Among the denominations today it is the sin and folly of unbelieving and ungodly leadership which has caused many churches individually or in groups to revolt against such leadership.

In spite of the unfortunate conditions which necessitate it, division can be, and often is, a blessing. God's Word says that man is blessed who refuses to heed the counsel of the ungodly and separates himself from the way of sinners (Ps. 1:1-3). In summoning His children to come out from among the ungodly and unbelieving and to be separate, God's Word also voices a precious promise. To those who respond He says: "I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (II Cor. 6:14-18; Rom. 12:1-2; Tit. 2:11-13; Jas. 4:4).

III. THE SIN OF JEROBOAM (I Kings 12:21-33)

In this crisis Jeroboam had a wonderful opportunity to be blessed, and to be a blessing. The prophet Ahijah had been moved by the Spirit of God to foretell the division of Israel from Judah. He had prophesied also that Jeroboam should become the king of the newly formed nation. In this prophecy also the Lord voiced a promise, "If thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do what is right in my sight, to keep my statutes and commandments, as David my servant did; I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee (See I Kings 11:28-38).

When Jeroboam became king over Israel, God began to bless him. King Rehoboam assembled an army to make war with Israel but the Lord restrained them saying, through Shemaiah, "Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this is from me" (I Kings 12:24). Beyond all possibility of doubt, had Jeroboam walked with God such protection and such blessing would have been multiplied many times. What a blessing he could have been to those troubled people who had chosen him to be their leader! How mightily God could have used him!

Almost immediately, however, Jeroboam sinned greviously and led Israel to share his sin. Instead of trusting

God to give him the hearts of the people and to establish him upon his throne he began to scheme and plot in the effort to keep the hearts of the people from turning again to the House of David. With fiendish cunning he established a new place of worship other than that which God had appointed; and in the place of God, Who had elevated him to the throne, he gave Israel golden calves to worship—a thing against which the wrath of God had blazed out in flaming judgment on a previous occasion (Compare I Kings 12:28 with Exodus 32:1-28). In such sin and folly Jeroboam not only forfeited his opportunity to enjoy God's blessing, but he also insured the downfall and destruction of the kingdom of Israel (I Kings 13:33-34; I Kings 14:8-9, 14-16; I Kings 16:30-31).

IV. THE PRACTICAL LESSON

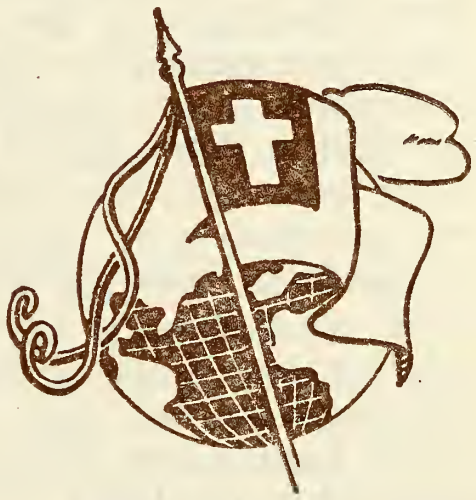
There is a most practical lesson to be learned from this study.

We may learn here the certainty of God's Word. What God has said must surely come to pass whether in blessing upon the obedient or chastenings upon the rebellious and disobedient. We can depend upon His Word. Surely we are wise if we take it to heart and let it become our guide and counsellor throughout all the days of our lives. Let us heed its warning. Let us obey its precepts. Let us claim its promises. Thus shall we be blessed, and so shall we make our way prosperous, and so shall we be in God's hand the means of blessing to others (Ps. 119:9-11; Josh. 1:8-9).

LESSON ILLUSTRATED

Haughtiness thrust proud Nebuchadnezzar out of men's society, proud Saul out of his kingdom, proud Adam out of paradise, proud Haman out of court, proud Lucifer out of heaven.

—Cyclopaedia of Illustrations



THE STRUGGLE AGAINST BAALISM

May 11, 1947

LESSON TEXT: I Kings 18:20-39
MEMORY SELECTION: I Kings 18:37

"Art thou he that troubleth Israel?" asked King Ahab when he met Elijah (I Ki. 18:17). Elijah rightly answered that it was Ahab who was responsible in forsaking the Lord and worshipping false gods. When a faithful friend calls our attention to our sins, how easy it is to blame that friend for our misery rather than to realize that it is our own sins which

have caused it. Under the Spirit's leading Elijah furnished a graphic demonstration of the truth of his words.

I. THE CONFLICT OF THE AGES (I Kings 18:20-21)

The conflict between Elijah and the prophets of Baal is only one phase of the conflict which has been raging throughout the ages.

This conflict began before ever Adam was created. It began with the sin of Satan, who conceived the blasphemous idea of making himself God (Isa. 14:12-14). It was this sin which transformed Satan from the holy angel which he was when God had created him into the fiend which he is today. From that time to the present Satan has been seeking to get worship for himself and a mighty conflict has raged in this realm. Angels and demons have been involved in it. Adam was involved in it. Every man on earth has been involved and will be involved until Satan's horrid rebellion reaches its climax in the battle of Armageddon at the coming again of our Lord Jesus Christ (Gen. 3:1-7, 14-15; Rev. 19:11-21).

The real nature of this conflict is apparent in Elijah's challenge to the children of Israel. "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (I Ki. 18:21). This was a conflict between the worship of the true God and the worship of a false god. It was a conflict between God and Satan—between the Seed of the woman and the seed of the serpent—Christ versus Antichrist. Whether we realize it or not this same battle is being fought in our bodies today. The flesh (Satan's seed in us) lusteth against the Spirit (God's seed in us) and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would (Gal. 5:17).

II. THE TEST (I Kings 18:22-24)

The test which Elijah proposed was a practical test. Surely when the answer was given, there could be no doubt in the minds of the people as to which was the true God, Jehovah or Baal. It was practical also in another sense. Baalism had gotten such a grip on the people that the worship of the true God had almost entirely died out. In our scripture lesson we read that the altar of the Lord was "broken down" (I Kings 18:30). What a commentary upon the deplorable spiritual condition into which Israel had fallen. No wonder the chastening hand of God was heavy upon them. The test which Elijah proposed was not only designed to furnish a convincing demonstration that Jehovah is the one true God—it was also to be the means of restoring the altar of Jehovah and of turning the hearts of Israel to the worship of the only true God. In this it was to be also the means of clearing the way for the blessing of God once more to be poured out upon the children of Israel.

In like manner God encourages His children in all ages to put Him to the test. "Bring ye all the tithes into the storehouse" is the challenge of Malachi 3:10, "and prove me now. . . . " Again and again in one form or another this gracious invitation is given. "Oh taste and see that the Lord is good: blessed is the man that trusteth in him" (Ps. 34:8).

III. THE MIRACLE (I Kings 18:25-39)

There was a special reason — a special need for the test which Elijah put forward. The fire on God's altar never was a fire of human kindling. It was a fire which was kindled by the Lord Himself (Lev. 9:24). When men carelessly let the fire go out or tried to kindle it themselves, the wrath of God blazed out against them and they perished miserably (Lev. 10:12-2;

Num. 3:4). That broken-down altar is clear evidence that the fire which God had kindled had long since been permitted to die out. If the worship of Jehovah was to be revived and sacrifices and offerings were once again to be offered acceptably before Him, then God, **Himself, must kindle the fire.**

How wonderfully God vindicated the faith of His servant Elijah. Never have men truly trusted in the Lord, in obedience to His Word and in harmony with His will, and been put to shame. The frantic efforts of the prophets of Baal and their abject failure to gain an answer are in striking contrast with the simple, trustful prayer of the prophet and the immediate and glorious answer from the presence of the Lord. In passing let us note that Elijah had twelve barrels of water poured over the sacrifice, the wood, and the altar. This was not only to make the test all the more conclusive and convincing, but it was also testimony of the faith in the heart of this man. The number twelve in the scriptures is characteristic of God's manifestation of Himself in human affairs. In using twelve barrels of water Elijah bore witness that he was trusting the Lord once more to manifest Himself in power in the affairs of His nation. Elijah's trust was not in vain. The Lord mightily vindicated his faith by sending the fire upon the altar (Isa. 45: 16-17, 20-25).

In like manner we may confidently trust in the Lord, claiming the promises of His Word, knowing that we will not be put to shame (Rom. 10:11).

IV. THE BLESSING (I Kings 18:40-45)

The hearts of the people of Israel were prepared for God's blessing through the miracle which they witnessed. When they saw what had happened, they "fell on their faces: and they said, The Lord, He is the God: the Lord, He is the God" (I Kings 18:29). God's blessing begins when we truly bow in worship before Him (Isa. 55:6-7).

But before God could bless His people there must be a putting away of the evil which had troubled them. Under Elijah's direction the prophets of Baal and of the grove were put to death (I Kings 18:40). Then it was, and not until then, that the sorely needed rains began (I Kings 18:41-45). Thus if we who are God's children would enjoy God's richest blessing we must ruthlessly put out of our lives everything contrary to His will. We must separate ourselves from participation in sinful and ungodly pleasures. We must renounce sinful ambitions and desires. We must turn away ungodly associations. We must walk in the spirit and not fulfil the lusts of the flesh. When we thus come to the place of whole-hearted, unreserved consecration to the will of God we are in the place of blessing (Rom. 12:1-2; II Cor. 6:14-18; Gal. 5:16-26).

LESSON ILLUSTRATED

As Luther drew near the door which was about to admit him into the presence of his judges (the Diet of Worms), he met a valiant knight, the celebrated George of Freundsberg, who four years later, at the head of his German lansquenets, bent the knee with his soldiers on the field of Pavia, and then, charging to the left of the French army, drove it into the Ticino, and in a great measure decided the captivity of the King of France. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles, said kindly, "Poor monk, poor monk! thou art now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind.

—Cyclopaedia of Illustrations

GOD IN NATIONAL AFFAIRS

May 18, 1947

LESSON TEXT: Amos 5:6-24

MEMORY SELECTION: Amos 5:14

In today's lesson we have a sample of the message of the prophets who rebuked the sin of Israel, and pleaded with the people to turn again to the Lord and who foretold the judgments which must come upon them if they failed to heed their Lord's gracious warnings. We should bear in mind as we study this lesson that Israel is a type of the believer. The lessons here are for believers—not for unbelievers.

I. THE DEVASTATING SIN

The sins of which our lesson scriptures speak were among the causes of the downfall of Israel, and her consequent captivity of which we shall study in our next lesson.

Social injustice and the oppression of the poor are the outstanding sins rebuked in this scripture. In verse 7 we are shown those who sought for justice suffered a disappointment as bitter as wormwood. In verse 10 we are shown that not only were the rulers of Israel perverting justice themselves, but they hated any among them who gave righeous judgment. Verse 11 shows that, as always when there is a perversion of justice, it is the poor who are oppressed. Verse 12 emphasizes that the poor are deprived of their rights under the law and that the innocent are afflicted and then it adds the information that this miscarriage of justice is characterized by the taking of bribes on the part of the judges.

To this was added the sin of hypocrisy. From verse 21 to 24 it is apparent that those who were perverting justice were going through a form of godliness while denying the power thereof. They scrupulously observed feast days. They called great religious assemblies or convocations. They were regular in presenting their offerings. They engaged in song and furnished instrumental music as a part of their religious celebrations. But God was displeased with such attempts to cloak greed and injustice and the oppression of the poor with a pretention of religious devotion. Let us be warned by this. One can make a show of being very religious while in reality his heart is not right with God. Let us never think that sacrifice and offering on our part will take the place of obedience to the Word and will of God (1 Sam. 15:22-23; Mic. 6:8).

Let us bear in mind that such sins are but the outward expression of a sin which lies much deeper in the heart. These and many other sins sprang up in Israel because their hearts had turned away from God. The two great commandments enunciated by our Saviour go together: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "Thou shalt love thy neighbor as thyself" (Matt. 22:36-40). If we do the one we will do the other. Love for our neighbor is but the expression of our love for God (Matt. 15:7-8).

II. THE MIGHTY GOD

In rebuking Israel's sin and pleading for her to come to Himself, God gives a revelation of Himself which might well cause the hearts of the people to tremble, but which, if they

are responsive, will fill their hearts with hope.

God reveals Himself as the God of creation, and thus as a God of mighty power. He reveals Himself as the One Who created the stars, who has power to stay the approach of death, to put out the light of the sun, and to lift up the waters of the sea and pour them upon the earth (See Amos 5:8). What majesty! What power is here revealed! Surely ours is a mighty God. Truly we do well to give careful heed to His Word and to consider well our responsibility to Him (Ps. 33:6-8).

God reveals Himself, also, as a God of deliverance. It has been proved many times in the past that He "strengtheneth the spoiled against the strong so that the spoiled shall come against the fortress" (Amos 5:9). In His strength one has actually chased a thousand, and two have put ten thousands to flight. In His strength, in the future the nation Israel will be delivered from all her enemies and will triumph over them. Surely there is here a very good reason why men should heed His warnings and turn to Him from their evil ways. He is able to keep us from falling and when we have fallen He is able and willing to restore (Josh. 23:8-11; Deut. 32:30; Isa. 14:6-23; Zech. 14:1-3).

God reveals Himself here also as a God who loves righteousness and hates iniquity. But of this more as we study the more judgments which this prophecy sets forth (Ps. 11:7, 33:5; Ps. 45:6-7).

III. THE GRACIOUS PLEA

Though God hates our sins He is ever ready and willing to forgive the sinner. It is for this reason that He exhorts "seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon (Isa. 55:6-7). And this is the reason why God gives such blessed assurance as is found in I John 1:9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In all generations our Lord has warned His people and pleaded with them to turn to Him and live before He has visited upon them the chastening which their sins deserved.

So, in today's lesson while He rebukes the sin of His people He pleads with them to turn to Him and live. This plea appears in verses 4, 6, 14 and 15. The plea of all of these verses may be summed up in the words of verse 6: "Seek the Lord and ye shall live; least he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel" (Ezek 18:31-32; Ezek 33:11).

IV. THE SORE JUDGMENT

God's Word says "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1). Thus through His prophet, Amos, God warned the people of the judgment which must come upon them if they continued in their sin. Limitations of space forbid us discussing these warnings in detail, but they are easily understood. Notice the warnings of verses 6, 11, 16-20 and 27 of this chapter. You will notice that throughout Israel is plainly warned that unless she repents, sore judgment will come upon her. As we shall see in our lesson she failed to heed this solemn warning and in consequence she did suffer these judgments (Luke 13:3, 5).

Whenever God's children are disobedient they come under the chastening hand of God. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth" (Heb. 12:6). In a measure the chastisements of our Heavenly Father are punitive, but we utterly miss the bless-

ing which He intends if we fail to recognize that they are primarily remedial. It is for our profit that He chasteneth us, that we may be partakers of His holiness. (Cf. Heb. 12:5-11; I Cor. 11:32; Ps. 119:67).

LESSON ILLUSTRATED

Senator Fulbright tells this story. A certain not-too-trustworthy Negro contractor in the deep South was making some repairs on a church for a colored congregation. A deacon of the church dropped by to inspect the work. He chanced to see a plumb line fastened to a corner of the roof. As his eye followed the line downward, he turned to the contractor, saying, "Look heah, mistah; dat buildin' 'pears to be leanin'. Jes take a look at dat plumb line!"

"Oh, no, sah," protested the contractor; "dat buildin' okay. Hit's jest an old plumb line what ain't reliable."

After you are through laughing at the Negro contractor's naive ingenuity, consider this serious application of the story: God has given all of us a perfect Plumb line—as perfect as the laws of gravitation. It is His infallible, inerrant Word. Let us build by His Line! In Amos 7:7, 8, we read: "Behold, the Lord stood upon a wall made by a plumbline, with a plumbline in His hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel."

As we read the Scripture, let us remember that **it is the perfect will of God**; and let us judge our beliefs, and conduct, by that blessed Word. Let us **not** think of the "Plumbline" as being unreliable, as many people today do. When their "building" is crooked, they uphold their building, and say the plumb line (the Bible) is unreliable. How foolish. What a serious mistake. Yet many people today are doing that very thing.

—Christian Victory

THE FALL OF THE NORTHERN KINGDOM

May 25, 1947

LESSON TEXT: II Kings 17:5-12, 22-23; Isaiah 28:1-4

MEMORY SELECTION: Psalm 1:6

"Now all these things happened unto them for ensamples: (literally types) and they are written for our admonition:" so says I Cor. 10:11. In the light of this declaration it is obvious that Israel's experiences are recorded as types for the believer's instruction. Let us follow this lead in our study of today's lesson concerning the fall of the Northern Kingdom—the Kingdom of Israel as distinguished from Judah.

I. THE SIN

First, let us learn the lesson the Spirit of God desires to teach us from the sins of Israel which led to the downfall of the kingdom.

Israel's sin was a matter of false worship. "They sinned against the Lord—they feared other gods" (II Kings 17:7). "They set them up images and groves in every high hill,

and under every green tree" (II Kings 17:10).

"For they served idols" (II Ki. 17:12). Such is the appalling charge brought against God's people. Even a slight familiarity with the revolting sins which characterized the worship of those false gods is enough to show the depths to which Isreal had fallen because she had forgotten the God who brought her up out of Egypt.

The counterpart in our experiences is found in the truth concerning the believer's two natures. By natural generation we have within us a sinful nature, which the scriptures call the "flesh," and "the old man." But when we were born again there was begotten in us a new nature—"the spirit"—the very nature of God Himself. These two natures are warring for control of the soul. As we yield to the new man we truly worship God. But as we yield to the old man we put many other things in His place. In principle this is false worship. It is giving something else the place which belongs to God. And be sure of this, that to let the flesh control is a corrupting thing and we will surely corrupt our lives as the worship of false gods corrupted the lives of the children of Israel (Gal. 5:16-26; Eph. 4:22-24; Rom. 6:13).

Israel's sin was a matter of disobedience. "They walked in the statutes of the heathen" (II Ki. 17:8). They sinned against the Lord their God" and "rejected His statutes" (II Ki. 7:7, 15). "They served idols, whereof the Lord had said of them ye shall not do this thing" (II Ki. 17:12). From this heart-breaking record it is clearly evident that Israel's sin was a sin of disobedience. So, too, when any believer sins he disobeys the Word of God. "Sin is the transgression of the law" (Jas. 2:10; I John 3:4).

Israel's sin was also a matter of wrong associations. "They went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them" (II Ki. 17:15). Inevitably such close association with the heathen made Israel more and more heathenish in her own conduct. Let us choose well our companions, for they have a profound influence on our character and on our conduct. It is still true, as it was then, that "evil communications corrupt good manners" (I Cor. 15:33).

II. THE SERVITUDE

Because of Israel's sin God delivered her to the power of a heathen king and she went away into bitter bondage. "The Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight . . . . for the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, and he said by all His servants, the prophets, so was Israel carried away out of their land to Assyria unto this day" (II Ki. 17:20-23).

So when believers sin, they come under bondage to the old nature. And what a bitter bondage that is! Concerning it Paul cried out, "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:8-15; 23-24; Rom. 8:5-8).

But how utterly unnecessary such a defeated experience is. God was both able and willing to deliver Israel if they had only listened to Him, as He proved again and again. And He is both willing and able to deliver His children today from the power of sin. How many precious promises He has given us to this effect (See II Cor. 10:4-5; Rom. 6:14; I Cor. 10:13; Jude 24; Rom. 8:37).

III. THE SECURITY

Though Israel sinned and incurred sore chastening yet God did not cast her off. This is made plain by the prophecies of God's dealing with her

in the future (Cf. Ezek 37:11-28; Ezek. 39:11-29; Matt. 24:29-31). And the fact that God has not cast away His people is clearly taught in the New Testament. "God has not cast away his people which he foreknew" (Rom. 11:2). In spite of the fact that God has sorely chastized that nation, yet He has always had a nucleus in the nation who believed in Him. "Even so then at this present time also there is a remnant according to the election of grace" (Rom. 11:5). In that day when our Lord Jesus Christ shall come again the believing of Israel shall be restored and shall have the blessings promised in the Kingdom of our Lord and Saviour Jesus Christ (Rom. 11: 26).

So, too, when a believer in the Lord Jesus Christ sins, in spite of his sins he does not lose his salvation. He is chastened to be sure. But the scripture is very clear in giving this assurance: "When we are judged we are chastened of the Lord that we should not be condemned with the world" (I Cor. 11:32). Many scriptures teach that the believer is eternally secure in the Lord Jesus Christ. He cannot lose his salvation. "Him that cometh unto me" says our Lord "I will in no wise cast out" (John 6: 37-40; John 5:24; John 10:28-29; Phil. 1:6).

Bear in mind that such security is all of grace. Of Israel it is written "There is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. 11:5-6). If Israel were saved by works, no doubt she would have been cast off forever. And if the believer were saved by works, then indeed he would be without hope. But God tells us in His Word, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God, not of works lest any man should boast" (Eph. 2:8-9). Normally, however, the knowledge of this amazing grace constrains us to live for Him who loved us with such a marvelous and everlasting love (Tit. 2:11; 3:5-8).

LESSON ILLUSTRATED

The acceptance or rejection of Christianity is the key to the advance or retrogression of the world. When England and the United States were in their prime as great "Christian" nations, the part of the world they dominated progressed steadily in social and political improvements. When the higher criticism ruined the theology of Germany, Germany degenerated into a ruthless, merciless, tyrannical state, whose very ideology led to her own ruin. Now Germany lies helpless midst the rubble and ashes of her own evil works.

Why are we having so many problems at home and abroad? Because we are departing from the Bible and its righteous standards!

—Christian Victory

A Night's Lodging

On one of the gates of Greenwood Cemetery is the quaint inscription, "A night's lodging on the way to the City of the New Jerusalem."

Alas! death is but a door
Through which all men shall pass
To that which they forevermore
Shall have by wrath or grace.

—John Bunyan

IS THERE A SECOND CHANCE?

Carl C. Harwood

There are some who have built false hopes on certain passages of scripture which seem to them to teach that there will be an opportunity after death, to be saved and to go to heaven. While it would be impossible in this article to deal with all the passages of scripture which have been thus wrongly interpreted, for there are many, we will point out a few scriptures which definitely and conclusively teach that there will not be a chance or opportunity of any kind for salvation for the soul after it leaves the body.

One of the greatest, if not the greatest, Bible expositors this continent has ever had, used to tell his students: "A man's opportunity for salvation is limited to his lifetime." I have searched my Bible from one end to the other and can say that I agree with that statement in its entirety. There is absolutely no passage of scripture in the entire Bible that teaches that the soul of man will have another chance to be saved after this life is passed.

There is a number of cults and isms which teach that the lost will have another chance to be saved. Among them Russellism is perhaps the foremost exponent of this deadly heresy, leading men to hope falsely, and to miss the one and only time (their lifetime), for their salvation.

We will not attempt to set forth the claims and arguments of the false cult called Russellism, which operates by going from door to door, sometimes with a phonograph, sometimes with packages of books. Sometimes they stand on street corners with their false and destructive literature, sometimes posing as Bible students and sometimes as friends and neighbors, but always they are disseminating false and soul destroying literature.

The Bible, God's holy and authentic Word, says: "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). After death the judgment, not another chance to be saved. There is not one instance in God's Word, of all the instances that God records of the condition of souls after death, that teaches or illustrates, or even hints, that any man ever will have a chance to be saved after death.

Dr. R. A. Torrey, that great man of God, called of God to shake a continent, used to stand before great congregations of people and say: "Perhaps the most solemn thing I can say to you as you face eternity, is that God keeps books." And to back up such statements of His servants, God says in His Word:

And I saw the dead, small and

great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12-15).

Let us analyze this portion of God's Word.

1. The dead are to be judged, "according to their works" (Rev. 20:12), not according to their desires after death, nor works after death, for their only opportunity for works was while they were upon the earth.
2. They are judged **"every man** according to their works," thus any argument, that those who desire will have the opportunity to change their belief and be saved, is refuted.
3. "And whosoever was **not found** written in the **book of life** was cast into the lake of fire" (Rev. 20:15). God says "Now" (while we are alive) "is the accepted time; behold now is the day of salvation" (II Cor. 6:12).

Another clear passage of scripture which teaches the utter impossibility of a chance for salvation after death is Luke 16:19-31. Here we find Jesus' own description of a man who **did change his mind** after death. He not only desired to get out of torment himself, but also desired to warn others that they might not come into that awful place. He was met with the reply of finality which, if he entertained hope that he could one day leave that place of torment, was utterly crushed;

There is a great gulf fixed: so that **they which would pass** from hence to you cannot; **neither can they pass to us, that would come from thence** (Luke 16:26).

Certainly there is not comfort here for the one who called from the depths of hell, nor is there any for the exponent of that deceiving doctrine of a second chance. The saddest words I can pen to you, my friend, are: that poor rich man is still there as you read these lines, in that same place, under those same conditions, and ten-thousand times ten-thousand years from now, he will still be in torment. The very thought of it makes me want to cry out to every man I meet, "Turn to Jesus, run to the Savior, flee for your soul **before it is too late.**"

Now the most joyful words I can pen to you are that you do not have to go there.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God **abideth** on him (John 3:36).

God's wrath will never be withdrawn from the soul that rejects Jesus Christ. "The wrath of God **abideth** on him." Look to your heart. Are you born again? If you cannot definitely and positively say, I know I am born again, a child of God by faith in Jesus' shed blood, then, my friend, bow your head just now and say: "Lord Jesus, I confess I am a sinner, I believe you are the Savior, and from the sincerity of my heart I trust you for my salvation." Pray it, friend, and mean it with all your heart. With eternity just ahead of you, with the indescribable glories of heaven and the portentous horrors of eternal hell in that never-ending eternity, look to your soul and choose Jesus. There will be no chance after death. "A man's opportunity for salvation is limited to his lifetime." Believe and live.

What an awful plight to come to the end of life and the day of Eternity —unsaved, warned of the judgment to come, urged to escape for your life, and yet unsaved. You know the way of salvation:

Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16: 31).

As many as received him (Jesus) to them gave he power to become the sons of God (John 1:12).

You can read it in the Bible, you can go to any good fundamental church and hear it from the pulpit, or make known to the author of this article or the publishers of this magazine your need, and further help and information will be given you. At any cost, do not neglect the salvation of your soul, for you will be without excuse when the Lord shall judge the quick and the dead.

Evangelism Needs Zeal!

In this day when evangelism is being widely emphasized in our own and other denominations, it will be well to study carefully the following words from Charles G. Finney, one of the ablest men in the long list of outstanding evangelists. Dr. Finney said:

"Many good men have supposed, and still suppose, that the best way to promote religion is to go along uniformly, and gather in the ungodly gradually, and without excitement. But however sound such reasoning may appear in the abstract, facts demonstrate its futility. The state of the Christian world is such, that to expect to promote religion without excitement is unphilosophical and absurd. The great political and other worldly excitements that agitate Christendom are all unfriendly to religion, and divert the mind from the interests of the soul. Now, these excitements can only be counteracted by religious excitements. And until there is sufficient religious principle in the world to put down irreligious excitements, it is in vain to try to promote religion, except by counteracting excitements. This is true in philosophy, and it is an historical fact."

—Watchman-Examiner

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READERS RESPONSE

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John D. Knox

From Denver, Colo:

"We want to congratulate you and your staff on the fine new magazine you are putting out. It is very good and we are sure that many people will be attracted by this new size, which is such a convenient size, and we know that they will be richly blessed by the messages from God's Word contained therein.

"Our prayer is that God will richly bless the ministry of GRACE AND TRUTH and bless all of those who have any part in its editing and preparation."

Carl C. Harwood

From Honolulu, Hawaii:

"Enclosed is . . . . order for unbound issues of the GRACE AND TRUTH from years 1936 to 1944 inclusive. This religious magazine is the best in current publications; I find a great wealth of grace and truth in Jesus Christ. I am planning to go to the mainland this summer and study in one of the Christian colleges to be a minister in this world where the field is white unto harvest and the labourers are few."

Richard S. Uejo

From Porterville, California:

"Will you please send me twenty-eight copies of the February 1947 GRACE AND TRUTH—the Signs of the Times number. I think it is so splendid I'm giving it out to my Sunday School class and some others."

Mrs. S. A. Hatch

From Deer River, Minnesota:

"We have enjoyed reading your magazine, which was sent to us by a friend . . . . and especially so the February number. We are enclosing two one-dollar bills with the hope that you will be able to send us some extra copies which we could distribute to the members of our Sunday School class. So many of the articles of this particular issue are along the lines of our present study, and we feel that it would be an added help for each member to have a copy of this number of GRACE AND TRUTH, if it is possible for you to grant this request."

G. F. Heck

From Garrison, Texas:

"Inclosed find my check . . . . for which please enter my subscription to your GRACE AND TRUTH magazine for one year.

"Dr. R. S. Beal has just sent me the first copy I have ever seen and I think it is the best that is published. It is just what I have been looking for.

"I am a 'dyed-in-the-wool' Southern Baptist, but got a 'kick' from one of the short articles in February issue. Regardless of how clean the flock may be, there is just bound to be an occasional goat.

"Keep up the good work and I will be one of your ardent readers and admirers."

Troy L. Dale

From Buffalo, New York:

"We wish to again thank you for the GRACE AND TRUTH magazines that you have been sending us. We have been sending out the magazine to colored preachers. I sent you the report of what some of them said about the magazine some time ago. So many of the colored preachers lack knowledge, therefore many of the people perish, but God does overrule in this ignorance and save some. We are using your magazine in combatting some of this ignorance."

O. C. Tillman

From Denver, Colorado:

Those in charge of this magazine are to be congratulated first of all in producing it in its new size. It is easier now to carry about in the handbag or the pocket. Many of us like to read GRACE AND TRUTH when we are traveling on streetcar or bus, as it seems a good way to use the time and gain something valuable besides. What one reads has a great deal to do with the way one thinks, and he who would ponder those things which make for enrichment of thinking and nobility of living must feed on that substance which most honors God.

The variety of articles, editorial comments, the splendid expositions of the Sunday School lessons are such that one cannot help but find uplift and suggestion in the perusal of the pages of GRACE AND TRUTH. Putting the pictures of the writers of the various articles seems to give the added effect of the warmth of personality. One can almost feel he is listening to the articles rather than reading them.

I'd like to see more pictures and illustrations appear in GRACE AND TRUTH from time to time, and also feel there should be a page devoted to Institute and Alumni or to students of former days. The MOODY MONTHLY has such a page and it enables many former students to keep posted as to what's happening to those who have gone out into service.

But to sum up my appreciation of GRACE AND TRUTH suffice it to say that it is a much needed magazine and no one of us need have any hesitancy in putting it into the hands of anyone as its merit as a Christian publication speaks for itself. May God's blessing rest upon it in giving it a larger circulation than it has hitherto enjoyed. Surely this is the prayer of its devoted readers.

K. M. Stewart

READ . . . PROPHECY MONTHLY

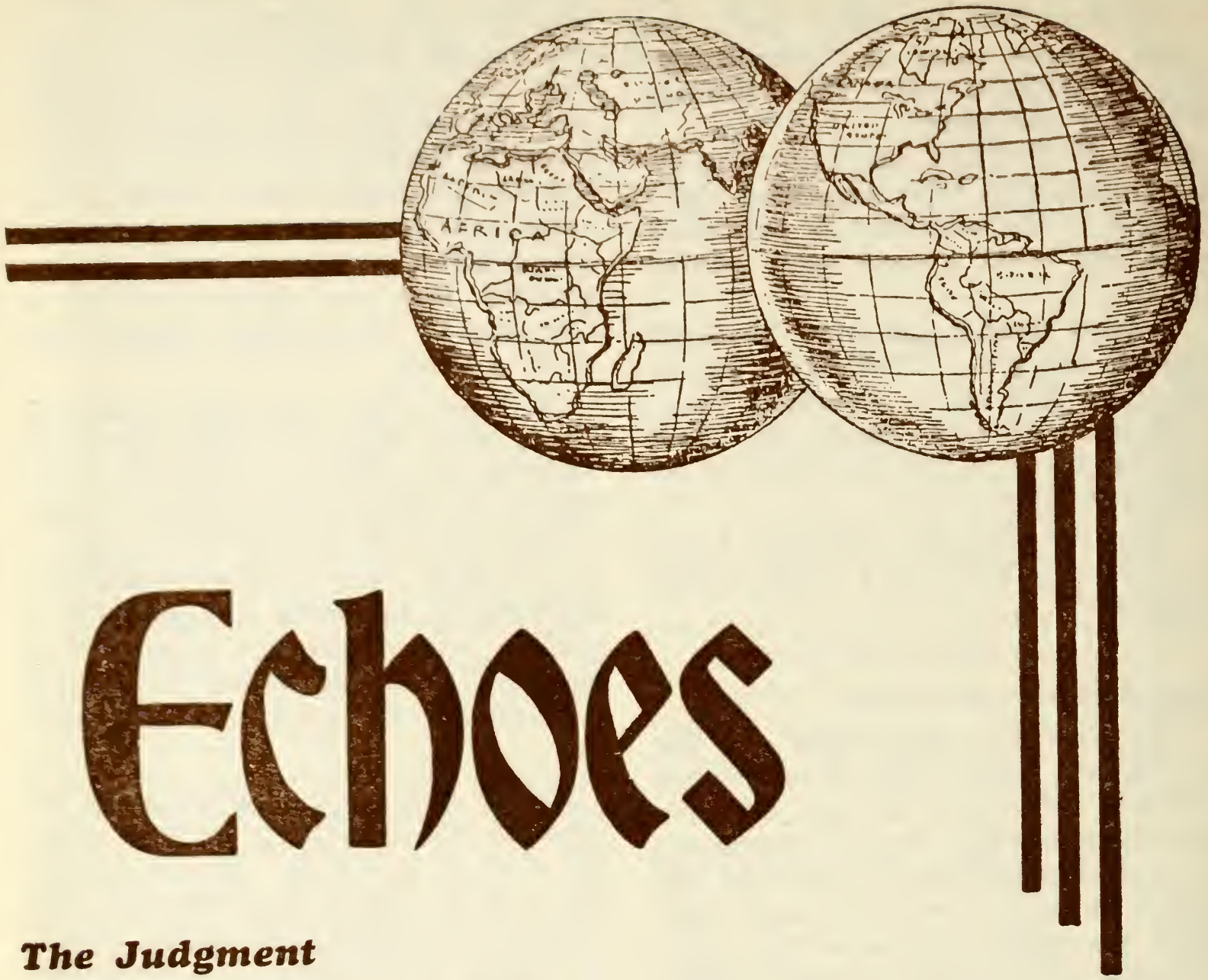
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Echoes

The Judgment

A young minister was confronted—as the congregation expected—with an able young skeptic, Burt Olney. At the close of the first service Olney said, "You did well, but you know, I don't believe in the infallibility of the Bible."

"It is appointed unto men once to die, but after this the judgement," was the young man's calm assertion.

"I can prove to you there is no such thing as a judgment after death," declared the skeptic.

"But men do die," the young pastor declared, "for it is appointed unto men once to die, but after this the judgment."

"But that's no argument," the skeptic protested, "let's get down to business and discuss this matter in regular argument form."

The pastor shook his head. "I am here to preach the Word of God, and not to argue over it."

Olney, annoyed, turned away with the remark, "I don't believe you know enough about the Bible to argue about it."

"Perhaps you are right," was the calm rejoinder, "but please remember this—"It is appointed unto men once to die, but after this the judgment.' "

The very tree toads Olney heard on the way home sang the verse, and the stream he crossed, and the frogs seemed to croak, "Judg-ment, judg-ment, judg-ment."

The next morning he called at the parsonage. "I've come to see you about that verse of scripture you gave me last night," he said. "I've spent a terrible night with those words burning their way into me. I can't get rid of them. Tell me what I must do to be saved. I've got to get rid of this torture."

When he left, he was a child of God through faith in the finished work of Christ. He shall not perish!

—The Pilot

Nero vs. Paul

Consider Nero, who had so far exhausted all the arts of pleasure that he offered prizes to any who would devise new methods of enjoyment. See him as he sits on his splendid throne, the emperor of Rome, the conqueror of the world. The porches of his palace are a mile long. The ceilings of his banquet halls are arranged to shower fragrant perfumes upon the revellers. Entertainers are gathered to his courts from every corner of the world. His crown is worth half a million dollars. His very mules are shod with silver. A thousand chariots accompany him when he travels. He never wears the same garment twice, resplendent and costly though it be. Pleasures to glut are his. But he is peevish, gloomy, at heart miserably unhappy. He is dissatisfied, because he is unsaved. He dies a suicide.

Then consider Paul, who lies in one of Nero's lonely dungeons, "the prisoner of the Lord." A chain binds him to a Roman soldier; the scars on his back still speak of "five times forty stripes, save one"; the lines of his face tell of perils unparalleled; the executioner is preparing his axe—the end is in view. But he is rejoicing evermore. His is a peace that passes all of Nero's understanding. He is happy, he is satisfied, because he is saved. He is now ready to be offered, and he goes to be with Christ, which is far better.

—Eastern Mennonite School Journal

The Prince's Refuge

The Prince Consort, "Albert the great and good," as Queen Victoria, his widow, called him, lay dying.

"I have had wealth, rank and power; but if these were all I had, how wretched I should be." So he exclaimed with his fleeting breath.

All the honors and glories of his position were of little import as he faced death and eternity.

What was of import then? His soul's eternal good. And he had learned that Christ was needed by him, in his exalted position; even as Christ was needed by the poorest in the land.

The prince and the peasant alike require to be saved. And "There is none other name under heaven given among men, whereby we must be saved."

Jesus, Jesus of Nazareth, Jesus the Son of God is the One, the only Saviour.

Just before he died, the prince quoted the two lines of a well-known hymn.

Rock of Ages cleft for me,
Let me hide myself in Thee.

Have you hidden in that great Rock of Refuge?

The storm of God's judgment is about to break. Christ is the only place of safety.

—Scattered Seed

What the Flags Meant

In one of the Western cities an old sea captain who had crossed the Pacific Ocean at least fifty times resigned his position, and being an earnest Christian he devoted all of his time to helping others. He especially gave his efforts to help sailors. He came into the hospital one day and the matron in charge said, "Captain, at the last cot yonder is an old sailor, and he is not long for this world." He marched down between the cots, and as he came nearer he saw around the cot a number of little flags, as if the sailor had gone back to the days of his childhood and had decorated his cot with the flags of many colors. He found the old sailor had served under him in the old days, and he said, "Man, what do these mean?" The sailor said: "Captain, have you forgotten how to use the signals? Don't you know how to read flags?" "I am a bit

rusty," replied the captain; "if I had the book I could read." Well, Captain, if you have forgotten I will tell you what the flags say. They say this: 'The ship is all ready to sail,' and 'She is waiting orders.' "Captain," said he, "I know Christ; one day He will come for me."

—J. Wilbur Chapman

Liquor Damage

"Since Repeal, in the State of California, to the first of 1940, fatal accidents caused by drunken drivers cost more than $52,000,000. This does not include accident and property damage. Drinking pedestrians, according to the Pennsylvania Motor Federation, are becoming as great a menace as drinking drivers. In that State alone 3 drinking pedestrians are killed daily, and the officials are urged to put a stop to this form of alcoholic suicide.

"In whatever occupation you may look, you will discover that the drinker never stands at the head. Non-drinkers are the leaders of industry. They have attained these positions through hard work and skilled endeavor, which have been directed by a sound body housing a clear brain. If you are to climb high, you must do it on water and food—not liquor. Liquor never helped a man to a better job. Rather, it gives all who drink a kick toward the gutter.

—Dr. U. E. Harding

When the Mighty Fall

What loss of authority has done to Nazi leaders is disclosed in an Associated Press dispatch from Mondorf, Luxembourg, where behind a barbed-wire fence the men have been awaiting the war crimes trial. Nervous, hysterical, distrustful of each other, void of moral stamina, they are, as an American sergeant commented, a pretty sorry lot. One cannot help thinking of the prophesied boastful-dictatorship of the beast and his associates. When the blessed and only Potentate, the Lord Jesus Christ, appears, the kingdom of Anti-christ collapses. Then the mighty will cry out to the mountains and the rocks "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come; and who shall be able to stand?" (Rev. 6:17)

—Prophetic News

Pegler Says We Failed

Westbrook Pegler says that he can prove that the repeal advocates promised that if prohibition was repealed. America would drink herself free from debt. Pegler says there is proof abundant that we have tried to keep that promise. He says drunkenness has tremendously increased and the drink bill of the nation had doubled up like a Niagara. So he gives America full credit for making a desperate "try" of it. But he reminds us that the national debt went skyrocketing toward the blue. In fact, he suggests that the cost of drinking the nation out of debt was greater than all financial benefits that accrued. This is pretty good for Pegler, an avowed foe of prohibition.

—Methodist Challenge

When Faith Goes

When faith in God goes:
The thinker loses his greatest thought:
The worker loses his greatest motive;
The sinner loses his greatest help;
The sufferer loses his securest refuge;
The lover loses his fairest vision;
The mortal, man, loses his only hope for salvation.

—Fellowship News

"To license the liquor business and then undertake to suppress the crime to which it gives rise is something worse than absurd."

—Bishop Warren A. Chandler

Spurgeon and the Bible

After preaching the gospel for forty years, and after printing the sermons I have preached more than six and thirty years, reaching now to the number of 22,000, in weekly succession, I am fairly entitled to speak about the fulness and the richness of the Bible as a preacher's book. Brethren, it is inexhaustible. No question about freshness will arise if we keep close to the text of the sacred volume. There can be no difficulty about finding themes totally distinct from those we have handled before; the variety is as infinite as the fulness. A long life will only suffice to skirt the shores of this great continent of light. In the forty years of my ministry I have only touched the hem of the garment of divine truth; but what virtue has flowed out of it! The Word is like its Author—infinite, immeasurable, without end. If you were ordained to be a preacher through eternity, you would have before you a theme equal to everlasting demands.

—C. H. Spurgeon

Moody and His Bible

Mr. Moody knew his Bible. Therefore, there was no room for infidelity in the heart of Mr. Moody because he knew God's Word so well that he knew God's will, and was in intimate touch with his Lord and Saviour, under the guidance of the Holy Spirit. It will interest those who know and love their Bibles to read the following words from the flyleaf of Mr. Moody's Bible:

"The Bible sets forth two things: The Cross and the Throne.

"The Old Testament points toward the Cross; the Gospels tell the story of the Cross.

"The Epistles point toward the Throne; the Book of Revelation tells the story of the Throne.

"The Old Testament tells us what sin leads to, and ends with the words, 'Lest I come and smite the earth with a curse' (Mal. 4:6).

"The New Testament shows the way out of sins, and ends thus: 'The grace of our Lord Jesus Christ be with you all' (Rev. 22:21)."

The Bible...

There It Stands

Century follows century—there it stands.

Empires rise and fall and are forgotten—there it stands.

Dynasty succeeds dynasty—there it stands.

Kings are crowned and uncrowned—there it stands.

Despised and torn to pieces—there it stands.

Storms of hate swirl about it—there it stands.

Atheists rail against it—there it stands.

Profane, prayerless punsters caricature it—there it stands.

Higher critics deny its claim to inspiration—there it stands.

An anvil that has broken a million hammers—there it stands.

The flames are kindled about it—there it stands.

The arrows of hate are discharged against it—there it stands.

Radicalism rants and raves against it—there it stands.

Fogs of sophistry conceal it temporarily—there it stands.

The tooth of time gnaws, but makes no dent in it—there it stands.

Infidels predict its abandonment—there it stands.

Modernism tries to explain it away—there it stands.

—Words of Cheer

The Fourfold Principle

by the Editor

In a recent study we considered the Interpretation versus Application Principle. We are now to take up the Fourfold Principle, which is really an extension of the Interpretation versus Application Principle. And both of these principles are closely associated with the Law of Right Division, as they are logically the result of applying that law.

We have seen that many scriptures, besides having the historical or local setting, have a spiritual meaning, or forecast some events in Messiah's life and ministry. Many scriptures are capable of a fourfold interpretation. It will be seen in the New Testament quotations of Old Testament passages that the Holy Spirit makes application in a fourfold manner.

The Fourfold Principle Defined

The Fourfold Principle permits the interpretation of many scriptures in a fourfold manner, namely: the Local, the Messianic, the Apocalyptic, and the Individual message.

The Principle Explained

The Fourfold Principle is particularly useful in interpreting the Psalms. It will be seen that there are four roads leading through the Book of Psalms, each one leading to rich treasures of divine truth.

Take Psalm One as an example. Read it with the four messages in view. Remember that it has four messages—the Local, the Messianic, the Apocalyptic, and the Individualistic.

1. Locally, David and his enemies are seen, particularly Saul.
2. The Messianic message is that of Christ and His enemies. He is the "Blessed Man" of Scripture. The "ungodly" were his persecutors.
3. The Apocalyptic message relates to the future conflict between Christ and Antichrist.
4. The Individualistic message is clearly that concerning believers and unbelievers.

In the study of the Psalms we may commit ourselves to all four of these messages, and each one contains a treasure-trove of truth.

The Scripture Proof of the Four Interpretations

It will be well to notice how the Holy Spirit interprets the Psalms. In the New Testament we find proof for the existence of all four messages in the Psalm Book.

1. Proof of the Historical Message

In Acts 7:46 we read concerning David's desire to build a temple for the Lord's habitation. It reads: "Who found favour before God, and desired to find a tabernacle for the God of Jacob."

This is a quotation from Psalms 132:5, which reads: "Until I find a place for the Lord, an habitation for the mighty God of Jacob."

Here the Holy Spirit in a natural way relates a historic fact, telling of

David's desire to build the temple. The Spirit of God thus sets His seal upon the historical or local message contained in the Psalms. Many of the superscriptions to the Psalms will aid us in this respect.

2. Proof of the Messianic Message

The Messianic message is concerned about One Who was to come in lowliness, to suffer ignominy and shame, to hang upon the cross, and to rise from the dead as victor.

Peter in his sermon at Pentecost presents the argument for the resurrection of Christ, and quotes from Psalm 16 in doing so (Acts 2:25-31). It reads:

> For David speaketh concerning him, I foresaw the Lord always before my face . . . . . Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou will not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption . . . . . Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet . . . . He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

This is a clear quotation from Psalm 16, to which the Holy Spirit adds His interpretation. The language could not be clearer. The passage from the Psalm is made to apply to Christ's resurrection, although there is no doubt that it also sets forth David's personal hope of the resurrection.

Other passages from the Psalms which are treated in like manner are as follows:

Psalm 8:5 with Hebrews 2:7-9

Psalm 22:18 with Matthew 27:35

Psalm 34:20 with John 19:32

Psalm 22:1 with Matthew 27:46

3. Proof of the Apocalyptic Message

Many of the Psalms contain a prophetic message of the glorious future, forecasting the conflict between Christ and the Antichrist, the complete triumph of Christ over His enemies, and the reign of Christ in His kingdom. The Apocalyptic message of the Psalms finds endorsement in many New Testament passages. A notable passage is I Corinthians 15: 25-27, which reads:

> For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

This passage is a quotation from Psalms 8:6, particularly the last half of the verse. It reads as follows: "Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet."

The Psalm passage is speaking about the place of man in God's creation. God has placed man next in dignity to the holy angels, and crowned him with the empire of the world. The Holy Spirit takes these words and applies them to Christ and His kingdom reign. The Corinthian passage clearly endorses the Apocalyptic message of the Psalms.

For further illustration of like treatment of the Apocalyptic message, compare Acts 13:33 with Psalm 2, Revelation 2:27 with Psalm 2:9, and Hebrews 2:7-8 with Psalm 8:5-6.

4. Proof of the Individualistic Message

A fourth method of interpretation is the Individual or Applicational method. This method of approach to the Psalms is more familiar to all of us, and it is rich in blessing. The Individual message is clearly endorsed in the New Testament. As an

illustration of it Paul quotes from the Psalms to prove that Christians should give witness to their faith. In II Corinthians 4:13 we read:

> We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.

The passage quoted is Psalm 116:10 which reads: "I believed, therefore have I spoken . . . . ." Thus the endorsement of the Individual message of the Psalms is clearly indicated. Another example of the Individual message is found in Romans 4:6-8 which is a quotation from Psalm 32.

A great many Bible readers and students have committed themselves to only one of these messages—usually the Individualistic. A few have pointed out the Messianic message. The presence of the Historic message is self-evident. That the Psalms contain a message concerning the last things, known as the Apocalyptic message, the scripture conclusively proves. These four messages furnish four keys to the interpretation of the Psalms. These are four highways running through the Psalms, and we are certain that many other scriptures may be interpreted in the same way. These four divinely-given aspects of truth reveal unto us the full-orbed glory of God's revelation, and our understanding is not thorough unless we have grasped all four messages.

+ + +

"I was glad when they said unto me, let us go into the house of the Lord"—Psalm 122:1.

+ + +



After the Lamps Are Out

It was part of the duty of an old lamplighter to extinguish the street lamps of a provincial town one hour before dawn. On one occasion he was accompanied by a cynic. When they came to the last lamp, the cynic turned to his companion and said: "This lamp is like your life—one moment in light, the next moment in dark. After death there is nothing, nothing but blackness." "You are wrong," replied the lamplighter. "After the darkness there comes the dawn of a new day." Happy is the man who, like the old lamplighter, can look forward to the future with expectant eyes and unfaltering faith.

Self-Expression

"Why do young people go off from my church to college and when they return never come back to the church?" a minister inquired of the editor. Such questions are being asked all over America. There is a reason, Much of modern education leads away from God and Christianity. The behavioristic philosophy which has permeated the educational world and sometimes is called "self-expression," has robbed many young people of their religious impulses. The early school teachers in America, while some of them may not have been Christians, taught the philosophy of Jesus—which is a philosophy of self-denial and self-restraint. Modern educational leaders have accepted the philosophy of Satan which says in substance, "Live your own life. You are the center. You need no big boss. Do as you please." That explains why young people often come home from college and do not go to church.

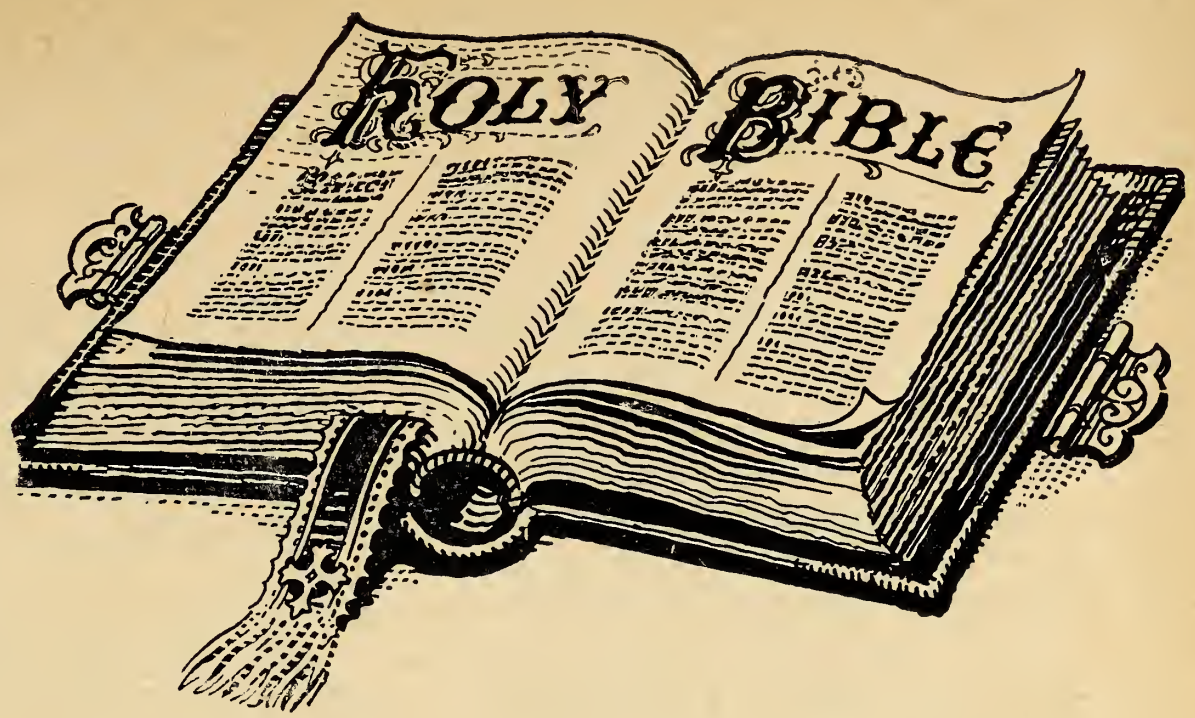
—Dr. Bob Jones, Sr.

No Time To Think

Does the strained silence of an elevator full of strangers embarrass you? Do you hate to pass a graveyard at night? Do silence and solitude give you the jumps? A recent advertisement told of the coming of a pocket radio which will enable you "never to be alone with your thoughts as long as your battery holds out." It was offered as the solution to the jumpy person's fears. We will always be able to be alone with someone else's thoughts, or if we prefer with somebody else's music.

Tom Olson commented by saying, "It strikes us as being a Satanic success to so completely fill a person's time as to leave no period for serious thinking—especially of his eternal welfare."

—Message of the Open Bible



Helps for God's Workmen . . . .

A Stove Between Heaven and Hell

Billy Sunday's sawdust trail has a novel predecessor in John Lewis Dyer's stoveline route to salvation.

Dyer was a Methodist missionary working in the Middle West about 1840. The story goes that he had been preaching steadily for two weeks without any sign of response from the people. He was discouraged. He must do something to arouse their interest. They liked games. That gave him an idea.

Calling them together one night in the little meeting room, he pointed out the stove in the center of it. "That stove," he said with terrible solemnity, "is the dividing line between heaven and hell. Those who wish to be saved must come forward, passing on this side of the stove (indicating)—those who care not if they perish must pass on that side."

The "saints" arose with alacrity. The "sinners" rather shamefacedly followed suit. Both sides started passing one another to their respective places.

The peculiar psychology of the movement got hold of the crowd. It was as if the Day of Judgment were at hand. In three minutes wild confusion reigned. Sinners, in fear, rushed over to join the saints. Saints, suddenly conscience-stricken, slunk over weeping to the sinners' ranks. That night was the beginning of the most successful revival that Ryer had ever had.

—Century Bulletin

The Wrath to Come

An irreligious young man went to hear Mr. Whitefield, who took these words for his text. "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me—I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed, that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few mo-

ments, then burst into a flood of tears, lifted up his hands and eyes, and exclaimed, 'Oh, my hearers! the wrath to come! the wrath to come!' These words sank deep into my heart, like lead into the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went. 'The wrath to come! The wrath to come!'" The result was, that the young man soon after made a public confession of Christ, and in a short time became a very eminent preacher.

Judgment Day Forgotten

Is it not foolish to be living in this world without a thought of what you will do at last? A man goes into an inn, and as soon as he sits down he begins to order his wine, his dinner, his bed; there is no delicacy in season which he forgets to bespeak. He stops at the inn for some time. By and by the bill is forthcoming, and it takes him by surprise. "I never thought of that—I never thought of that!" "Why," says the landlord, "here is a man who is either born a fool or else a knave. What! never thought of the reckoning—never thought of settling with me!" After this fashion, too many live. They eat and drink and sin, but they forget the inevitable hereafter, when for all the deeds in the body, the Lord will bring them into judgment.

—Selected

Where Hell Is

A young man converted during special evangelistic meeting held in a mining village, desirous of doing something for God, bought some tracts.

He was distributing these one day when he met some of his old companions, who derided him as he spoke to them of Jesus.

"Here," said one of his old companions, "can you tell me where hell is?"

After a moment's hesitation, the young man looked up and said: "Yes, it's at the end of a Christless life."

—Publisher Unknown

The End Without God

One of England's scientific men, an agnostic, who had acquired great wealth and had reached the summit of his ambitions, stood one morning in his garden, watching a snail climb a plant. As the snail reached the top of the highest leaf and struck out its feelers in all directions, and found no higher pathway, it slowly turned and climbed downward. "I am like that snail," moaned the old man. "I am like that snail." Such is the fate of all those that leave God out of their plans. In the end they must retrace their steps downward.

The Sentinel

Heaven

"What must it be to step on shore, and find it—Heaven;
To take hold of a hand, and find it—God's hand;
To breathe new air, and find it—Celestial air;
To feel invigorated, and find it—Immortality;
To rise from the care and turmoil of earth
Into one unbroken calm;
To wake up and find it—Glory."

—R. W. Thompson

LAST WORDS . . .

Torrey's Last Word To a Friend

W. Leon Tucker relates that he could never forget the last time he met Dr. Torrey. Stepping off a hotel elevator, he met Dr. Torrey waiting to step on. Surprised to see Dr. Tucker, Dr. Torrey said, "Are you stopping at this hotel, Tucker? We must see each other at the close of the service." Dr. Tucker said, "Where are you going now, Dr. Torrey?" Said he, "I am going up," and he stepped on the elevator. They never met again. In a few days Dr. Torrey, like Moses, went up to be with God. His body was put in the grave. His soul went up to God. Dr. Tucker afterward said, "If anyone mentions the name of Dr. Torrey, the only thing of which I can think is, "I am going up."

Byron and Paul Contrasted

LORD BYRON

My days are in the yellow leaf;
The flowers and fruits of life are gone:
The worm, the canker, and the grief
Are mine alone!

THE APOSTLE PAUL

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but unto all them that look for His appearing.

Franklin's Epitaph

Benjamin Franklin wrote the following epitaph for his own tomb: "The Body of Benjamin Franklin, Printer, Like the Cover of an Old Book, Its Contents Torn Out and Stripped of its Lettering and Gilding, Lies Here, Food for Worms. Yet the Work Itself shall not be Lost; for it will, as He Believed, Appear once More in a New and More Beautiful Edition, Corrected and Amended by the Author.

Dying On Four Words

Before the eminent servant of Christ, C. H. Spergeon, died, he said to those around him: "I can die on these four words." "What words?" inquired one of his friends. The reply that "The Prince of Preachers" gave was this—"Jesus died for me."



Crossing the Bar

Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

—Alfred, Lord Tennyson

When You Ask Me

G. P. Norton

There are many who write us for information about the College. There are many, many others who have questions and do not write. We believe the answers on these pages will enlighten them on the several phases of our College and its activities.

What are the dormitory facilities for men and women?

We have two dormitories, one for men, and one for women. Each of these dormitories houses fifty students. There are also accommodations in fine homes for young men and women. The students who come from homes in Denver, in most instances, stay at their own homes and commute to school.

Mrs. Viola E. Chilson has just given us her seven-room home as a dormitory for men students. We will be able to house a number of our men students there beginning with the fall term.

What are the housing facilities for the married students?

We have purchased the Stoneleigh Apartments on Court Place. This building has twenty-five apartments of three rooms each. As we are able to vacate these apartments, we are using them for married students. We have also rented a large house that is taking care of seven couples at the present time.

How many denominations are represented in the student body?

Our students have come to us this past year from eleven different denominations. This has certainly been a representative group and shows the interdenominational character of Denver Bible College.

How many denominations are represented by the faculty and staff of Denver Bible College?

Teachers, administrators, and staff workers are members of six different denominations.

Is GRACE AND TRUTH the official publication of Denver Bible College?

For twenty-five years GRACE AND TRUTH has been published by Denver Bible Institute and Denver Bible College. It is America's Topical Bible Study Magazine. It is set for the defense of the faith. The doctrinal statement of the College and GRACE AND TRUTH MAGAZINE appear in the issues of the magazine. While GRACE AND TRUTH is published by Denver Bible College, it is for the purpose of promoting Bible Study. More than thirty of America's outstanding Bible expositors are contributing editors. It has a circulation in every state of the United States, and in many foreign countries.

What are the possibilities of getting work to help finance my way through College?

We recommend that a student have enough to finance his way through the first quarter. That way he can get orientated to the program of the College, and become acquainted with the activities of the school. We do find that, having a downtown location with easy access to the business center of the city, that students have had no difficulty finding employment. They

can work in stores, offices, and other places of business. We have some nurses who work in hospitals in this area. By this means some are paying their entire way through school. There is a demand for our college students, and we have not been able to fill all the requests that have come for employment.

Will you tell me something about the social activities of the College?

Friday night is open house night. We have student groups who meet in their clubs. There are the aviation club, radio club, sewing club, photography club, drama club, recording and broadcasting club. The young people use the gymnasium on Friday nights for their game night. They play basketball, volleyball, and other games. The activities are under the Dean of College. There is always a fine time of Christian fellowship. Two or three times a year the entire student body goes out to the mountains. Last fall they had their day in the mountains at Camp Eden. The last of May they will go out for a day to the Presbyterian camp up above Morrison, as the guests of this group. There are banquets, and social affairs that Chrisian young people can enjoy, and do enjoy immensely. These are all under the auspices and guidance of the College.

I would like information regarding the dining hall.

We are very fortunate, indeed, to have one of the finest chefs in this area in charge of the dining hall. The meals are excellent. The price is very moderate. The price for this past year has been eight dollars a week for board. The dining hall is operated by the College. It provides for the students the very best of wholesome foods.

To whom do I write for a College Catalog?

Address your correspondence for a catalog and application blank to the Registrar at 2011 Glenarm Place, Denver 5, Colorado.

Does the College have someone available to supply pulpits on Sundays?

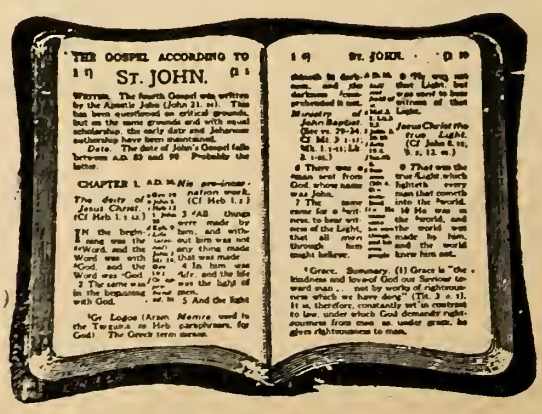
On the faculty we have several who are available for pulpit supply Sunday. The Department of Public Relations has those available who also can go out. If you need someone as a pulpit supply, either telephone or write to the Director of Public Relations, and we will see that you have someone. We can furnish speakers for banquets, men's club meetings, or women's club meetings.

How do I go about to make a room reservation?

Room reservations are made by those who send in an application to become a student of the College. When sending in for a room or an apartment reservation, include five dollars. This five dollars, if the room is not taken, will be refunded when the request is made one month before the opening of school. Should there not be enough available space, the deposit will be returned. This deposit is the cover breakage or damage and is returnable to the student at the close of the school year.

Will Denver Bible College offer a summer course this year?

Denver Bible College will be having a summer course this year. For information regarding this course, write to the Registrar, 2011 Glenarm Place, Denver 5, Colorado.


THE GOSPEL ACCORDING TO
ST. JOHN.

Inspiration . . .

We will consider the meaning of Inspiration. By inspiration we mean that the Holy Spirit so guided the writers of the Bible that the **record** is absolutely correct, whether as to matters of revelation, prophecy, facts of science, history, chronology, the teaching of philosophy or whatever it speaks.

The claim made for the Bible is that it is not only true, absolutely so, but that the source of inspiration throughout is God.

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2).

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13).

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" (II Pet. 3:1-2).

God inspired in the particular sense that He guided, directed and controlled the human writers so that the record of Himself and His will to man is set forth accurately and inerrantly. This record can be found nowhere else save in the Book.

When we speak of the inspiration of the Scriptures we speak of the record only. Everything the Bible records, people were not inspired to do, but the record of the events or sayings were inspired to be written.

Satan's words in the garden of Eden were not God's words, and they were not true. But the record of what Satan said is true.

What we are contending for by "Inspiration" is the record. God has caused it to be written down under His dictation and control that whatever was spoken and whatever words were used, though the speaker was His enemy and the statements absolutely false, yet the record of the event and saying are true.

But someone may ask, "Why contend for an inspired original when we do not possess it?"

First of all, consistency demands it. The Scriptures themselves claim to be inerrant and from God.

Second, God's honor is at stake. We have no right to say that God has given a revelation to man that contains a single error.

Third, there is a scientific reason, that of searching every word, phrase, and sentence for its meaning. Dr. Gray says that "in 999 cases out of every 1000 we have the very word of the original."

Out of Hiding

Suggestive of Israel's perpetuity was an incident taking place in devastated Cologne. When the city passed into American hands a hundred Jews emerged out of the cellars where they had hidden from the Nazis. Shortly afterwards they assembled in a ruined synagogue and, for the first time since 1939, took part in a Jewish service while Germans looked on from the outside.

—The Prophetic News

BOOK BROWSINGS



On Reading the Bible

By A. D. Norris, Pickering and Inglis, 229 Bothwell St., Glasgow, C. 2. 78 pages. Cloth, $1.00.

The purpose of this book is to stimulate more reading and study of the Bible. There are fifteen very helpful chapters. They give a survey of the Bible, and put the reader of the Bible in the position to know by his own reading what the Bible is about. It is an excellent guide to Bible reading. At its close is a plan for the consecutive daily reading of the Scriptures through in a year.

Christ the Key to Scripture

By W. Graham Scroggie. Pickering and Inglis, 229 Bothwell St., Glasgow, C. 2. 63 pages. Cloth, 60c.

This is a reprint of a most valuable and helpful book that appeared several years ago. It was worth reprinting. It traces Christ throughout the Scripture from beginning to end. He is set forth as the central theme and focus of all Scripture. The book is well outlined and exceedingly easy to follow. Our Lord is presented as the Christ of Prophecy, of History, of Experience, and of Glory. This book is a valuable aid to Bible study.

His Coming

By Norman B. Harrison. The Harrison Service, 3112 Hennepin Ave., Minneapolis 8, Minn. 72 pages. Art stock cover, 25c.

A very valuable addition to the literature on eschatology, and a splendid addition to the "His" series of booklets. It deals with the precious doctrine of the Lord's return and it is quite unique in its treatment. The author does not confuse Israel and the Church as so many writers do. His chapter, "Is His Coming Pre- or Post-Tribulation?" is especially good. The book contains some helpful charts.

Palestine, the Land of My Adoption

By J. W. Clapham. Pickering and Inglis, 229 Bothwell St., Glasgaw, C. 2. 191 pages. Cloth, $2.75.

This is a beautifully illustrated book which helps to make real the land which holds so many sacred associations, and is destined to become the "glory of all lands." The author leads his readers into intimate knowledge of the best known places in the Holy Land. Not only is the reader familiarized with the places, but characters step into vivid scenes. The Biblical background is given to all the descriptions. The book is illustrated with four full-color prints and twenty photographic plates.

How to Have a Revival

By Robert J. Wells and John R. Rice, Sword of the Lord Publishers, Wheaton, Ill. 400 pages. Cloth, $3.00.

This excellent volume is a verbatim report of the messages delivered at the Conference on Evangelism which was held at Winona Lake, Indiana, during the summer of 1945. The book contains twenty-five flaming messages by the leading evangelists in America today. One cannot read it without catching on fire for souls. It is a textbook on revival. Every pastor needs a copy.

Tabernacle Alphabet

By Charles E. Pont. Loizeaux Brothers, New York City, New York. 99 Pages. Cloth, $2.00.

A unique book on the Jewish Tabernacle. It is an important contribution to Bible study literature. It is altogether different from anything that has ever been written on the subject. Every minor detail, every seemingly unimportant thing is explained. The New Testament spiritual significance is given to the various furnish-

ing and other details of the Tabernacle. The Bible reader will cherish this as a handbook.

Things Surely to Be Believed

A Primer of Bible Doctrine, by E. Schuyler English. Our Hope Press, New York City, N. Y. 307 pages. Cloth, $3.00.

The book is the first of four volumes by the same author dealing with the essentials of the Christian faith. Volume one is a very complete book. There are twenty-two chapters dealing with the Inspiration of the Bible, the Doctrines of God and Christ, the Doctrines of Man, Sin and Salvation, Creation, Satan, and the Return of Christ. The book is a welcomed addition to the literature on Systematic Theology.

The Feast of Remembrance

By R. J. Smithson. Pickering and Inglis, 229 Bothwell St., Glasgow, C. 2. 64. pages. Cloth, 60c.

This is a charming devotional book on the Lord's Supper. There is a strange absence of literature on this subject, and this book is welcomed. The Feast is treated as that which holds the central place in all Christian worship. The devotional, practical, and inspirational aspects of the Lord's Supper are well treated.

The Greatest Things

By Arthur S. Wood. Pickering and Inglis, Glasgow. 104 pages. Cloth $1.00.

The twelve greatest things that have ever engaged the mind of man are set forth in an alluring way. Among them are Joy, Love, Hope, Victory, and the Name. The book is of a devotional and inspirational character.

From Sinai to Calvary

By Lehmann Strauss. Loizeaux Brothers, New York City, 182 pages. Paper, $1.00.

This is an excellent interpretation of the Ten Comandents, giving their meaning for today. The book clearly recognizes the dispensational divisions of the Bible. The author shows how the Ten Commandments were applicable to the dispensation of the Law which came to an end at the crucifixion of Christ. He also shows how the principles of the Law apply to our day of grace. He uses good illustrations and makes forceful applications. He closes with John 13:34, listing it as "the Eleventh Commandment."

Ancient Records and the Bible

By J. McKee Adams. Broadman Press, Nashville, Tenn. 397 pages. Cloth, $3.75.

The author, at the time of his death, was recognized as one of the greatest scholars in the field of Biblical Archaeology. This book contains a mass of knowledge which the writer acquired through tireless work, much research, and numerous visits to the Bible lands. The book is a very complete work, dealing with every phase of Old Testament archaeology. We regard it as the outstanding contribution of our day to the literature in this field.

Autumn Gold

By Charlotte Kruger. Zondervan Publishing House, Grand Rapids, Mich. 173 pages. Cloth, $1.25.

By Wealthy Kenneth Graham, a reckless and popular college student, receives a letter telling of his father's serious illness.

BOOKS - BIBLES - NOVELTIES

It pays to visit Tabernacle Baptist Book Store (non profit) with nation's widest variety of religious titles. A $1.00 book free to customers with each $5.00 mail order from catalog. Write for free catalog. We have best books for gifts, home, church, school, library, and all ages. Quality Bibles (also white) and Testaments. Vacation Bible School Supplies, Song and Chorus Books, Scripture Stationery, Greeting Cards, Book Marks, Plaques, Purses, Pencils, Pictures, Mirrors, Mottoes, and Novelties. A book free to all graduates (all races) of High School, College, Seminary, Bible Institute and Nurses' School of this year, of their choice, when they come by. Sunday Broadcasts—WACO, KAND, 7:30 a.m.; KRRV, 6:30 a.m.

Tabernacle Baptist Book Store

608 South 15th Street Phone 2728 Waco, Texas

He starts for his father's bedside in his car but runs out of gas. As he is walking along in search of a place to get some gas he comes to a Bible camp ground where a Bible conference is being held. He goes into the meeting and is wonderfully converted. How he makes his life count for God, and how he falls in love with Anita Meredith, makes a very gripping story.

Goon Walford Fights Back

By Bernard Palmer, Van Kampen Press, Chicago, Ill. 96 pages. Cloth, $1.25.

This is the story of a gang of boys in a small town. They discover some hidden money in a secret cave, and so do some detective work on their own. Bill Tyler, "a preacher's kid," is one of the gang, and he leads his buddies to the Lord.

Terry's Call

By Ethel S. Lowe. Zondervan Publishing House, Grand Rapids, Mich. 124 pages. Cloth, $1.25.

A young preacher comes to town and preaches some sermons from the Sermon on the Mount, which upset some of his people. They affect Terry, a young girl of his congregation, very strongly. She feels a call to become a missionary but fights that call. She finally dedicates her life to the Lord for full time service.

Year to Live

By Dorothy Richards Bryant. Zondervan Publishing House, Grand Rapids, Mich. 139 pages. Cloth, $1.25.

Lovable Betty Lane, faced with the knowledge that she has only one year to live, plans to live it for Christ, and to win as many souls to Christ as possible. How she carries out her plan and how she helps Dr. Fielding to become a Christian, makes a very interesting romance.

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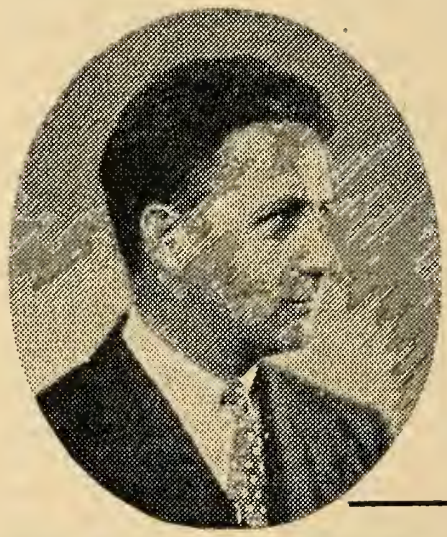
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Student Christian Activities

What are the Christian activities of the students of Denver Bible College? This is no new question. We hear it on every trip out to the churches. In fact we would be disappointed if we did not hear it. Parents and pastors alike want to know what their young people are doing. Those who contemplate having young people in the college want to know what the Christian life of the College and its activities are.

Let us tell you a bit about it.

Denver Bible College has a policy which is unanimously approved by the Board of Trustees of the College as to the Christian activities of the students. Those in administrative capacities of the College adhere to these policies. It has worked to the satisfaction of the students, faculty, and churches. Let us read it as put in words by President Bradford:

> It is the policy of Denver Bible College to encourage all students to associate themselves with and give full cooperation in carefully selected churches in this community.

Since we are training for church leadership, all students are urged to express their Christian experience through opportunities offered by those local churches and their mission stations. We urge each student to attend his chosen church faithfully; give through it; serve through it; and make every contribution to deepen its spiritual life and fire its soul-winning and missionary passion.

Because of this policy, we discourage any programs within the College that may conflict with the student's activity in the local church.

You will see that the Denver Bible College cooperates with the churches. We want the churches to send us their young people. We will train them and send them back to them.

Local churches are the avenues through which the Denver Bible College family seek to serve the Lord.

The Director of Christian Activities at Denver Bible College is Elmer E. Seger. He is the liaison man between the

College students and the churches.

Every week from the halls of the college go out groups of students, gospel teams, and trios. They hold meetings at the county jail, street meetings, meetings at the Denver Rescue Mission, Citizens' Mission, Volunteers of America, Denver General Hospital, and convalescent homes. Several members of the student body preach regularly.

Several of the administration and faculty workers preach on Sundays, hold evangelistic meetings, speak at Bible conferences, and at banquets.

The spiritual assets of Denver Bible College are innumerable. The graduates go out to occupy places of responsibility in the business and the religious world. The sun never sets on their labors.

The present student body is a worthy successor to its predecessors. It is a group devoted to the highest of spiritual ideals and of devoted Christian service.



YOU, YOUTH

Elmer E. Seger

1. The psalmist makes a broad claim when he says, "Therefore I esteem all thy precepts concerning all things to be right" (Ps. 119:128). Most men will admit that the Bible is a good book on morals, but this statement indicates that the Bible is right on every subject. This is found to be remarkably true, even though statements of scripture were recorded long before man reached the present state of knowledge in each particular field.

The following statement about the circuit of the winds and the circuit of water is in perfect accord with up-to-date facts. "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the place from which the rivers come, thither they return again" (Eccl. 1:6-7). This truth is so obvious to us today through the teaching we have received perhaps in elementary grade geography that we might discount the value of this scripture unless we stop to consider that this was written about 1000 B.C., centuries before these facts were scientifically established.

2. The Higher Intelligence Who put remarkable instincts in many of the lower creatures is the Being we call God. It is impossible to explain these phenomena without admitting that God exists and that He created what is. The simple Genesis account of creation is by far the best and most logical explanation of this miracle world.

A startling example is the Columbia River salmon, who demonstrates instincts which unveil the skill of its Maker, our blessed heavenly Father. Salmon spawn in streams many miles from the ocean. After a year, they migrate to the ocean, mature, and in the fifth year return to the streams where they were born, spawn and die. If they cannot get back to their parent streams, they will die without spawning.

When the Grand Coulee dam was built, thousands of miles of spawning streams were cut off. So the Federal Fish and Wildlife Service trapped the entire salmon run, which could not get over Grand Coulee Dam, killed the female fish, relieved them of their eggs, fertilized the eggs by male milt, and placed the newly-hatched fingerlings in the streams which flowed into the Columbia river below Grand Coulee. One year later those salmon went down to the Pacific. Five years later they came back, and each salmon went into the parent stream where it was known. How did the blueback salmon know it must turn off into the Wenatchee and Okanogan rivers, the ones fed by lakes? How did the Chinook salmon know where to turn off? Not one made a mistake. Everyone went back to the same stream where it was born. Some Higher Intelligence enabled them to pass their test with a

perfect score. No explanation of who or what that Higher Intelligence is surpasses the explanation that God of Israel, Who revealed Himself in the person of the Lord Jesus Christ, our Savior, is the Master-Mind, the Creator of all the wonders of this universe. In speaking of Jesus Christ, John says, "All things were made by him; and without him was not any thing made that was made" (John 1:3). This is one of the proofs that the scripture account of creation is true.

THE ASK IT BASKET

My best chum in high school wants me to go to the prom this year. Her brother will take me. She is not a Christian, but I admire her very much. And she has gone to church with me twice. Do you think I could have more influence over her if I go to the prom? If I don't I'm afraid she will be mad and won't go to church with me anymore.

Answer—It is wise to be gracious with your friends and to try to do things in return for the things they do with you. But such actions should always be carried out in full consciousness that you have the Lord's approval. Would you feel free to talk about the Lord at this prom? Would your conscience be perfectly at ease about your being there? And do you think such action would raise you in the estimation of your chum?

If you really want to follow the Lord, you will feel rather ill at ease at this prom. And if you really want to win your chum to a saving knowledge of Jesus Christ, you will find it more difficult after you attend the prom than it is now. For accepting Jesus Christ as her personal Savior means a heart-searching on the part of your chum, a recognition of something higher and better than worldly pleasure, and an acknowledgment that Jesus Christ can meet her need. If you go to that prom, you will be lowering your standard and she will probably wonder in what way your life is any different from hers, and why she needs to accept Christ. Salvation is not a matter of doing a favor for a chum. It is too vital a matter to play with by trying to trade attendance at a prom for it. Pray for your chum, deal with her, be kind, fair, loving, and helpful, but do not compromise your standards. "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24.)

A GIFT SUGGESTION

What are you going to give Bill for a gift when he graduates from high school next June? Hadn't thought of it? Well, why not scratch your head a little bit now instead of leaving it all to do about June 1? Of course, the possibilities are infinite, but for a gift with real blessing in it, give him a copy of the Revised Standard Version of the New Testament. It was called the most important publication of the year 1946. It costs $2.00 and can be obtained through almost any book store. Here is what makes it such a fine gift:

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4. The recipient will probably read it more than the copy of the Scriptures he may now have.

BACK PAGE COMMENT...

Parents Going to the Dogs

"The post-war crime wave which we feared is upon us," says J. Edgar Hoover of the FBI. It is mounting in intensity. It is growing in severity. It is nationwide. In fact, other countries report similar experiences.

"View with me, if you will, the passing parade of crime. It presents a sordid spectacle. Out of each 1,000 marching in this endless parade, 521 have marched before to a prior arrest, and 210 are under 21 years of age. More persons of 17 are arrested than in any other age group. Of each 1,000 murderers, 140 are under 21 years of age; of every 1,000 robbers, 360 are under 21; of burglars, 510; of thieves, 340; of arsonists, 250; of 1,000 car thieves, 630 are under 21; and of 1,000 rapists, 320 are under 21 years of age.

"In the background of each lies a story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper formation of their character. Their lawlessness has its roots in every instance in broken homes, in homes where mothers and fathers, because of their neglect, misunderstanding, or irresponsibility, have failed in their primary obligation."

This picture given by Mr. Hoover is not a pleasing one. We are breeding a generation of criminals and anarchists at our firesides today. In spite of all that is being said in the way of warning, parents go on with their drinking orgies; they continue as lovers of pleasures more than lovers of God; God is out of their thoughts, and they scarcely have a thought as to their moral example. They shun the responsibilities of parenthood onto the nursemaid, the baby-sitter, the school, or the community center. The present harvest of criminals is not near what it is going to be. We are facing the tragedy of the worst conditions we have ever known. With parents going to the dogs and homes going on the rocks our nation cannot endure many years. Only a sweeping revival can prevent a national catastrophe.

The Die Is Cast!

Late last October there came a broadcast out of Moscow, in English, urging voters in the United States to cast their ballots for the C.I.O.'s Political Action Committee's candidates in the November elections. Thus did Moscow come out into the open as to her intention to spread communism in the United States. Though in almost all instances the C.I.O. P.A.C. candidates were defeated, we may expect continuous and increasing meddling with our affairs. Moscow is the international meddler. Communism is completely atheistic, vile, inconceivably cruel, and totalitarian. Communism is bent on world domination and is tirelessly aggressive to that end. We must not be deceived by the prop-



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aganda about communist toleration of religion. That is only a "front" to appease the so-called Christian democracies. We must not be deceived by honeyed words. The facts belie them. In our opinion, the die is cast! Communism will come out more and more into the open. It will more and more subvert until we are brought into an open struggle here in America.

Is Your Grocer A Liquor Dealer?

Out here in Denver and the suburban areas we have had a fight on to keep the chain and other grocery stores from receiving licenses to sell alcoholic beverages. In Denver there were applications made for 38 Safeway stores. The matter is still pending with the licensing authorities. Those with base and wicked motives would make liquor so common that after a while we will condone it and think nothing about it. They would make the grocery stores a party to the rising orgy of liquor-bred traffic killings, crime, broken homes, parental and juvenile delinquency.

In the meantime protests have been piling up, and many good customers have gone elsewhere to buy food. We have done the same, simply because we will not knowingly patronize any business that includes, or attempts to include among its wares alcoholic beverages—thus contributing to the destruction of souls.

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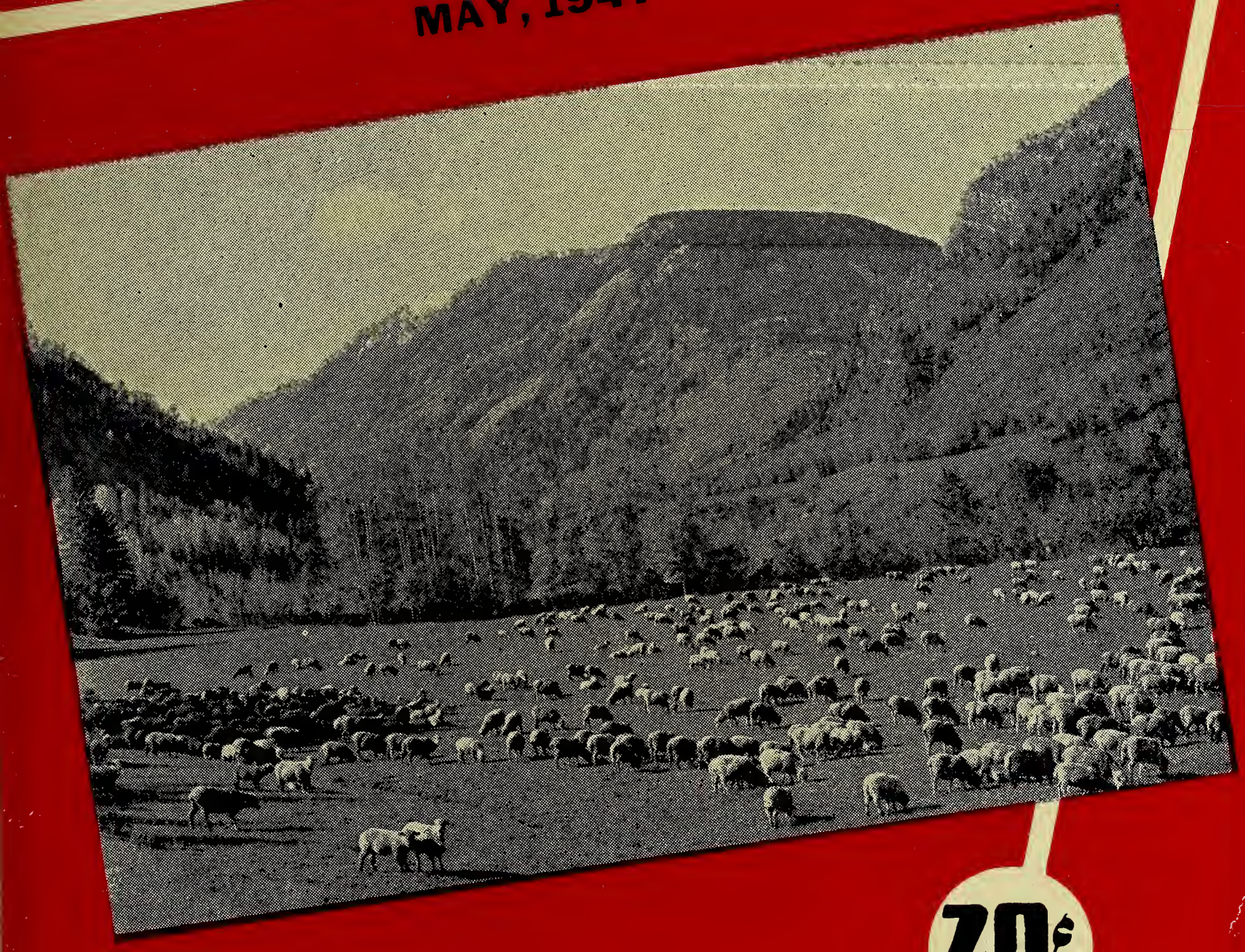
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EDITORIALLY SPEAKING . . .

Hell and the High Schools

Miss Alice Elliott, a school teacher recently from England, now engaged in the Centennial High School at Pueblo, Colorado, recently dared to mention publicly what some teachers and writers have said little or nothing about. She was very frank in her report on the American school system and philosophy of education.

"The first time I took charge of the study hall at Centennial High School, I thought I was in a beer garden (a place of rowdiness) . . . . . I have met rudeness and lack of control here more than anywhere else in the world (she has taught in England, India and Australia). In America the child seems to govern the school, instead of the school authorities governing the child . . . . . Great sums are tossed away on athletics and extracurricular activities while I don't have one good atlas to teach geography . . . . . The American child does not know how to study. He has never been taught, and so he thinks only of grades, not of education . . . . . How can there be serious study and discipline when five minutes before the end of the period, a jazz tune or Christmas carol comes over the loud speaker to disturb the lesson; that is a signal for everyone to talk . . . . bells ring, and 1200 students rush shrieking into the halls. Loudspeakers, bells . . . . even blaring juke boxes to insult your ears during lunchtime. It's an impossible situation."

We quote this because we believe that one of the most serious problems in the United States is the public school system. We believe that Miss Elliott's criticism is absolutely justified. Our schools are being given over more and more to entertainment. Many of our educators seem blind to the first principle of education, that is, to teach our young people to think. And there is little teaching of morals any more. Instead, juke boxes blaring and shrieking jungle music, dancing at lunchtime, promiscuous hugging and kissing, sexual looseness, plays in which the characters take God's name in vain (it happened in North High School at Denver, and it happened at Littleton, Colorado). The unvarnished fact is that hell is in our high schools. The public school system and the modern educational philosophy are definitely contributing to the degeneracy and delinquency of youth. We haven't any doubt about it. And the sad part is that parents are doing little thinking. Even Christian parents give no protest to the ungodly stuff that is being taught their children. It is only a step from public schools' juke boxes to the honky tonks and taverns. Think about it!

The Decay of Fear

There is plenty of fear of the atom bomb. Men's hearts are failing them for fear of terrifying destruction that it holds within itself. But, the fear of God is decaying. Multitudes seem to have no fear of God any more. The

masses of people live on as though there were no God to fear.

At the bottom of the delinquency and crime upsurge is the fact that the fear of God has departed from this generation. There is no fear of God in the hearts of the people. Their God-consciousness is gone. Young people are taught that there is nothing in God to fear. With the decay of fear of God there is a corresponding rise in crime and delinquency. The indictment of scripture is absolutely true: "There is no fear of God before their eyes" (Rom. 3:18). And with the thought that there is nothing to fear in God, or that there is no God to fear, the hell in the hearts breaks loose. Only a great spiritual awakening with the return of God-consciousness can save America from impending destruction.

Dr. Riley Honored

On March 22, the eighty-sixth birthday of Dr. W. B. Riley, the Founder and President of the Northwestern Schools, was celebrated. A civic luncheon was given in his honor. The Honorable Governor Luther W. Youngdahl and Mayor Hubert H. Humphrey of Minneapolis, together with Dr. John E. Brown of John Brown University, were heard on the program. March 2, marked the fiftieth anniversary of Dr. Riley's pastorate in the First Baptist Church of Minneapolis. The forty-fifth anniversary of the Northwestern Schools and the sixty-fourth of Dr. Riley's ordination were also celebrated.

Dr. Riley has long been a leader in the cause of Fundamentalism. God has given him a warm-hearted, rich, full-souled ministry. We thank God for this warrior of the faith once delivered. Dr. Riley has been a contributor to Grace and Truth during all the years of its ministry.

Guest Editorial . .

Driving Out the Honky-Tonks

Bernard Von Ehrenkroko

An old adage has it that you should fight fire with fire. However, it must be realized that care must be taken as to how fire is used as a weapon. When a prairie fire is approaching, men do not set their buildings on fire to spite the onrushing flames, for that would be as bad as to let the prairie fire do the job. Yet that is just what is being done by churches attempting to drive out night clubs by installing juke boxes in the church basement and holding weekly dances. This does not express the church's disapproval of road houses, but rather, to the young people, this places a stamp of approval upon what is being done in such places. If a youth learns to dance in the church he can see no harm in dancing elsewhere, and the church would then be on the same level with the local "hot spots."

Jesus in Matthew 21:13 quotes from Isaiah 56:7 saying, "It is written, 'My house shall be called the house of prayer,' but ye have made it a den of thieves." The church is to be in the world, but not of it, and there should be none of the world in the church. Trying to convince youth of the evils of honky-tonks by allowing honky-tonk activities in the church is like the teacher who tried to explain the evils of gambling to her students. By way of application she put a coin in the slot machine—and hit the jack pot! Needless to say, the application failed.

Since the church is to be a place of worship, it is difficult to see how one can worship God in the modern, sex-exalting dance. When Christ has control of one's life, that one will have no desire for the worldly, lustful, self-satisfying pleasures.

The Most Unforgettable Christian I Have Met

Eleanor Hayes

When I was a very small girl, my mother used to take me visiting in Manitou. The people she went to see lived on a hill just above Manitou in a large, pink, Mexican-styled house. I always loved to go there, because there were so many things to look at and while mother was visiting I was free to go about as I pleased. The thick rugs and oriental furniture were very fascinating, but best of all I liked to go up on third floor where stairs led out on the roof. Here was a beautiful roof garden with garden chairs and tables, and by standing on a chair I could look over the roof wall and view the entire city.

It never occurred to me then that the chair on which I was standing or the rugs and furniture down stairs were from far distant countries like Japan, China, and India, nor had it occurred to me that this elderly couple my mother came often to visit had once been missionaries in these same countries. The things I really remember about the couple that lived in this beautiful, fairy-like house was that they were always cordial and talked kindly, and showed me so many strange things. Soon I forgot even these things because my mother stopped going there to visit when I was only eight.

By what most people would call a strange coincidence, but what I know to have been God's will, in October, 1946, a lady called my mother and requested to see me. As I walked into her house that day all the child-hood memories of the many times I had visited there came back to me. The lady ushered me into the parlor and immediately began the conversation by saying, "We have been praying for you since you were a small girl of six, and we believe God has answered our prayer." Then she asked me if I were saved, and to this I readily replied, "Yes," as I had accepted the Lord a few months previous. Then she explained to me that they had waited for me to go through school and to graduate from high school before asking me if I would like to go to a Christian college, or into full time service for the Lord. Needless to say the Lord answered their prayer, for I am attending Denver Bible College. This is only my part in the story of this Christian couple's life. The most outstanding thing was that they never had a guest come to see them for which they didn't pray until the Lord gave them the assurance that the one they prayed for would or had become a child of God. I'm sure that the others for whom they prayed would have a similar story to tell. I'm very grateful that they didn't forget a very small guest even though she was only six years old.



God Furnishes the Equipment

Walter L. Wilson

Salesmen for products manufactured in our great factories are trained very thoroughly for their work. Their business is to go out and make known the practical value of their merchandise, the prospective customer's need of it, and the inexpensive price of it. They must know what competitors are doing in order to overcome the advantages which competitors enjoy. God's business does not differ very much from these same principles.

The soul winner should remember that the sale of a washing machine does not necessarily require help from heaven, but the winning of a soul for Christ Jesus does need the power of God and the influence of heaven upon the soul. Argument may cause a customer to change from one kind of automobile to an entirely different make, but only the power of God can change a man from a lover of this world and the god of this world to a lover of Christ Jesus, a worshipper of God, and a stranger to this world. Philosophy may work splendidly in human matters but the convicting power of the Holy Spirit is absolutely essential in heavenly things.

God has given us liberally and graciously all the necessary equipment for becoming successful fishers of men and winners of souls.

First and foremost in this required equipment is a personal knowledge of and dependence upon the Holy Spirit. The person who is filled with the blessed Spirit of God is most ready to bring a soul to Christ. Somehow this wonderful Person brings into the life that peculiar, indescribable, and indispensable unction which is so necessary for successful Christian work. He enables the Christian to see the right thing in the right way and with the right emphasis. He leads the saint to the sinner. It was He who said to Philip, "Join thyself to this chariot." Philip did not know that the Spirit had been preparing the eunuch for the message. He did not need to know it. At the proper time the Spirit of God led the servant of God to go with the Word of God and enable the eunuch to become a man of God. He is the Lord of the harvest who has charge of God's service in this life and therefore we must depend fully upon Him for every detail of our Christian work.

The soul winner must also have and hold close to his heart the Word of God. Paul wrote to Titus and ex-

horted him to "hold fast the faithful word." It must be precious to our own hearts or we will be in no position to give it to another. We should remember that "the letter killeth, but the Spirit giveth life" (II Cor. 3:6b). He is speaking of the letter of the Word of God. Many people read the Scriptures and get no information, inspiration, light, or life from what they read. The letter of the Word without the Spirit of God may leave the heart hard, harsh, bitter, and cruel. We must have the letter of the Word, of course, but we want it impregnated by the Holy Spirit so that it will blessedly affect the hearts of those to whom we give it. It is said of some that "they preached the gospel with the Holy Spirit sent down from heaven." This is absolutely essential, otherwise the ministry fails. After giving the message from the Word, then we must remember "the Spirit and the Bride say, Come." The Holy Spirit must accompany the truth of the Scriptures in order that the sinner may yield and obey. Again we read, "The Spirit beareth witness **with** our spirits." Note that it does not say, "the Spirit beareth witness **to** our spirits." Unfortunately this is usually the way the passage is read. In this passage the Spirit is not telling **me** that I am a Christian but telling **you** that I am a Christian. I speak the Word of God and the Spirit bears testimony to you and vice versa. This double testimony is absolutely essential if there are to be good results for eternity.

We should endeavor to open the Scriptures clearly and fully. We should be as the servant of God who "read in the book of the law of the Lord distinctly and gave the sense and caused the people to understand." The Saviour said in Matthew 13, "If any man heareth the word and **understandeth it not** then cometh the devil." He also said, "If anyone heareth the word **and understandeth it** the same bringeth forth fruit." From this we learn that our great effort should be to explain clearly and fully the meaning of the Scripture in order that those who listen may have intelligent faith.

The soul winner must be attractive in his personality. If this is not the case, then he will repel sinners instead of attracting them. We should make it easy by our personality for sinners to come to us with their problems and their heart hunger. There are Christians who have an excellent knowledge of the Scriptures but who have such a disposition and attitude that no one will confide in them.

We read in II Peter 1, "add to your faith virtue." It is my opinion that this word **virtue** means "pleasingness, pleasantness, winsomeness," and other such gracious, attractive qualities. It is certainly true that when these traits are absent, there is a cold, hard spirit which may accompany a perfectly orthodox faith but which repels those who seek the Lord. The longing soul will go for help to one who is sympathetic and kind in his attitude toward others. He will not ask the stiff, formal, professional Christian. It is interesting to note that after adding virtue to faith, we are to add "knowledge." The Lord wants us to be prepared to tell the one who comes, the things he wants to know. Therefore, knowledge is essential. Following knowledge is "temperance," for we are not to "go to seed" on any subject nor over-emphasize any truth. We are to hold all the Word of God in an even balance in our hearts and also in our ministry. After temperance we are to add "patience," for some of those who are attracted by our virtue and instructed by our knowledge will not learn easily nor quickly. We will need to bear with them and be kind, showing godly patience as we seek to explain, elucidate, and illustrate until they do understand. After patience we are to add "godliness." It is evident that those who are attracted to us by a gracious attitude and

receive the benefit of our knowledge and see how graciously we bear with their dullness will at once seek to find out how these truths have affected our own lives. They will look at us to see whether we have been changed as we want them to be changed. A godly life is a good advertisement for a godly message. After godliness there must be "brotherly kindness" because the one who is attracted to us and who learns from us must see that we have genuine interest in his welfare. Otherwise we will appear to him to be only a school teacher giving instructions. After all of these we are to add "love" to the list for if the ungodly see that there is godly love accompanying the preaching and the wooing, then the heart is softened and the ground is made ready for the good seed.

The soul winner must be resourceful. Each person must be dealt with as an individual. No formula will meet a universal need. The farmer thinks along different lines than the railroad engineer. The bookkeeper does not think like the school teacher. Fishermen must be resourceful for fly-casting will never interest a cat fish and worm fishing with a sinker and a bobber will not interest brook trout. Some fish live on the bottom in the mud; others live near the top in the sunshine. Some fish like flies and others like bacon rind. Some fish will bite most anything that comes their way while others are attracted by the brightness of the silver spoon and dart at the sheen in the water. The same situation exists among sinners. One friend was saved through John 18:8 but probably none of you who read this article have ever heard a gospel sermon on this verse. The friend saw the truth of substitution in this verse and accepted deliverance because Christ was taken in his stead.

Another person was saved through Psalm 119:68. He was a coal miner lying on his side digging at the coal when the Spirit of God used this verse to remove his antagonism and win his heart. The Lord does not always use John 3:16. Therefore it is essential that many parts of the Word should be at the finger tips to be used as occasion demands. The Christian worker must be wise as a serpent and harmless as a dove. He needs to be careful in the approach in order that the inquirer may not be frightened away. Sometimes it is necessary to use words of encouragement and sympathy in order to elicit the interest of the friend. It is quite all right to take advantage of situations and circumstances in order to apply the precious truth. A wisely placed question is most effective but this question should not be one which can be answered by "yes" or "no." The character of the person will sometimes determine the kind of question to be asked. There is no use asking a drunkard if he is a Christian. You can see that he is not. There is no use asking the professing church member if he is a Christian for he will tell you that he is. Let the question be apropos to the kind of person being dealt with. This requires an alert mind, diligent attention, and earnest zeal for God.

It will be most helpful in each case if an effort is made to diagnose the condition of soul of the person we are attempting to win. We should ascertain whether the person is satisfied or has a hunger. We should know whether he professes to be saved or is careless. We should try to find out whether he has had a religious experience which left him disappointed and disillusioned. It will be most helpful to learn something about his religious environment. If he was raised in a Catholic home he will have a different viewpoint from the person who was raised in a Mormon home or a Protestant home. The more that is learned about his history the easier

it will be to find the correct remedy for his particular attitude toward Christian things. Of course, in each case an attempt should be made to learn whether he would like to be saved or believes that he is really lost. Unless there is some hunger it will be useless to offer him the bread of heaven. Unless there is a thirst in his soul for the things of God he will not be interested in the living water. Unless he recognizes the disease of sin in his life, he will not want the physician, neither will he want the medicine of the Word. Unless a correct diagonsis is made one will spend much time and waste much time pursuing a course which is not effective nor useful. Some need help to see their own deep need. Some know that everything is not well with the soul but do not know what the trouble is. There are people who do not know that a person can be saved now and know that he is saved. There is a great ignorance everywhere concerning God's gospel and His provision for men's hearts and lives. If it is evident that the friend would ike spiritual help, then proceed under the good hand of the Lord and by wise questioning diagnose the case. Having done this, endeavor to find the correct message in the Scriptures for the particular aspect of his need and then seek to explain it so fully that he will respond and accept. May the blessed Lord of the harvest, the Holy Spirit, anoint with wisdom and power each one who reads this message. May He enable each one to find the leading of the Spirit and by the use of the Scriptures lead a very fruitful life for the glory of the Lord Jesus Christ.

What Is the Gospel?

The Gospel of Jesus Christ is not Christian ethics. It is not morality. It is not social righteousness. These and many other things are the fruits of the Gospel.

We are amazed at the number of fine sermons which emphasize Christian ethics but which totally ignore the source of power to live such a life. This is not the development of goodness inherent in every man—it is something which results from being born again.

Inherent in the Gospel message is the fact of sin and man's lost condition. There is nothing there to cater to human pride. Because God has offered salvation through the death of His Son, and because that salvation is obtained by faith alone, there is no room for boasting.

For this reason the Gospel message MUST center around the person and work of Christ. Our pride and our boasting are in Him and He alone gives us the power to live as a Christian.

In our earnest desire to see a Christian social order let us never forget that this can come only by the preaching, teaching and living the Gospel as presented in the Bible.

—Southern Presbyterian Journal



Are Men Without Christ Really Lost?

Lee B. Long

To ask this question is to be concerned with the meaning and significance of being lost. How can one know he is lost without Christ if he doesn't know what a lost condition is like? The expression has come into such common usage in Christian circles that we suppose others know what we mean. They honestly may not know. The word is used in three ways.

First, it is used with reference to one's **orientation to his owner or possessor.** This condition is a state of not being recovered or found. The concern here is with the owner—loss of usefulness, and loss of rightful possession. We speak of the "lost and found."

Second, it is used with reference to one's **orientation to his environment.** The condition is a state of having wandered from the way. The symptoms are bewilderment, perplexity, lack of direction. The concern is with both the lost and the loser.

The third usage is with reference to one's **orientation to himself.** This condition is the state of being spoiled, decayed, or ruined physically, morally, or spiritually. In connection with this we speak not of "lost and found" but of "lost and saved." With these suggestions in mind we may very well know that it is not only possible to be lost, and know something of its awful and terrible significance, but also that men are really lost without Christ. "For the Son of man is come to save that which was lost" (Matt. 18:11).

This first condition is represented best by the parable of the Lost Coin (Luke 15:8-10). The primary concern is with the one who lost something that rightfully belonged to her. The parable disregards the sensitivity of that which was lost—a mere coin—and deals with the concern of the one who lost it. The picture is of a woman searching diligently, sacrificially, and unsatisfied until she finds it.

So it is with the Lord. This approach to our condition is from God's standpoint. We belong to God by creation, if not by re-creation, and God is concerned about the soul of everyone, and of its intrinsic value to Himself.

We have here the answer to the question whether one can be lost and not know it. There may be many people like the coin, lost and utterly insensitive to their condition. But, never fear, the Lord knows it! God is deeply concerned about His creatures. We belong to Him, and He has indicated His great concern by paying the supreme price to redeem us.

Now, the analogy from this parable is not that God is lost to man, for natural man knows not the things of God, but man is lost to God and has been since the "fall" in the Garden of Eden. "And the Lord God called unto Adam, and said unto him,

where art thou?" (Gen. 3:9). This searching question indicates that man is lost to God through sin, and the complete recovery of His rightful possession has been made possible only through redemption in Christ Jesus. Yes, men are lost to God without Christ. "But all things are of God, who reconciled us to himself through Christ" (II Cor. 5:18).

This second condition may be represented by Isaiah 53:6: "All we like sheep have gone astray; we have turned every one unto his own way; and the Lord hath laid on him the iniquity of us all." Here we see man lost to his spiritual environment without Christ. Not only is he lost to God, but he is lost to heaven and the fold of God as well. Now we see the sheep looking for the shepherd as well as the shepherd looking for the sheep. The Lord extends this picture in the parable of the Lost Sheep in Luke 15:4-7. The sheep has turned unto his own way. He was not led astray; he strayed. He was bewildered, perplexed, and had no sense of direction.

This is the disparaging picture of a man spiritually lost. Men are made for eternity and fellowship with God, and they are terribly lost in this world of sin and woe without Christ who is the way of life. Plato said that man should walk on earth with his eyes in the sky.

And St. Augustine said, "Thou has made us for Thyself and our hearts are restless until they repose in Thee." Men have all strayed from the way. "'For we have all sinned and come short of the glory of God" (Rom. 3:23). We have all tasted the fruit of Adam's rebellion. "There is none righteous, no, not one" (Rom. 3:10). Suddenly we begin to realize the terrible loneliness and horrible emptiness of life away from the Shepherd, not to speak of eminent danger and ultimate doom. We begin souls. In our confusion we take this road or that with only doubt and uncertainty as our reward. We **never** find our own way.

Men are lost because they cannot save themselves. In spite of the still small voice saying, "This is the way, walk ye in it" (Isa. 30:21), some turn in the direction of **personal morality.** It seems a logical road for it leads up. It seems honorable since it is hard to avoid falling. And although there is no certainty in following this way many take it. They hope that they will not be condemned for doing the best they can but the word of God says, "All our righteousnesses are as filthy rags"(Isa. 64:6), and that "he that believeth is not condemned, but to search for the Shepherd of our he that believeth not is condemned already" (John 3:18), before we ever do any works of one kind or another. You remember the prayer of the Pharisee, how he thanked God for personal morality and self-righteousness. But the Lord said that this man went down to his house **not** justified.

Then we hear the Lord say, "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13). And in spite of this careful and solemn warning we see a multitude filing down the broad path of **ecclesiasticism**—"Churchianity." You have met these folks many times. One says, "I'm a member of the church, isn't that enough?" Another says, "I give my share to support the budget of the church." Still another says, "I have paid my penance and made confession." Many follow this path in vain.

Some try the way of **philosophy** and **education.** This, too, is a futile search, if they only knew, for "The fear of the Lord is the beginning of wisdom" (Prov. 9:10). Aldous Huxley said, "The bitter fruits of the tree of philosophy made me re-examine its roots." Nevertheless, many are intent

upon trying this way. In our present day it has taken on new glamour through various cults. They appeal to our mind, our culture, and our pride. Instead of renouncing self, they magnify the self. They are man-centered. In them we have the very epitome of man's sin. All the while he is searching for God, he is rebelling against God. He would like to find God, but he refuses to let God find him. One is reminded of "The Hound of Heaven" by the English poet, Francis Thompson. The picture is of a man running away from God, while all the time his innermost desire is to be sought and saved from his hell-bent direction by God.

There are many of these paths which lead only to despair, and ultimate destruction and death, but let us look rather to Christ, the only way. For the way of the cross leads home, and there is no other way but this.

O lost soul, can you not see that Jesus, the Good Shepherd is the **Way,** the **Truth,** and the **Life**—no man cometh unto the Father but by Him. He is to us what a compass is on the sea, what a chart is on the desert, what the North Star is to our universe. There is no need of wandering aimlessly through this desert of life perplexed, bewildered, with no purpose, no sense of direction, no certainty. Hear Him say, "The son of man is come to seek and to save that which was lost" (Luke 19:10). "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). Men are lost, indeed, without Christ, who came to restore us to God and heaven, our rightful environment.

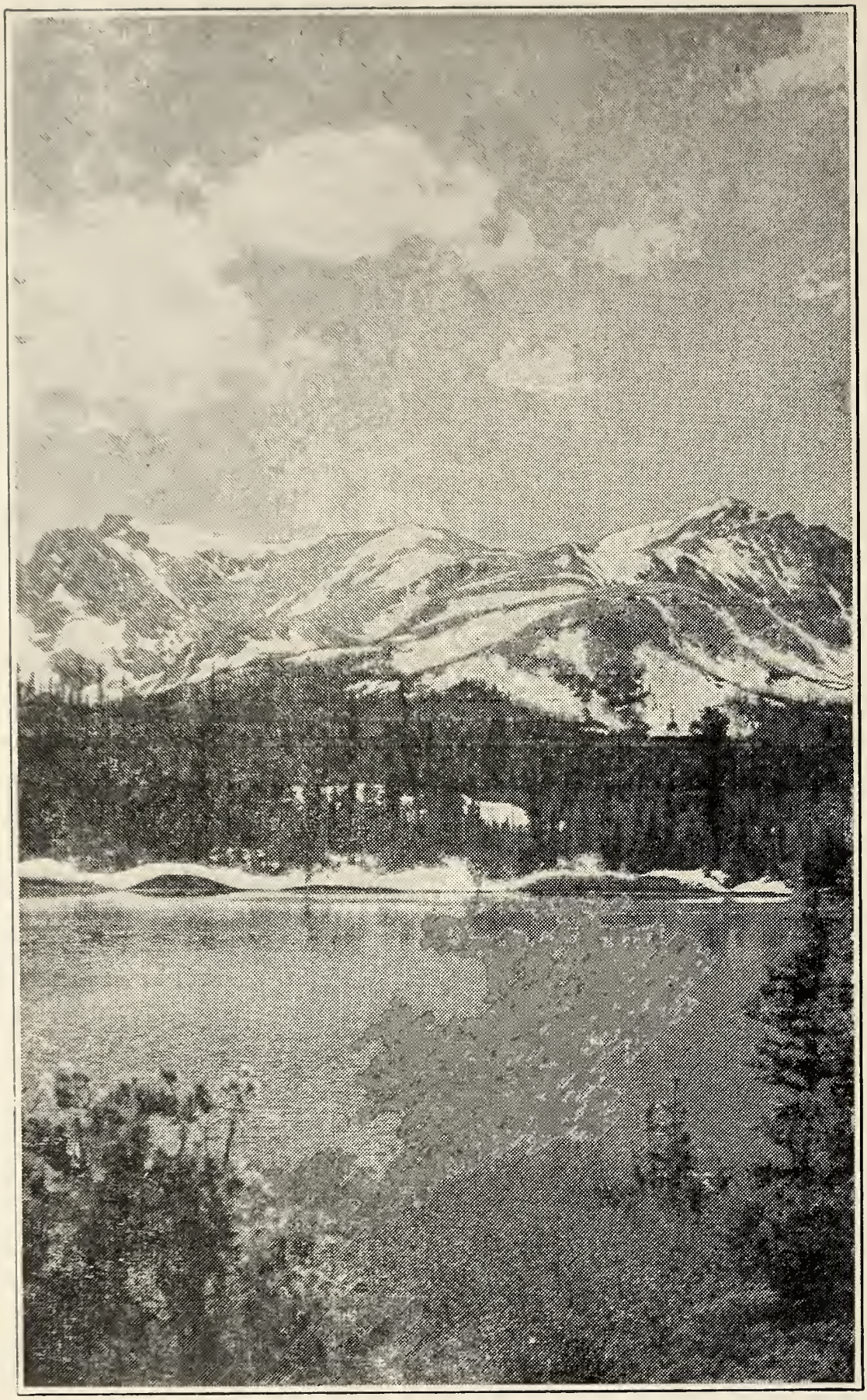
The third usage of this word "lost" refers to the significance of man's depravity in his unregenerate and rebellious state.

We are within ourselves hopelessly decadent. O how true that though created in the image of God, we become lower than animals when we reject Him. Here is truly a picture of man having lost his orientation to himself; not only to his environment, and to God, but to himself. See the degradation, the degeneracy of a person without the knowledge of Christ. Here we see sin full grown as in James 1:15, "and sin when it is full grown bringeth forth death." Surely Christ came to help men find themselves.

It is our nature to want to save that which is worth saving, but not so the Lord. He came to seek and to save that which was lost, desperately and hopelessly lost. See the Lord stretch forth His hand and heal the leper even after putrification had set in. See the woman taken in adultery saved from moral ruin and restored to integrity by His forgiving spirit. See Him save the Gergesene demoniac from himself. Certainly the Lord restores the ruined and decadent soul of man. Hear Him say, "Marvel not that I say unto thee, ye must be born again." "Though your sins be as scarlet, they shall be as white as snow." And again, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

Keep Yourself Out of Sight

Most fishing is poorly done. Fishermen make too much noise. They show the fish the pole, the line, the hook, and scare them rather than lure them. The only way to fish is to keep yourself and paraphernalia out of sight.



"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Psalm 121: 1-2

The DUTY and DELIGHT of EVANGELISM

by A. T. Pierson

> Let the dead bury their dead! Follow thou me! Go thou and preach the kingdom of God (Luke 9:60; Matt. 8:22).

That is a profound saying, "Let the dead bury their dead!" It has a deep meaning; if at first it seem dull and lustreless, like a fragment of spar, we have only to turn it till the light striikes it at the "angle of reflection," and it will show rich hues. "Life" and "death" are words that span infinities; the difference between them is the difference between holiness and sin; the distance between them, **the distance** between heaven and hell.

This is a world of death. The dead, who know not nor feel the powers of the world to come, may well be left to bury each other; left to magnify **the** material and mortal, as all burial does. But for those who will hear and heed, Christ has a message of life. First of all, "Follow me!" for "he that followeth me shall not walk in the darkness" of death "but shall have the light of life." Then, "Go, preach the kingdom of God!" Having the spirit of life, we are to speak the word of life. Christ came not to bury, but to raise **and quicken** the dead: and they who follow Him first get life, and then preach Him and so give life. Our first duty is to come unto Him that we may ourselves have life, and leave the ranks of the dead for those of the living; our foremost duty and our highest delight must then be to bring other dead to life; instead of burying them more deeply from sight and contact of the Lord of life, we must take away the stone, that the dead may hear His voice and live and come forth.

Evangelism is simply this—rolling away the stone, and giving the dead a chance to hear the word of life. It is bringing the evangel, or gospel, into contact with the unsaved; and it is for **contact, not conversion,** that the church is responsible. We are to do our part and leave God to do His.

Paul says: "Christ sent me, not to baptize, but to evangelize." Baptism is not to be reckoned, like repentance toward God and faith toward our Lord Jesus Christ, among the primary terms of salvation. We must not lift it to a level with faith. Faith justifies the soul which, in believing, appropriates Christ; baptism justifies faith, as one of its fruits and proofs, attesting faith as genuine.

Every child of God may truly say, "Christ sent me to evangelize." This is a foremost duty and may be the highest delight. To evangelize is the first duty in the order of **time,** for there must be believers to be baptized, and converts to become confessors, in order to form the Church; it is first in the order of **importance,** for it is accession and growth that keep the Church in being. To the household of faith, as to the family

of man, the condition of continuance is obedience to the law of increase. The propagation which keeps God's seed alive on the earth, and eventually spreads that seed over the earth and subdues it, is evangelism. Everything therefore, both as to existence and enlargement of the Church of God, hangs on evangelizing men.

The Church must continually "go, disciple all nations," becoming to human souls everywhere a nursing mother. So far as she fails to bring the gospel to the knowledge of the unsaved, she disobeys the last command of her Lord, declines in spiritual life, forfeits her commission, and risks the removal of her candlestick out of its place.

That other duties are important we do not deny, but we do affirm that the importance of evangelism is primary. Our Lord enjoined upon us first to **disciple** all nations and then to **teach** them to observe all His commands. In the authorized version the two Greek verbs are both rendered by the same word "teach," but the mistake is corrected in the Revision, for they represent two great branches of our duty and trust; first, to go out and gather in disciples; and then to teach and train the new converts in the knowledge and practice of truth and duty, first, to "disciple" men and then to "discipline," or develop disciples into sanctified and serviceable workers..

A great orator and sage, Sydney Smith, has said that the most effective figure in rhetoric is repetition. Probably the principles we thus lay down may seem axioms not needing demonstration, and scarcely requiring statement; but familiarity with truths takes away their force and blunts their edge, even as the tread of many feet wears away the inscriptions on memorial pavements, unless from time to time they are re-cut. And so we seek to give greater emphasis to admitted **truths by** frequent and varied statement. As with mallet and chisel, blow on blow, we would cut deeper that great inscription on the very threshold of church life, **"Go Evangelize!"**

The Church is to bear and rear children; but she must not shrink from the throes of birth through which alone God's household grows. We have seen that the last command is followed by a promise of His presence. The precept and promise are joined by a living link, for only as the precept is obeyed can the promise be enjoyed. If the Church is faithful in making and training disciples, she basks in the sunshine of His smile. If zeal in evangelizing gives place to cold neglect of souls, her sun suffers obscuration if not eclipse, so surely does He withhold or withdraw the tokens of His gracious presence and glorious power. The glory of the Shechinah pales whenever passion for souls give place to cold indifference.

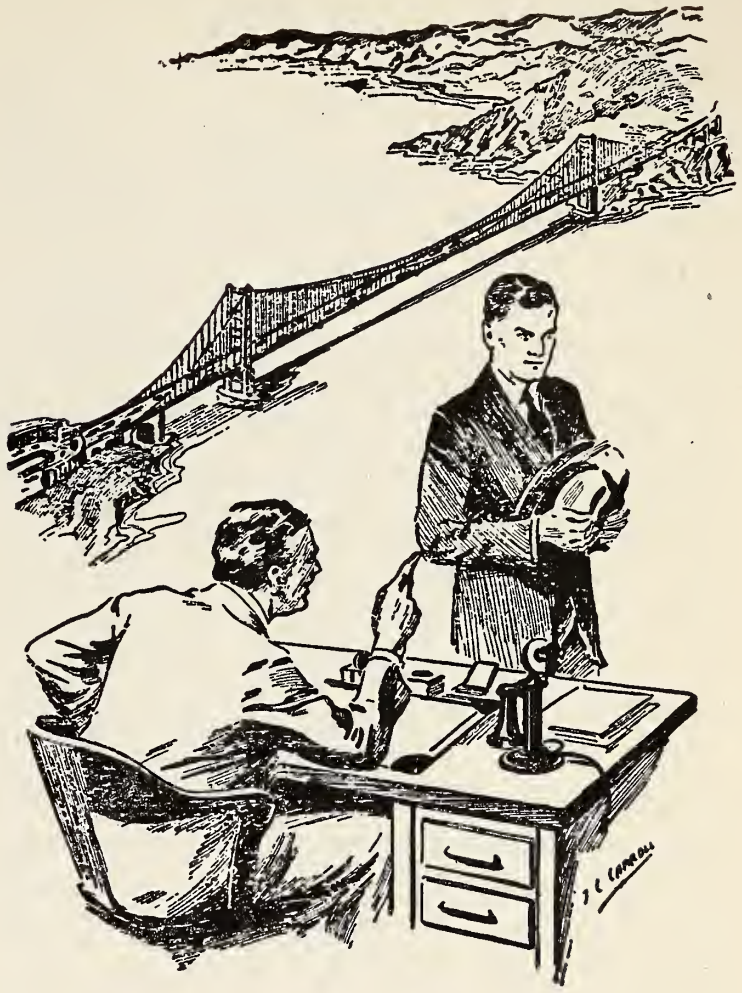
In various ways, by forms and figures both forcible and beautiful, the great Head of the Church has sought to impress this double duty of evangelism and edification. Two laws of church life are expressed and enforced throughout the New Testament; first, the law of inward growth, and secondly, the law of outward extension. This is the key to much of the teaching of our Lord and His apostles. In the interview between the risen Redeemer and His disciples, recorded by John, we find first a word of salutation, "Peace be unto you"; then a word of commission, "As my Father hath sent me, even so send I you"; and then a word of conferment. "Receive ye the Holy Ghost." He not only gives the commission, but He bestows the power to carry it out—a divine enduement.

The word is great, but for it we have conferred by Him both authority and adequacy. The Church long

since came to her Damascus and had her vision of the Holy One. She needs no longer to ask, "Lord, what wilt Thou have me to do?" for He has set before her the primary duty. With pierced hands He points to the millions who have not even heard His name, and says, "Go, out into the streets and lanes, the highways and hedges, and compel them to come in!"

When Mr. Webster, at the laying of the cornerstone of the Bunker Hill shaft, besought the vast concourse of people to "stand back," lest the crowd should break through the speaker's platform at peril of life or limb—the answer was, "It is impossible!" "Impossible?" thundered the American Demosthenes, "Nothing is impossible at Bunker Hill!" And when we remember who gave us our marching orders, and who left us the pledge of His perpetual presence; when we stand beside that Cross on which He bore our sins, and remember that He is the propitiation for the whole world, we dare not talk of impossibilities. In the lexicon of the Christian life there is and there ought to be no such word as "fail!" **Nothing is impossible at Calvary!**

Canon Wilberfoce tersely puts in four words the whole law of Christ —"admit, submit, commit, transmit." The first three concern the relation of the believer to his Lord. He is to **admit,** to his mind and heart, the truth and Him Who is the truth; **submit** his wayward will to His will; and **commit** all things in trust to His keeping. The last of these four words expresses the relation of the believer to his fellow-men; henceforth he is to **transmit;** to become the medium through whom by lips and life, the light and love of God shall be transmitted to others. In these four words all the duties of the disciple are briefly summed up and comprehended. They are the cardinal



points in the horizon of his spiritual life.

We are called not to **be saved** only, but to **save.** The watchword, the very motto on the banner of the Church, is **service.** The chief end of man is "to glorify God and to enjoy Him forever"; to glorify Him is the necessary preparation for the highest enjoyment of Him. The work is committed to the weak; God hath chosen the poor and base and despised—those who are nothing in the eyes of men, that all dependence may be upon Him and all the glory be to Him.

God calls every disciple to **direct effort** to save men. The confession of Christ with the mouth, the preaching of Christ with the life and the translation of faith and hope and love into living forms, and of precept into practice—all this is a mighty witness for Him, and His gospel, but it does not exhaust the demands of duty. The command means more than this: it means **personal work for souls.**

The methods are so various that they are not defined or prescribed,

but they embrace the whole range of opportunity, the whole scope of possibility. From the lisping infant in the cradle to the savage cannibal on the isle in the sea, we are to see in every human being a soul to be taught the way of salvation. In the quiet home and the busy mart, in the rural retreats or city streets, at workmen's bench or school-boy's desk, wherever a child of God confronts a child of man, there must be a voice to speak because there is an ear to hear. Even prayer is not effectual, energetic, which does not lead us to **do** something. Till the field at your feet, and send others to till the fields which you cannot reach. Only thus will the world-field ever be sown with the seed of the kingdom, and wave with harvests for God. We have too much faith in God to believe that He would leave to us a work which we cannot do| A loyal soldier of England's Queen, when asked how long it would take the British army and navy to carry a proclamation from Her Majesty to the ends of the earth, replied, "About eighteen months." We have no conception of the rapidity with which the flag of the Cross could be borne to the limits of the globe, if the enterprise were really undertaken by the whole body of believers. In 1835, in Hamburg, seven men in a shoemaker's shop resolved to attempt to spread the good news. Within twenty years they had organized fifty churches, gathered ten thousand converts, scattered half a million Bibles and eight million pages of tracts. and preached the gospel to fifty millions of people. At that rate, two hundred and fifty disciples could reach the whole population of the globe in thirty years!

If today there were but five hundred disciples on earth, and each of them and of their converts should bring to Christ one soul each year, by this simple geometrical progression the number of converts would swell so fast, as to include the whole race in twelve years. Or if there were but **one** disciple and he should be the means of converting one soul each year, and every new convert do the same, thirty years would multiply the number to more than thirteen hundred millions.

What does all this show? That the bulk of professing disciples neglect this foremost duty to a dying world, and practically **do nothing whatever in discipling others.** In the question of personal salvation, service is forgotten. One fixes his thought on worldly treasures and pleasures, and buries himself out of sight and of contact of the lost, in the sepulchre of self-indulgence; another turns his thought to heavenly treasures and pleasures, but it is all about **his own salvation** that he thinks. This is all selfishness. The miser and the monk are alike, each lives for himself, and for himself seeks to lay up treasures; only the treasures differ in kind. It is a vicious type of piety that idly sits and sings, "When I can read my title clear," etc.

Service is self-abnegation, self-oblivion. Moses was willing to be blotted from God's Book, and Paul could wish himself accursed from Christ, rather than have Israel cast away forever. He who would save others must not be unduly absorbed in saving himself. He who seeks first the kingdom of God will find his own salvation added to him, without fail.

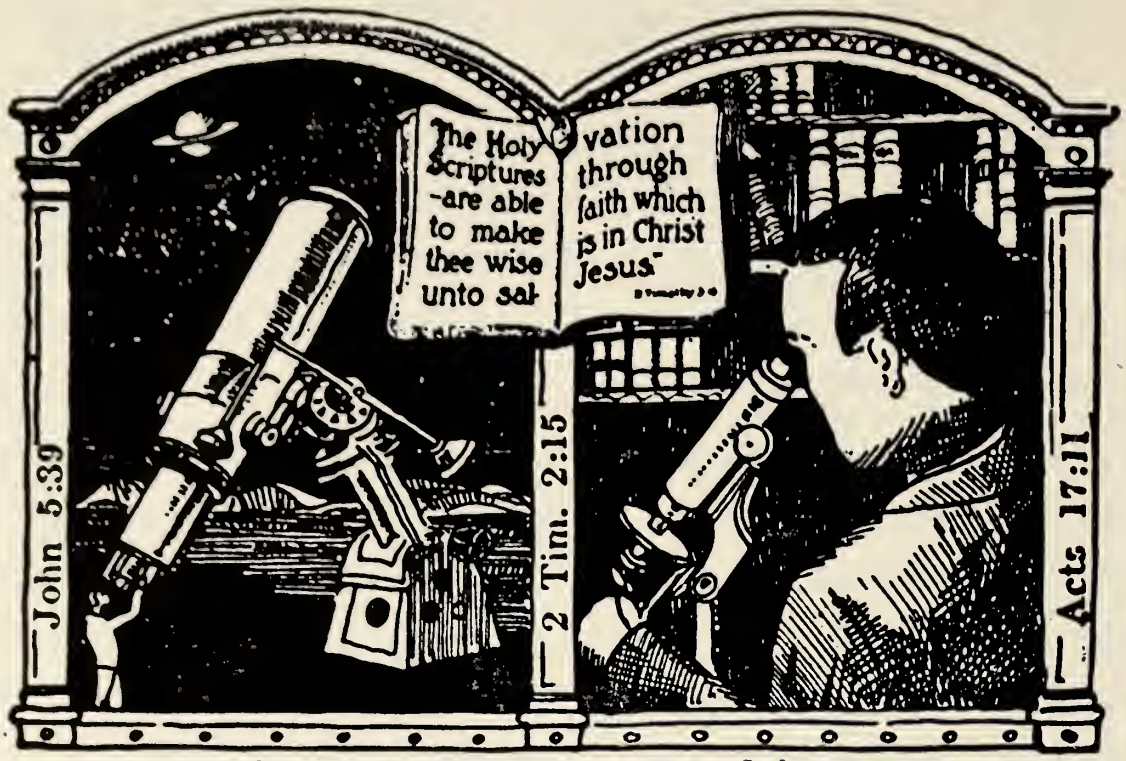
To you and me then is committed a dispensation of the gospel. If we do this thing willingly we have a reward, but if against our will, nevertheless there is a solemn commission. If there be some who cannot "go into the dark mine," like Carey, they can "hold the rope," like Fuller. But woe is me, if in some way or other I preach not the gospel to a dying world!

"I . . . Know My Sheep"

Our cover page is a familiar summer scene in the high mountains of cool Colorado. It was taken in the high country near Aspen. The two million visitors to Colorado this summer will witness such scenes as this as they travel over winding mountain highways.

The mountain shepherds lead their flocks to the high grasslands where there is abundance. The cool waters give refreshment and contentment. The shepherds know where the richest pastures lie. Our Great Shepherd knows His sheep. His sheep also know Him and His voice, and a stranger will they not follow. He also provides abundantly for His flock.





Psalm 19:1 Job 38:22

Through Faith and Understanding

Where science fails, and men should silent be,
God can reveal, His mighty hand we see,
He is not silent, let us listeners be,—
"Through faith we understand."

No evolution will man's life explain,
No evolution can the earth sustain,
Nor evolution make us "born again,"—
"Through faith we understand."

And so our life with ALL its riddles here,
Calls the believer to a reverent fear,
A loving confidence in God will cheer,—
"Through faith we understand."

. . . The SOUL-CONVERTING Book

by C. H. Spurgeon

"The law of the Lord is perfect, converting the soul" (Ps. 19:7).

When he spoke of "the Law of the Lord," David did not merely mean the law as it was given in the Ten Commandments, although that also is perfect, and is used, to some extent, in the conversion of souls. The term includes the entire doctrine of God—the whole Divine revelation; and though in David's day there was not so full and clear a revelation as we have, for the New Testament was not then given, nor much of the Old Testament, yet the text has lost none of its former force, but has rather gained more; so I shall use it as applicable to the entire Scriptures, to the Law and to the Gospel, and to all that God has revealed; and speaking of it in that sense, I may truly say that it is perfect, and that it converts the soul.

The Word of God must be tested, like other books, by the effect which it produces; and I am going to speak upon one of its effects to which many of us here present can bear personal witness. The old proverb says,

"Speak as you find"

and I am going to speak of the Bible as I have found it—to praise the bridge that has carried over every difficulty until now, and that has carried a great many of you over also. We know that the Law of the Lord is good because it converts the soul; and, to our mind, the best proof of its purity and power is that it has converted our soul.

1. First, I am to show how the Word of God converts the soul.

Man's face is turned away from his Maker. Ever since the first day when our parents broke the Law of God, we have been, all of us, guilty of the same great crime. We stand as men who have their backs to the light, and we are going the downward road, the road which leads to destruction. What we need it to be turned round, for that is the meaning of the word "converted" — turned right about. We need to hear the command, "Right about face," and to march in the opposite direction from any in which we have ever marched before. Our text truly says that the

Word of God turns us around.

It does not mean that the Word alone does that **apart from** the Spirit of God, because a man may read the Bible through fifty times, and, for fifty years, hear sermons that have all come out of the Bible, and yet they will never turn him unless the Spirit of God makes use of the Word of God or the preacher's sermons.

The first thing the Word of God does is to show a man how he may get right. And, oh, how perfectly it shows him this! It comes to the man,

and says to him, "Your sin deserves punishment; God has laid that punishment upon His only begotten Son; and therefore He is ready to forgive you freely for Christ's sake, not because of anything good in you, or anything you ever can do, but entirely of His free mercy. He bids you trust yourself in the hands of Jesus that He may save you." Come, then, and

Rely upon what Christ has done,

and is still doing for you, and believe in the mercy of God, in Christ Jesus, to all who trust Him. Oh, how clearly the Word of God sets Christ before us! It is a sort of mirror in which He is revealed. Christ Himself is up in Heaven, and a poor sinner, down here on earth, cannot see Him however long he looks; but this Word of the Lord is like a huge looking-glass, better even than Solomon's molten sea; and Jesus Christ looks down into this mirror, and then, if you and I come and look into it, we can see the reflection of His face. Blessed be His holy Name, it is true, as Dr. Watts sings,

"Here I behold my Saviour's face
Almost in every page."

There is scarcely one chapter in which Christ is not, more or less clearly, set forth as the Saviour of sinners. So the Word of God, you see, shows the man that he is in the wrong, takes him away from wrong ways of trying to get right, and then

Puts him in the way to get right,

—namely, by believing in Jesus.

But the Word of the Lord does more than that. In the power of the Holy Spirit, it helps the man to believe; for, at the first, he is quite staggered at the idea of free salvation — instantaneous pardon — the blotting out of sin all for nothing, pardon for the worst and vilest freely given and given now. The man says, "Surely it is too good to be true." He is filled with amazement, for God's thoughts are as high above him, and as far out of his reach, as the heavens are above the earth. Then the Word comes to him, and says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." The Word also says to him, "All manner of sin and of blasphemy shall be forgiven unto men." The Word says, "The mercy of the Lord endureth for ever." "He delighteth in mercy." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." I need not go on repeating the texts with which, I hope, many of

You have long been familiar.

There is a great number of them—precious promises, gracious invitations, and comforting doctrines; and, as the sinner reads them, with trembling gaze, the Spirit of God applies them to his soul, and he says, "I can and I do believe in Jesus. Lord, I do gladly accept Thy pardoning mercy. I look unto Him who was nailed to the Cross, and I find in Him the cure for the serpent-bites of sin. I do and I will believe in Jesus, and venture my soul upon Him." It is thus that the Word of God converts the soul—by helping the man to believe in Jesus. And when he has done that, the man is converted; for when a man looks at Christ alone, he has turned his face towards God. Such an one, indeed, is turned right round; from rebelling against God, he has come to feel gratitude to his Redeemer, and he seeks to live to God's glory as he would

Never have thought of doing before.

I ask you, who are the people of God, whether you have not felt, since your conversion, the power of the Word of God in sustaining you in your converted condition. Do you not often feel, as you hear the gospel

preached, your heart grow warm within you? Some time ago, when I went away for a week's holiday, I was more than a little troubled about many things. I had been for a long while preaching to others, and I thought I should like to feel the power of the Word in hearing it myself. I went to a little chapel in the country, and there I heard a lay brother—I think he must have been an engineer—preach a sermon. There was nothing very grand in it, except that it was full of Christ; and as I listened to it, my tears began to flow. I wish that sometimes some of you, my brethren, would preach, and let me take my turn at listening. Well, on that occasion my soul was melted as I heard the Gospel proclaimed very simply, and I thought,

"After all, I do feel its power;

I do enjoy its sweetness;" for, while I listened to it, my heart overflowed with joy and delight, and I could only sit still and weep as I heard the simple story of the Cross.

The Word of God is perfect, and its effect is continually to restore and revive the soul of the Christian. This has been to me one of the great evidences of the truth of inspiration.

The Word of God is perfect, converting the soul. You will find it to be so the longer you live, and the more you test and try it. Whenever you go astray, it is because you get away from the Word of God; and as long as you are kept right, it is because you are drinking in the precious truth concerning Jesus as it is revealed in the Bible. That is the one perfect Book in the world, and it will make you also perfect if you will yield to its gracious influence. Only submit yourself to it, and you will, one day, become perfect, and be taken up to dwell where the perfect God, who wrote the perfect Book, will reveal to you

The perfection of bliss forever

and for evermore. God grant to you, dear brethren and sisters, to know the power of this converting Book! If any of you have backslidden, I pray that this same blessed Book may bring you back. I had a letter, the other day, from the backwoods of America, that did my heart good. It was from a man who was one of my first converts at New Park Street Chapel. He had been for years a member of the church, but he grew cold, and ceased to attend the means of grace: and at last he had to be excommunicated from the church. He went out to America, and there, far away, he began to examine himself, and the Spirit of God brought home to his heart the old texts which he used to hear. He writes that he was brought to his knees, and now he is actively engaged in the service of God, endeavoring to bring other backsliders and sinners to the Lord Jesus Christ. It is the Word of God that will restore you, backslider; I hope it will do so this very hour, and that soon you will come to us and say,

"Take me into the church again,

for the Lord has restored me to fellowship with Him through His blessed Word."

2. I have no need to say much concerning the consequent excellence of the Word of God.

The Law of the Lord, which accomplishes such an excellent work, must be itself excellent. I will, therefore, only make one or two brief remarks, and then close. "The Law of the Lord is perfect, converting the soul," right away from the beginning of conversion to the end. Whenever we want to have converts—and I hope that is always—the best thing for us to do is to "preach the Word." My dear brother, if you preach the Word of God, if you lift up the crucified Christ on the pole of the Gospel, you need not be very particular about the

style of your speech. I believe that a great deal of first-class speaking is simply a means of veiling the Cross of Christ, and that

Fine talk about Jesus Christ

is about the last thing that poor sinners need. I sat at an hotel table in Mentone, one evening at dinner, and I wanted to speak to a friend who was sitting opposite to me, but someone had put a most magnificent bouquet of flowers in a very splendid vase between us. I was grateful that those flowers bloomed in the middle of winter, and I was pleased to see and to smell them. But by-and-by I moved them to one side, because they stood in the way of my view of my friend's face. So, I admire fine language, nobody enjoys it more than I do in its proper place; I even think I could manage a little of it myself if I were to try. But whenever it stands between a poor soul and Christ, I should like to say, "Break that vase into a thousand pieces, fling those flowers into the fire; we do not want them there, for we want the poor sinner to see Christ." It is the Word of God that converts the soul; not our pretty figures about the Word; nor our fine talk about it, but the Word itself. We must "preach the Word" if we want to have conversions.

There is another thing that I feel I must say to you. We must not think that, in order to have conversions, it is necessary to leave out any part of the Gospel. I am afraid that some people think that, if you stand and shout, "Believe, believe, believe, believe, believe, believe, believe," you will convert any number of people; but it is not so. You must tell your hearers what they have to believe; you must give them the Word of God, the doctrines of the Gospel; for the people who are said to be converted without being taught from the Scriptures, will very soon

Need to be "converted" again

There must be shot and shell in our guns if any real execution is to be done; blowing off a lot of powder, and making a great noise, may sound very well for a time, but it comes to nothing in the end. Just the same Gospel—adapted as to its tone and method, but the same Gospel—that I preach in this place, I would preach in a thieves' kitchen, or to the poorest of the poor, and the most illiterate of mankind. It is the Gospel, and only the Gospel, that will convert the soul.

Now dear friends, you who are not converted, my closing word is to you, if you really wish for strength, life, and salvation, you will get it through hearing the Word of God, or through reading this precious Book. "Faith cometh by hearing, and hearing by the Word of God." Eyegate is not usually the way by which Immanuel rides into the city of Mansoul. The lifting up of the Host, the pretty decorations on the priest's robe, the crucifix, the stations of the cross, and

All that Romish Mummery

will save nobody. That is not God's way of salvation; but Christ comes into Mansoul through Eargate. "Incline your ear, and come unto Me; hear, and your soul shall live." Whenever the Gospel is preached, dear hearer, do really hear it. Remember how our Lord Jesus Christ said, "He that hath ears to hear, let him hear." The promise is, "Hear, and your soul shall live;" and if you come with a willing mind—willing to judge, and weigh, and then to believe, the Word—the moment you do believe it, you are saved. That Word of God, which leads you to believe, has already converted you; so, come out, and confess what God has done for you, and then go on your way rejoicing. May God bless every one of you, without a single exception, for His Name's sake! Amen.

The Church vs The Movie

A writer in the "Chicago Daily News" tore the mask from the reasons given by some persons for not attending church services, by using those same reasons against going to the movies. This was his method:

"I'm out of the habit of going to the movies; I better not go tonight."

"I have not been to the movies for so long the walls would fall in if I went."

"I know a man who has gone to the movies for years, and he is no better than I am."

"There are as many good people outside the movies as inside."

"Too many hypocrites attend the movies."

"I stay away from the movies because of the kind of folks who support them. I would not sit in the same room with Mr. So and So."

"The performer gets more money than I do. Why should I help keep him in a good car and fine clothes?"

"I do not like the people in charge of the movies."

"I stay away from the movies because I went so much when I was a child."

"I need new clothes before I can go to the movies."

—"Now"

Doctrinal Statement

DENVER BIBLE COLLEGE
GRACE AND TRUTH MAGAZINE

The Trinity

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

Verbal Inspiration

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

Total Depravity

The depravity and lost condition of all men by nature—Rom. 3:19.

Personality of Satan

The personality of Satan—Job. 1:6-7.

Virgin Birth

The virgin birth and deity of Jesus Christ—Luke 1:35.

Blood Atonement

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

Resurrection

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

Justification by Faith

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

Person and Work of the Holy Spirit

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

Eternal Security

The eternal security of all believers—John 10:28-29.

Second Coming of Christ

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

Hell

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

The Church

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

Missions

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

Separation from the World

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

Five Minutes Compared to Seven Years

Dr. Cortland Myers tells of laying his hand on the shoulder of a young man whom he asked if he were a Christian. He had not seen or known him apart from the crowd before that moment. He replied, "No sir, I have heard you preach every Sunday for seven years without exception, and I am not a Christian yet." He is now a faithful Christian. What seven years of preaching failed to do, five minutes of heart-contact and personal work accomplished.

LIGHT... on the Lesson

INTERNATIONAL SUNDAY SCHOOL LESSONS
Expositions by Harold A. Wilson Illustrations by Casey Smith

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JUDAH'S UNSTEADY COURSE

JUNE 1, 1947

LESSON TEXT: II Kings 18:28-35; 19:5-37; 20:12-17

MEMORY SELECTION: Isaiah 30:15

Today's lesson might better be entitled "The Secret of Victory." Let us study this lesson under three heads.

I. THE PERTINENT FACT

Two experiences recorded in this lesson stand out in significant contrast. Hezekiah's deliverance from the King of Assyria is in striking contrast with his folly in becoming a prey to the King of Babylon. In the first instance Hezekiah trusted in the Lord. In the second, he trusted his own wisdom and made a foolish and disastrous mistake.

In Hezekiah's deliverance from the King of Assyria four significant facts are narrated. Read the story as it is told in the scriptures cited in connection with each.

1. We note the blasphemy of the messenger of the King of Assyria (II Ki. 18:28-35).
2. We note the prayer of Hezekiah (II Ki. 19:15-19).
3. We note the assurance of answered prayer (II Ki. 19:20-34).
4. We note the Lord's deliverance of His people in answer to prayer (II Ki. 19:35-37).

In Hezekiah's folly with reference to the messengers of the King of Babylon we note three significant things.

1. We note that the approach of the king of Babylon was apparently a friendly approach (II Ki. 20:12).
2. We note that without prayer, or in any wise consulting the Lord, Hezekiah entered into friendly relationships with the messengers of the King of Babylon (II Ki. 20:13).
3. We note that because of his mistake the Lord foretold a chastening which should come upon Israel (II Ki. 20:14-17).

II. THE PROPHETIC OUTLOOK

In these facts which we have noted there is a definite prophetic content. Israel's past oftimes becomes typical and prophetic of her future, and so it is in these instances.

Hezekiah's mistake of entering into friendly relationships with the King of Babylon will be repeated in the future. God's Word tells us that in the coming time of Tribulation, Israel shall enter into a covenant with Antichrist, the man of sin (Isa. 28: 15-18). Significantly enough this man also shall be King of Babylon (Rev. 17:3; 8-14); and he also shall make an apparently friendly approach to the people of Israel (Dan. 9:27a; Dan. 11:21 ,32, 34). But as in Israel's past experience it was a king of Babylon who later became the enemy of Hezekiah's people and brought upon them the chastening which God foretold, so in the coming time of Tribulation the very King who makes the covenant with the people turns out to be their most cruel and relentless enemy and turns his fury against them (Dan. 9:27b; Matt. 24:15-22; Psa. 83:1-5).

But Hezekiah's deliverance from the King of Israel has its glorious counterpart in the future. In that day Israel will be pressed almost to the point of extinction by her blasphemous enemy. In that day Antichrist, with a vast army which he has gathered, will be attempting to utterly destroy Israel (Rev. 13:6-7; Psa. 83:1-5; Zech. 14:1-2. But just as it seems that surely this terrific assault must result in Israel's extermination, the people will cry to the Lord for deliverance and in answer to their cry the Lord Jesus Christ will ride forth from Heaven in flaming fire, taking vengeance upon Antichrist and his cohorts, and he shall gloriously deliver His people (Zech. 14: 3; Isa. 64:1; Rev. 19:11-19; II Thess. 1:7-10).

III. THE PERSONAL APPLICATION

From these incidents in the life of Hezekiah we learn precious truths for our personal profit.

From Hezekiah's folly in his dealing with the messengers of Babylon let us learn the folly of trusting in our own wisdom. Such an experience emphasizes the need of the scripture's admonition: "Trust in the Lord with all thine heart and lean not unto thine own undertanding" (Prov. 3:5-6). Incidentally, this incident may serve as a graphic illustration of the fact that the flattery of the wicked is oftimes more dangerous and deadly to the Christian than outright assault (Prov. 26:28; Psa. 5:8-9). It may illustrate also the truth that friendship with the world is enmity against God (James 4:4). It will illustrate also the folly of prayerlessness in the Christian's life (Col. 4:2; Eph. 6:12-18).

From Hezekiah's deliverance we learn that the way of victory is to put our trust in the Lord. Many are the promises of God's Word to those who do trust in Him. "The fear of men bringeth a snare; but whoso putteth his trust in the Lord shall be safe" (Prov. 24:25; Cf. Isa. 26:3; Phil. 4:6-7; II Cor. 10:4-5; Jude 24).

LESSON ILLUSTRATED

The beaten British army, standing helpless and apparently doomed at Dunkirk, was saved by thousands of little boats that ferried it across the Channel. The men were saved, but their equipment was lost.

That equipment was virtually all that England possessed. There were fewer than 100 tanks on the island—and these were old and worthless. There was little artillery, and not enough rifles for a regiment until a frantic call brought a shipload of old Springfields and Enfields from America. England was naked and undefended.

Why didn't Hitler invade? England was his for the taking. He might have won the war in a few days. There is no explanation of his failure except that his shrewd, mad mind went blank.

When the Japs attacked at Pearl Harbor, they virtually destroyed our Pacific fleet. Hawaii and our whole Pacific coast lay open before them. If they had sent in the great armada of fighting ships and transports which our flyers later smashed and turned back at Midway, there would have been nothing to stop them. They might have won the war in a few hours.

In all other particulars their plans and preparations were shrewd and flawless. They overlooked nothing. They counted on victory and made certain of it.

Yet in this one matter of supreme imortanpce they failed. They failed to take advantage of their victory, and thus lost the war at the very moment when the greatest triumph in history was already within their grasp.

Why, why did their cunning minds fail them? There is no explaining if you doubt that God intervened to give us another chance.

—The Earnest Worker

RELIGIOUS REFORMS IN JUDAH

JUNE 8, 1947

LESSON TEXT: II Kings 22:10-11; 15-20; II Kings 23:1-5; 21-25

MEMORY SELECTION: Psalm 119: 34

In three things King Josiah set forth a splendid example.

I. A HUMBLE ACCEPTANCE OF GOD'S WORD

(II Kings 22:10-11; 15-20)

When King Josiah heard the word of God, immediately he accepted it as such. He did not attempt to rationalize it away nor to excuse himself or his people for their disobedience to God's Word, but rather he humbled himself before the Lord in repentance. Such a quick and ready and whole-hearted response to the Word of God is rare, even in our day. It was even more unusual in those days when the whole nation seemed bent on sinning. This is the response which God's Word desires and which makes it the means of a rich blessing to those who give it such response.

To reject God's Word is to bring disaster upon ourselves. For the unbeliever it means eternal judgment (John 3:18). For the believer it is to incur the severe chastisement of the Heavenly Father (I Cor. 11:31-32). Because Israel had rejected God's Word and had turned her heart to the worship of idols, God's wrath was kindled against them and He purposed sorely to chasten them, even as His Word had said that He would do (Deut. 29:10-29).

But to hear and heed that word is to insure our blessing. To the unbeliever God's Word says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31; John 3: 16), and to the believer the Spirit says, "The God of hope fill you with all joy and peace in believing" (Rom. 15:13). Josiah readily accepted God's Word and humbled himself before the Lord, and because of this God gave him a promise of peace and blessing in all his days. Thus he becomes an object lesson of the blessing which comes to all who accept God's Word and take it to heart (II Ki. 22: 18-20).

II. A FAITHFUL WITNESS TO GOD'S WORD (II Ki. 23:1-3)

Josiah was not content merely to believe God's Word himself—immediately he bore a faithful testimony to others concerning its message. Gathering all the people together he "read in their ears all the words of the book" (II Ki. 23:2); he publicly took his stand for the Lord and put himself on the side of His Word. His faithful witness for the Lord was fruitful because, for the time at least, his testimony influenced the people of Israel likewise to take their stand for the Lord (II Ki. 23:3).

One of the first normal fruitages of a genuine faith in God's Word is a faithful witness to its message. The first thing a newly born baby does is to cry. Likewise the first normal evidence that a soul is born again is that he begins to utter his voice in prayer and praise to God and in testimony to men. "I believe therefore have I spoken," is the record of Holy Writ which adds, "We also believe, therefore speak" (II Cor. 4:13; Cf. Ps. 116:10).

But be sure of this—a faithful witness to the truths in God's Word will bear fruit for God. God's Word is precious seed; it cannot be sown in vain. God has promised "My Word shall not return unto me void, but it shall accomplish that which I please, and prosper in the things whereto I sent it" (Isa. 55:10-11; Ps. 126:5-6).

III. A DILIGENT PERFORMANCE OF GOD'S WORD (II Ki. 23:4-5; 21-25)

Josiah's faith in God's Word and his faithful witness to the truths in the Word were followed by action. Immediately he began a diligent and sustained effort to bring, not only his own life, but his whole kingdom as well into conformity with the Word of God. Idols were destroyed. The instruments and appurtenances of idol worship were destroyed. The altars of these false gods were broken down and defiled. The priests who led their worship were slain and the workers of iniquity were relentlessly rooted out. Truly Josiah's whole life was summed up in the words of II Kings 23:25.

Josiah's devotion to the revealed will of God is a challenge to every child of God, to be doers of God's Word and not hearers only. That there is a need for such challenges is evident from the admonition of James 1:22: "Be ye doers of the Word and not hearers only, deceiving your own selves" (Jas. 1:22). In this connection note the promise which follows: "Whoso looketh into the perfect law of liberty, and continueth there, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25).

In particular Josiah sets us a noteworthy example of separation. Perhaps there is no truth taught in God's Word which is more difficult for believers to honestly face than this. God wants His people to be separate from sin and from ungodliness. His Word is replete with ringing appeals to that end. Happy is that child of God who takes His Word to heart as Josiah did and who is as diligent in rooting out of his life all things that grieve the Holy Spirit and displease His Lord (Rom. 12:1-2; Jas. 4:4; Gal. 5:16; Rom. 6:13; II Cor. 6:14-18; Gal. 1:4).

LESSON ILLUSTRATED

A Bible colporteur in Spain one day entered a village and offered his Bibles for sale. The village priest ran to the colporteur, tore the Book out of his hand, and angrily exclaimed, "These Books shall never enter my parish!" He roused the people to anger, and they took up stones and cast them at the man.

Six weeks later he again approached the village, hoping that the people would fail to recognize him. To his

astonishment the very first man he met welcomed him, saying, "A great change has come over us, and everyone desires to purchase your Book." A merchant of the village had picked up the Book in the market-place. Leaf after leaf was torn to serve for wrappers for salt, sugar, rice and other groceries, thus entering every hut in the village. Through this means the people became acquainted with the Gospel, and were burning to learn more of the wondrous message which had been conveyed to them by a leaf of the Bible that the priest thought he had destroyed. The village became a center of Christian activity.

JUDAH'S LAST DAYS

JUNE 15, 1947

LESSON TEXT: Jeremiah 36:2-3; 28-31; II Kings 24:1-4

MEMORY SELECTION: Proverbs 10:27

Today's lesson might well be entitled "How God Deals with Sin." Three stages in God's dealing with the sins of His people are clearly revealed in this lesson.

I. OUR LORD APPEALS TO HIS SINNING PEOPLE WITH TENDER COMPASSION (Jer. 36:2-3)

To read the story of God's dealing with Israel and with Judah is to marvel at His longsuffering. The judgments which He brought upon their sins did not come at once. Years, decades, yea even centuries passed before these judgments were visited upon them. In the meantime, again and again He sent His prophets to warn them of their evil ways and of the terrific consequences if they persisted in sinning. Again and again, He appealed to them to turn from their evil ways and live (Jer. 3:12; 14-15; Ezek. 33:11).

So, in today's lesson, though the time of His visitation is at hand, our Lord makes one final appeal. The purpose of this appeal is clearly stated. "It may be that the house of Judah will hear all the evil that I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin" (Jer. 36:3). Truly our Lord is "longsuffering to usward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

Even as God pled with Israel to turn and live so He pleads today with every backsliden believer. Just as definitely as this appeal was directed to backslidden Israel, so it is addressed to the backslider in our own day. And the promise is just as good for us, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon" (Isa. 55:7; I John 1:9).

II. OUR LORD SHARPLY REBUKES WHEN HIS PEOPLE PERSIST IN SINNING (Jer. 36:28-31)

We marvel at the brazen effrontery of King Jehoiakim. When the message of Jeremiah was read in his ears with its solemn warnings and its loving appeals, when three or four pages had been read the King cut them from the roll with his pen knife and burned them in the fire upon

the hearth. This he did, apparently, without a single qualm of conscience either in his own heart or in the hearts of the members of his household, for the scripture says "yet were they not afraid nor rent their garments" (Jer. 36:21-24).

This callous disregard for His word was sharply rebuked. Upon Jehoiakim was pronounced the judgment that he should have none to sit upon the throne and that he himself not only should be slain but his dead body should be treated with contempt. Since, in his disregard of the Word of God, the King represented the attitude of his people, God reaffirmed His judgment upon Judah and Jerusalem; thus he sternly rebuked the sin of the king and of the people (Jer. 36:28-31).

In like manner our Lord rebukes persistent sin in the lives of His people in any age. Witness the severity of our Lord's rebuke to the hypocrisy of the Pharisees (Matt. 23:1-38). Stephen was led by the Spirit to rebuke the unbelief of the leaders of Israel and this became the occasion of his martyrdom (Acts 7:51-53). Paul was led to rebuke the sinful living of the Corinthian church and the sinful teaching of the Galatians (I Cor. 3:1-3; 5:1-7; 6:5-8; Gal. 1:8-9; 2:11-21; 3:1-4). Through John our Lord has addressed a sharp rebuke, a solemn warning and a loving appeal to the sinning churches of Asia (Rev. 2:4-5; 2:14-15; 2:2-25; 3:5-19).

III. OUR LORD SEVERELY CHASTENS WHEN HIS PEOPLE CONTINUE TO PERSIST IN SINNING (II Ki. 24:1-4)

In the remaining scriptures of our lesson text we read of the beginning of Israel's desolations in fulfillment of the warning which God had given through the mouths of His prophets. These judgments continued until the cities were destroyed, the people were led away into captivity (those of them who escaped being slain with the sword and with hunger) and the land was left desolate. Thus our Lord literally brought upon Israel the sore judgments which He warned must come upon her if she hardened her heart and rebelled against His will (Deut. 29:18-28).

Let us learn from this that while our God is gracious and longsuffering, He will not tolerate persistent sin in the lives of His children. If we continue wilfully to sin, God will chastize us. This chastening may take various forms. One form is that God sends leanness of soul to sinning believers. Physical illness may be brought by the chastening hand of our God upon us. He may chasten His children even to the point of physical death (Ps. 106:13-15; I Cor. 11:27-32). How true it is that "He that being oft reproved hardeneth his neck will suddenly be destroyed and that without remedy" (Prov. 29:11).

Let us never forget, however, that God chastens in love. "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Let us remember, too, that whenever God chastens He does it for our profit, that we may be partakers of His holiness (Heb. 12: 10-11). With Israel the judgments which have come upon her and those which shall yet come upon her, in God's gracious providence are designed to turn her heart again to the Lord that He may have mercy upon her and that He may bless her (I Cor. 3:15-16; Rom. 11:23; 26-32). So with us God chastens that He may draw us closer to Himself that we may turn from our sins and yield ourselves to Him and know such blessing and fellowship as we could never know when we were away from Him (II Cor. 6:14-18).

LESSON ILLUSTRATED

"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness" (Exod. 18:21).

Our nation will be Christian, and will take its true place in the family of nations in the future, only when it has ceased seeking the favor of God for its own selfish interests —and enlists its strength in the accomplishment of the will of God for the world. We've got to stop trying to get the power of God on our side, and begin enlisting our powers on God's side.

—Sunday School Times



The Emphasis

A man weighing 140 pounds contains enough fat for seven cakes of soap, carbon for 9,000 pencils, phosphorus to make 2,200 match heads, magnesium for one dose of salts, iron to make one medium-sized nail, sufficient lime to whitewash a chicken coop, enough sulphur to rid one dog of fleas, and water enough to fill a ten-gallon barrel. All this can be bought in a cut-rate drug store for about $1.49.

But remember that man is not a body with a soul. The Scripture declares that "God breathed into man the breath of life and man became a living soul." Man is not a body with a soul but a soul with a body. Man in his unregenerate state puts the emphasis where God does not put it.



THE TRAGIC END OF A NATION

JUNE 22, 1947

LESSON TEXT: II Kings 25:1-12
MEMORY SELECTION: Proverbs 14:34

Five facts will make the message of today's lesson clear and plain.

I. THE DEVASTATING EFFECTS OF SIN

Sin is a devastating thing. As is clearly set forth in today's lesson, the harvest of Israel's sin through many generations was bondage and death to the people and destruction to their cities.

Sin always brings forth death and destruction. Adam and Eve were given the warning, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). We are all familiar with the story of how they disregarded this warning and disobeyed the voice of the Lord their God. Since they have disregarded this warning and eaten of the forbidden fruit, the record is, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). To the unbeliever "the wages of sin is death" (Rom. 6:23). Because he is a sinner by nature and a sinner by deed he is described as "dead in trespasses and sins" (Eph. 2:1); and if this unbeliever continues in his unbelief he must go away into fearful, eternal punishment which the scripture calls "the second death" (Rev. 20:13-14). In the believer's life sin brings death, too, for the loss of fellowship with God, which results from a believer sinning, is called death. "When the commandment came, sin revived, and I died" (Rom. 7:8-13).

II. THE IGNOMINIOUS SHAME OF DEFEAT

The tragedy of Israel's sin and suffering is heightened by the realization that it was wholly unnecessary. God was not unable to save them, neither was He unwilling. The glorious triumphs of the past could have so easily been repeated in the present had only God's people submitted themselves to Him and trusted Him for this deliverance. But shameful to say, of God's chosen nation the prophet must write, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isa. 59:1-2).

So in the life of God's children defeat is utterly unnecessary and inexcusable. The record of God's Word is that He is "able to keep you from falling, and present you faultless before the throne of His glory with exceeding joy (Jude 24). What a multitude of promises! God's Word gives us of victory over sin if only we will yield ourselves to God, put our trust in the Lord Jesus Christ, and lean upon His mighty arm for the deliverance (Rom. 6:13-14; II Cor. 10:4-5; Eph. 6:12-13; Gal. 5:16; II Cor. 2:14).

III. THE CERTAIN FULFILLMENT OF PROPHECY

Israel's sufferings came in fulfillment of the prophecies of God's Word. They were not to be thought strange. When they first came up out of the land of Egypt, God had warned them of this very thing, if their hearts turned away from Him and went after the gods of the heathen

round about (Deut. 28:15-25). Again and again, God sent His prophets to warn the people of the destruction and misery which must come if they persisted in their sinful ways. But as we have seen in former studies, these warnings, too, went unheeded and so the judgments came upon Israel as are recorded in today's lesson. These were but the fulfillment of those prophecies of doom (Jer. 34: 1-3; 16-22; Jer. 35:15-17).

Likewise let every child of God be sure that the judgments which God has pronounced against the sins of believers must surely be meted out unless they repent when they are sinning. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7-8). "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6).

IV. GOD'S GRACIOUS INVITATION TO THE BACKSLIDER

Though God chastened His people severely He did not give them up. He graciously invited them to turn back to submission to His will and fellowship with Him, in repentance of their sin, and He promised that if they did so He would restore them. Many such invitations and promises are voiced before the judgments recorded in our lesson (Jer. 3:12-15; Jer. 31:18; Ezek. 18:30-32; Ezek. 33: 11). Our Lord Jesus summed up His appeals in the words, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13: 34). And even in the days following our Lord's death and resurrection the gracious invitation was yet sounded out: "Repent ye, therefore, . . . that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ which before was preached unto you" (Acts 3:19-20).

In like manner the Spirit of God pleads with the backsliders today. And what precious promises He gives to those who will hear and heed His gracious invitation: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

V. THE ETERNAL SECURITY OF THE BELIEVER

Though God severely chastized His people He did not cast them off. In spite of the horrible sinfulness of His people yet many are the prophecies of their glorious restoration in the future. The title assigned to today's lesson could be very misleading. The experience of which the lesson text speaks is not the end of a nation—it is only the end of a phase in that nation's experience. The very fact that God has not cast off His people makes Israel a wonderful type of eternal security (Jer. 46:27-28; Jer. 30:7-11; Rom. 11:2; 26-29).

God's Word definitely teaches that once a soul is saved that soul can never lose his salvation. God can and does chasten His children; but in this very connection we are told "When we are judged we are chastened of the Lord that we be not condemned with the world" (I Cor. 11:32; Cf. John 6:37; 10:28-29; 5:24; Phil. 1:6).

In the arsenal of God there are weapons beyond human imagination. He who destroyed Sodom and Gomorrah still has means for punishing rebellious mankind. The wrath of God is as truly an attribute as his mercy.

From the bewildering crash of the atomic bombs we hear reiterated the awful truth spoken by the loving Christ, "All power is given unto me." There are no limits to the awesome ability of God to carry out his will.

This is a day wherein all of us should be pondering the majestic might of our Maker. His ultimate purpose, revealed in his nature, is love; but it is love conditioned by justice.

—The Earnest Worker

ENDURING CONTRIBUTIONS OF THE NATION

JUNE 29, 1947

LESSON TEXT: Psalm 119:105; Isaiah 2:2-4; Micah 5:2; Micah 6:1-8

MEMORY SELECTION: Isaiah 2:3

In God's plan and purpose the nation Israel was used or will yet be used in four different ways.

I. THE NATION ISRAEL — THE CHANNEL THROUGH WHICH GOD GAVE HIS WORD (Ps. 119:105

The first scripture suggests a truth which it does not state, namely that God used Israel as the channel through which He gave His Word to men. Surely Israel herself has every reason to say, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). But if God's Word was a light and a lamp to Israel herself, it is just as true that in giving His Word to the world Israel became a light unto all nations (Isa. 60:1-3).

Led by God's Spirit Paul states the fact that through Israel God has been pleased to give us His Word. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1-2). We know that because Luke has a Gentile name some commentators think that he was a Gentile; but in the light of this clear statement it is our conviction that even Luke was a Jew. God has chosen Israel to give forth His Word and every writer in the Bible is a member of that chosen nation.

But every believer may shine as a light in the world as he speaks forth the message which God has given us through Israel. To this end our Lord has called us, for He says, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life. . . . " (Phil. 2:14-16; Cf. Matt. 5:14, 16).

II. THE NATION ISRAEL — THE MEANS OF BLESSING TO THE NATIONS (Isa. 2:2-4)

When God called Abraham He promised that He would make him a blessing to all nations of the earth. "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curs-

eth thee: and in thee shall all families of the earth be blessed" (Gen. 12:2-3).

This promise is fulfilled in at least three different ways. First, it is fulfilled in the fact mentioned above, namely, that God used Israel to give His Word to the world. Second, it is fulfilled in another fact which we shall study presently that is that through Israel came the Saviour, our Lord Jesus Christ. But it shall be fulfilled also in the fact that it is in the Kingdom of our Lord Jesus Christ, when Israel shall be given a central place among the nations of the earth, that the world shall enjoy the greatest era of peace and prosperity that it has ever seen (Isa. 2:2-4; Cf. Mic. 4:1-8; Zech. 9:9-10; Isa. 9:6-7). The Kingdom of our Lord and Saviour Jesus Christ shall be a time of special blessing to Israel; and in that blessing all the nations of the earth shall share.

III. THE NATION ISRAEL — A TYPE FOR THE PERSONAL INSTRUCTION OF THE BELIEVER (Micah 6:1-8)

In God's providence Israel was raised up as an object lesson to the nations. In her they were to see the blessing with which God would bless His people who put their trust in Him and the judgments with which He would visit these who rebelled against Him. Israel was to present to the world an object lesson of God's mercy, His righteousness, and His justice (Deut. 2:25; 14:2; 29:24-28; I Chron. 16:24, 31; Ps. 67:1-4).

But in all these things Israel was also an object lesson for the individual believer in any age. We read of this in I Coriinthians 10:11, "Now these things happened unto them for ensamples (literally types) and they are written for our admonition upon whom the ends of the world are ocme." Because in God's wisdom Israel has been made a type of the believer, when we read His rebuke of her sin as in Micah 6:1-5, we should tremble at His rebuke and let it turn us from our evil ways. When we read His instructions to His people concerning His will as in Micah 6:8 we need to take these admonitions to heart and order our ways accordingly. Bear in mind that while there are dispensational differences in God's dealings with Israel and with us, the spiritual truth remains the same in all ages.

IV. THE NATION ISRAEL — THE PEOPLE THROUGH WHOM GOD BROUGHT THE SAVIOUR INTO THE WORLD (Micah 5:2)

Let us remember also that it was through the nation Israel God purposed to bring into the world His Son, our Saviour.

This we read in many promises in the Old Testament. The promise of the Saviour expressed in the promise of the seed of the woman (Gen. 3:15), in Abraham was narrowed down to one family, to be fulfilled in the seed of Abraham (Gen. 15:4; 17:7). This promise was extended through Isaac and Jacob and was further narrowed down to one tribe among the tribes of Israel — the tribe of Judah (Gen. 49:9-10). Later this promise was narrowed down still further to one family in the tribe of Judah — the family of David, the King (II Sam. 7:12-13). Finally this promise was narrowed down to one of the cities of Judah, the city of David. And so we read in the writings of the prophet, "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting" (Micah 5:2).

And so when the Lord Jesus Christ was born the scripture says, "He took not on him the nature of angels; but

he took on him the seed of Abraham" (Heb. 2:16).

And thus it was that through Israel God provided the Saviour. This above all else is the most enduring and most precious contribution that Israel has made to the welfare of the race and to the blessing of nations and of individuals (John 3:16; Gal. 4:4).

LESSON ILLUSTRATED

It is told that early in the morning on June 20, 1837, the Archbishop of Canterbury and the Lord Chamberlain hurried to Kensington Palace to inform the young Princess Victoria that her uncle, King William IV, had passed away, and that she was now the queen of England. As soon as they made known their errand, the eighteen-year-old queen turned to the Archbishop of Canterbury with the request, "I beg your Grace to pray for me." The three knelt down together and prayed that grace, strength, and wisdom might be given to her throughout her reign. Is it any wonder that her reign was so prosperous and blessed, and Queen Victoria so beloved of all her people?

But He Isn't . . . .

The world thinks that the Christian is continually taking the poorer choice, that he is dull-witted and knows no better. The world's judgment is erroneous. Let me illustrate it.

In a little village there once lived a boy who was supposed to be dull-witted. The men of the village used to find great amusement in offering him the choice between a threepenny bit and a penny, of which he invariably chose the penny. A stranger once saw him choose the penny rather than the threepenny bit, and asked him for thef reason.

"Is it because the penny is larger?" the stranger asked.

"Naw," was the response, "not 'cause it is the biggest. But if I took the threepenny bit they'd soon stop offering it."

The Feast of First Fruits

A. H. Yetter

(Fourth in the Series on "The Feasts of Jehovah")

As our Risen Lord stood in the midst of His disciples on Resurrection Night, He indicated that this world-shaking event was revealed in the Old Testament by saying, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me . . . . Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke 24:44, 46).

Some of these predictions of our Lord's resurrection were in the form of forthright prophecies while others were in the form of pictures or types. It is to one of these illuminating types of our Lord's resurrection that we wish to direct attention in this study, namely, "The Feast of the Firstfruits."

The instructions concerning this feast are found in the book of Leviticus, chapter 23, verses 9 to 14: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings."

Having noted the scripture record concerning the feast of the firstfruits, we shall place before our readers a comparison of this feast and the resurrection of Jesus Christ, and then discuss each point briefly.

The Feast of the Firstfruits	The Resurrection of Jesus Christ
1. The Firstfruits followed the Passover (Lev. 23:9-10 with 23:4-5).	1. The Resurrection of Christ followed His death (I Cor. 15:3-4).
2. The Firstfruits was the result of life out of death (Lev. 23:9-10; John 12:24).	2. The Resurrection of Christ was the result of life out of death (Acts 2:23-24; Rev. 1:18).
3. The Firstfruits was waved on the first day of the week (Lev. 23:11).	3. The Resurrection of Christ was on the First day of the week (Mark 16:1-6).
4. The Firstfruits was accepted for the people (Lev. 23:11).	4. The Resurrection of Christ was accepted for believers (Rom. 4:25).
5. The Firstfruits was associated with a Burnt offering, a Meal offering, and a Drink offering (Lev. 23:12-13).	5. The Resurrection of Christ was associated with the Perfect Deity, Sinless Humanity, and Complete Sacrifice (I Cor. 15:3-4; I Pet. 1: 18-19; Heb. 7:26; Phil. 2:5-8).
6. The Firstfruits could be ignored, but could not be prevented (Lev. 23:9-14).	6. The Resurrection of Christ could be ignored but could not be prevented (Matt. 28:11-15; Acts 2:22-24).
7. The Firstfruits must be offered before the grain could be eaten (Lev. 23:14).	7. The Resurrection of Christ must precede our partaking of Him (Heb. 4:14-16; I Pet. 2:1-3).
8. The Firstfruits was the earnest of the full harvest (Lev. 23:10).	8. The Resurrection of Christ was the earnest of the full ressurection (I Cor. 15:20-23).

With this comparison of the Firstfruits and the Resurrection of Christ fresh in mind, let us turn to the consideration of the details of this interesting and instructive feast.

We observe first, "The Firstfruits followed the Passover, and the Resurrection of Christ followed His Death."

Here we quote a helpful comment from Reverend Henry Law, onetime Dean of Gloucester: "The Paschal sacrifice introduces the Wave-sheaf. A firstling of the flock, too, without blemish, accompanies the offering. A gospel truth here shows its light. The hand, which would bring gifts to God, must first be washed in the atoning stream. In every service God's eye looks for His Son's blood. If this be present, sure acceptance smiles. If this be absent, stern rejection frowns. The worldling's heart may throb a grateful throb. But it cannot approach in nature's filth. He must be cleansed or he can gain no access. And nothing cleanses, but the blood of Christ" (p. 108, Leviticus).

While the foregoing is true, and is a very good application, let us not lose sight of the interpretation. In this respect the chronology is noteworthy: as Christ's resurrection followed His death (I Cor. 15:3-4), so in the type of the Firstfruits, it was preceded by the Passover which we found in our previous study was a type of Christ's death.

We note next, "The Firstfruits was the result of life out of death, and the Resurrection of Christ was the result of life out of death."

The grain had been planted in the earth, the rain and snow had watered it, the sun had warmed it, and

then the green blade came forth, then the ear, then the full corn in the ear. Then the first-ripe sheaves were gathered and waved before the Lord. So also Christ must die in order to rise and become the Firstfruits of them that slept (I Cor. 15: 20, 36; John 12:24).

"The Firstfruits was waved on the first day of the week, and the Resurrection of Christ was on the first day of the week."

It was on the "morrow after the sabbath" that the Firstfruits was waved, in other words, on the first day of the week or Sunday. This is a remarkable type-prophecy of the day on which Christ should arise and was literally fulfilled (See Mark 16: 1-6). It also suggests the answer to the question, "Why do Christians worship on Sunday?" It is, "because Christ arose on Sunday" (See also Acts 20:6-7; I Cor. 16:1-2).

We proceed to the consideration of our fourth point: "The Firstfruits was accepted for the people, and the Resurrection of Christ was accepted for believers."

Even as the sheaf was waved before the Lord by the priest and was accepted for the people, so Christ also rose for "our justification" (Rom. 4:25), and with "His own blood, entered in once into the holy place having obtained eternal redemption for us" (Heb. 9:11-12; Rom. 5:9). So now, not only do we have our sins forgiven, but we have the righteousness of God in our glorious standing in Christ our Risen Lord (Rom. 5:1-2).

Our fifth point is as follows: "The Firstfruits was associated with three offerings, and the Resurrection of Christ was associated with a threefold offering."

The burnt offering was typical of Christ's perfect deity—the Lamb of God without blemish and without spot (Lev. 23:12; I Pet. 1:18-19); the meal offering was typical of Christ's sinless humanity (Lev. 23:13; John 6:51; Heb. 7:26); and the drink offering was typical of Christ's complete sacrifice, the outpouring of His life on Calvary (Isa. 53:12; Phil. 5:5-8).

The sixth point states that, "The Firstfruits could be ignored, but could not be prevented; and the Resurrection of Christ could be ignored, but could not be prevented."

Israel could ignore God's plain instructions regarding the Feast of the Firstfruits, but if they planted the grain, the Firstfruits would spring forth. So also it was vain for the soldiers to seal the tomb of the Son of God to prevent His resurrection. It was not possible for Him to be held captive by death, for He was the Prince of life (Matt. 27:60-28:15). May we, who name His name, remember His resurrection (II Tim. 2: 8).

The seventh point relates to the fact that, "The Firstfruits must be offered before the grain could be eaten, and the Resurrection of Christ must precede our partaking of Him."

Here is the suggestion that without the resurrection of Christ there is no possibility of fellowship with Him. Fellowship requires life. "But now is Christ risen from the dead," consequently, we have a great High Priest Who is passed into the heavens, Jesus, the Son of God. And we are invited to come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need (Heb. 4:14, 16). We are under cover of the blood and have seen the sheaf waved before the Lord and we feed with joy on the Bread of life (John 6:35).

The last point for our consideration is, "The Firstfruits was the earnest of the full harvest and the Resurrection of Christ was the earnest of the full resurrection."

August Van Ryn's comment is so helpful on this point that we pass it on to our readers verbatim: "There is something unique about this type of the resurrection. Resurrection was a known truth in the Old Testament as Matthew 22:31, 32 and Acts 23:6, 8, etc., show; it was a resurrection of the dead. But this sheaf of firstfruits speaks of a resurrection **from** the dead; it suggested that only one sheaf would be presented before the Lord and the others left in the field. This is a distinct truth, wholly unknown in the Old Testament, which only spoke of a general resurrection. Therefore the disciples could not understand what the Lord Jesus meant when He spoke in Mark 9:9 about the Son of man rising **from** the dead. They wondered what the rising from the dead should mean. And they are not the only ones who wonder. Christendom today thinks too much of a 'general' resurrection day, when all men shall stand before **God to be judged.** This is not true. The New Testament reveals that Christ would rise from the dead **first,** hinted at in this 'Feast of the firstfruits,' of Lev. 23, and afterward they that are Christ's at His coming. First Christ, then all believers in Christ (See I Cor. 15:20; I Thess. 4:16, etc.), then the rest of the dead (Rev. 20:5). When believers **only** are raised at the coming of the Lord Jesus in the air—according to I Thessalonians 4—they join in what is called the 'first' resurrection. The wicked are not raised till at least a thousand years after." (pp. 62-63, "His Appointments").

Let us appropriate, anticipate, and announce the blessings of the Risen Christ so interestingly typified in the Feast of the Firstfruits.

Soul Winning

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had found the Saviour through my means. No young mother ever rejoiced over her first-born child, no warrior was so exultant over a hard-won victory.

—C. H. Spurgeon

TRUTH IN TYPE

by Aaron Schlessman

ELIJAH, A TYPE OF CHRIST

ELIJAH	CHRIST
1. Elijah went down into Jordan (II Kings 2:6-8).	1. Christ went down into the judgment of the cross (Heb. 2:9, 14).
2. Elijah came up out of Jordan (II Kings 2:8).	2. Christ came up out from under the judgment of the cross in His resurrection body (Luke 24:44, 46; Phil. 3:21, R.V.).
3. Elijah ascended in that living body into heaven (II Kings 2:11).	3. Christ ascended in His resurrection body into heaven (Acts 1:9-11).
4. Elijah having ascended into heaven, Elisha went forth to continue his work (II Kings 2:13-4:44).	4. Christ having ascended into heaven, His disciples went forth to continue His work (Acts 2-3).
5. Elijah's spirit descended upon Elisha in double installment and was used of God in his work (II Kings 2:9-10; 11-12).	5. Christ's spirit (the Holy Spirit) whom He sent (John 16:7), descended upon His disciples and they were used of God in His work (Acts 2:1-7; 3).

Elijah, the grand old prophet, sets forth the work of Christ in many particulars. He is a marvelous foreshadowing of the true prophet, as Christ Himself shows in Luke 4:24-26. Elijah fasted forty days. He raised the dead. He fed the widow and her son, and performed many other miracles. But we shall consider Elijah as a type merely from the standpoint of the resurrection.

Elijah's very name is prophetic. It signifies God, the Lord, setting forth Him who is the second person of the adorable trinity, the Son of God and the Son of Man.

Elijah went down into Jordan. The Word Jordan signifies judgment. He says in II Kings 2:6-8, that the Lord sent him to Jordan, and smiting the waters with his mantle he went down into it. The going down of Elijah into Jordan is the going down of the Son of God under the judgment of the cross. On the cross "He tasted death for every man" (Heb. 2:9, 14). On the cross Christ died not as a martyr, not as one who was "torn to pieces" by the whirling wheel of sin; He died there as if He were the great criminal of the universe, as one "who was made sin, who knew no sin," as a

substitute for the human race, as the last Adam, bearing the sin that was potentially in the first. On the cross the wrath of God swept down in a flood tide of billowing, overwhelming judgment. A judgment of which He bespeaks through the lips of the Psalmist when he cries, "All thy waves and thy billows are gone over me" (Ps. 42:7). It is that judgment "wherewith the Lord hath afflicted Him in the day of His fierce anger." "He hath made Hi mto be sin for us" (II Cor. 5:21). The real Jordan was just outside the gates of Jerusalem, where were beheld three crosses, and on the center one was the crucified Son, the perfect man, the Sinless One, the suffering substitute, rending the heavens with His piercing cry, "My God! My God! Why hast Thou forsaken me?" (Mark 15: 34). That is the river of Jordan.

Elijah came up out of the Jordan alive in his body. He smote the waters with his mantle, "and they were divided hither and thither, so that they went over on dry ground" (II Kings 2:8). Christ came up from under the judgment of the cross in His resurrection body (Luke 24:44, 46); His was a glorious body (Phil. 3:21 R.V.). Not a resurrection such as modern theologians would teach—a resurrection in the Spirit. Can the Spirit die? Only that which can die can be raised from the dead. The body alone can die. The body alone can be raised from the dead. Resurrection is predicted for the body alone. Christ Jesus came forth from the grave in a body, a glorified body. He was not a spirit. He settled that question forever. Listen, "A Spirit hath not flesh and bones, as ye see me have" (Luke 24:39b). See the prints of the nails in His hands, of the spear in His side, and behold, the immense climax! He sits down at the table of their untouched supper and eats **broiled** fish and an honey comb. He is indeed the Christ, the risen One. The going up out of Jordan is Elijah's forepicture of the resurrection of Christ.

Elijah, then, ascended in that living body into heaven. "And it came to pass . . . . that, behold, there appeared a chariot of fire . . . . and Elijah went up by a whirlwind into heaven" (II Kings 2:11). Christ, too, ascended in His resurrection body into heaven. "When He had spoken these things, while they beheld, He was taken up . . . . And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which, also said: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven" (Acts 1:9-11). The ascension of Elijah into heaven is the setting forth of that sublime moment when Jesus was swept upward into shekinah glory. A man in glory! That was the meaning of Elijah's ascension in his living body to heaven. A man in glory! That is the perpetual truth now (I Tim. 2:5).

Elijah having ascended into heaven, Elisha takes up and continues his work. He took up the mantle of Elismiting the waters (II Kings 2:14), he recrossed and provides water for Jehoram's army (II Kings 3), augments the widow's oil, raises the dead and performs many other miracles (II Kings 4-5). When Elisha went forth in the mantle of Elijah he was going forth representatively in the character of Elijah. He seemed like a reincarnation of the old prophet. Christ having ascended into heaven, His apostles take up the work and continue it. Behold, the Holy Spirit comes upon them on Pentecost and they speak in divers tongues. Peter delivers his powerful sermon (Acts 2), cures the lame man (Acts 3:1-9) in the name of Jesus Christ, and again delivers a message to the people, offering them

salvation through faith in Christ and presents to them the message of the kingdom (Acts 3:12-21). "Those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which was preached unto you" (Acts 3:19). Christ's followers go forth in His strength. They go forth representatively in the character of their Saviour. The believer, yielded and wielded by Christ, is a reincarnation of His blessed Lord.

Why, then, this lack of power among the Christians? The answer is plain. We are going forth, not in Divine strength, but in the strength of the flesh. How many churches are looking to some man as their leader instead of relying upon God? How many churches are relying upon dinners for the public and the playhouse to reimburse God's treasury rather than giving out of love as "the Lord prospers?" How many churches are looking to worldly amusement to draw the crowd rather than the power of the gospel. May God arouse His people from their awful lethargy, that we may go forth in the strength of Christ.

Elijah's spirit descended upon Elisha in a double installment. Elisha asked for this and Elijah promised that his request would be fulfilled, if he should see him (Elijah) ascend (II Kings 2:9, 10). Suddenly a chariot of fire appeared, Elijah ascended into heaven, and Elisha cried: "My father, my father, the chariot of Israel, and the horsemen thereof" (II Kings 2:11, 12). Elisha saw the prophet ascend into heaven and thus was his request granted; "a double portion of Elijah's spirit." Christ's Spirit, the Holy Spirit, whom He sent (John 16:7), descended upon the apostles in double portion. In the evening after His resurrection, Christ breathed upon His followers and said, "Receive ye the Holy Spirit." And on the day of Pentecost the Holy Spirit descended upon them in power (Acts 2), sending forth the church in the authority and power of the man in heaven and of His Spirit. Christ looks to His followers now to go forth in the strength of the Spirit. "Be ye filled with the Spirit" (Eph. 5:18). "Depart from iniquity" (II Tim. 2: 19). "Bring every thought into the captivity of the obedience of Christ" (II Cor. 10:5).

May God's children hear the call of the Holy Spirit. "Come ye out from among them and touch not the unclean thing." And again, "Study to show thyself **approved unto God,** a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. 2:15). Nothing so prepares His children for workers in the vineyard as the unadulterated Word of God..

America Today

"The U. S., as of today, has more crime than ever before in its history. Last year 226 citizens were killed, assaulted or raped every 24 hours. Now the murder rate is up by a third, robberies by nearly a half, rape to a point where even tabloid editors are surfeited."

—Life Magazine

Book Browsings



Ephesians, The Glories of His Grace

by August Van Ryn. Published by Loizeaux Bros., New York. 165 pages. Cloth, $2.00.

An earnest perusal of this book causes the student to feel deeply indebted to the author for the splendid way the various themes are set forth. There is an original treatment of the material that is certain to stimulate the intellect and warm the heart. Here we have another dramatic and convincing proof of the uniqueness of the Christian message, admirably clothed in language that is uplifting and suggestive. There seems to be a considerable amount of research behind the preparation of this book, and its scholarly style is certain to satisfy the most discriminating reader. One puts the book down with a sense of having read a worthy study of Saint Paul's letter to the Ephesians.

The author has labored to be true to the mind of Paul, and reveals that this epistle, written in love, is addressed to those abiding in that love. The practical note running through this book is one of its most salient points. It should be placed in the hands of those who search the deep things of the Spirit for help along the way to a closer walk with God. Another commendable feature of this book is the fact that it actually quotes many of the scriptures used. To borrow the words of another, "This is not a commentary; it is more of a heart-warming, stimulating and practical book; yet different, simple, and helpful." K. M. S.

The Spirit at Work, by Oswald J. Smith. Published by Marshall, Morgan and Scott, Ltd., London Edinburgh. 108 pages. Cloth, price $1.00.

This is a book that will bring to every Christian a new and more complete picture of the work and person of the Holy Spirit. The series of messages include, "The Comforter," "Led by the Spirit," and "Sevenfold Work of the Holy Spirit." There is an especially helpful chapter for those who would like to bring others to the Lord, which needs a few pointers, entitled "How to Deal with Souls." After reading this book you will feel you have been face to face with the third person of the Trinity, and made aware that He, the Holy Spirit, is really a person.

Singing I Go, Compiled by Beverly Shea. Van Kampen Press, 542 Dearborn Street, Chicago 5, Illinois. 30 songs. Paper, 50c.

This is a collection of gospel songs, many of them sung by Beverly Shea on his radio programs. Some of them are of the better type gospel song, but too many of the lighter type with much to be desired in rhythm and melody.

The texts are all scriptural and spiritual and if used by a singer with a good medium to low solo voice a good gospel message can be rendered.

This collection of songs is well worth the price. D. W.

So You Are Thinking! by S. C. Michaelfelder. The Wartburg Press, Columbus, Ohio. 83 pages. Paper board cover, $1.00.

The book is well written and interesting. It gives good answers to some of the questions that arise concerning getting married, having a family, joining a church, calling it off (divorce), and making a will. The author writes from experience in counseling; however, nothing is said in chapter two for the couple who are unable to have children. B. V. E.

The Enduement of Power, by Oswald J. Smith, Marshall, Morgan and Scott, London and Edinburgh. 113 pages. Cloth, $1.00.

This splendid little book meets a great need in a most satisfying and stimulating way. Its main theme is that true spirituality is that necessary quality of life in the child of God which satisfies and glorifies the Heavenly Father. The irrestible logic, incontestable proofs and the illuminating expositions all blend into one grand purpose, and that is to show that without the endument of power by the indwelling of God's Holy Spirit in the life of the believer, "his labor is vain in the Lord." Much that is said in this book has been said by others through fuller treatments of the various aspects of the one general theme, but our author has succeeded in putting into compact form the pertinent truths that need to be emphasized until they grip the imagination and move the believer to act upon a holy purpose to prove these truths in the great laboratory of human experience. There is a solemn note of warning running through the book which should drive the reader to much heart searching and prayer. For those who want to derive the fullest measure of blessing and benefit from their Christian experience this book will point out the path to abundant Christian living.

K. M. S.

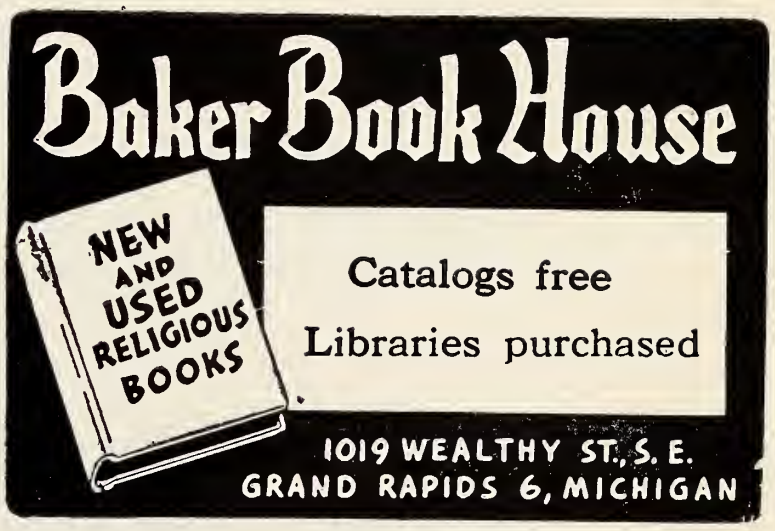
THE BOOK OF THE HOUR

"Two Worlds, U.S.A. — U.S.S.R." by Stephen Nenoff. Midland Publishing Co., Chicago. 320 pages. Cloth, $2.25.

This is the book of the hour for every American reader who wants a discerning analysis of the clash between Christian democracy and atheistic Communism.

The implication of the atomic bombs which were dropped a few months ago on Japan, the power of which has been increased a hundred times since that time and the fact that atheistic communists, like Hitler of Fascist doctrine, who have boldly set out to conquer the world cause us to shudder. We know of no one in Russia or in America who is so well prepared, as the author to write such a book.

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plications, but the actual conditions in which we live are so vividly portrayed that "he who runs can read."

Stephen Nenoff, born in Bulgaria, world traveler and student of discernment, now an evangelical minister, is just the type of man who would study world conditions with such clear analysis as to produce this readable and yet profound book. His understanding of America is also unusual and will be readily recognized by the reader. Perhaps the ability to properly discern both American ideals and undercurrents is made possible only by the fact that the author has experienced the new birth in Christ Jesus which witness he conveys in scholarly language which is prevalent throughout his book.

While Mr. Nenoff reveals his understanding of Amreica, most of his life has been lived in Bulgaria next door to Russia and with his travels, studies, and personal investigations, he begins by saying, "U.S.A. and the U.S.S.R. are as far apart as Heaven and Hell," and he therefore, properly deduces that the two political philosophies are just as irreconcilable. He shows how communism has permeated American institutions, society, and government. He reveals that it already controls and directs many of our supposedly American institutions and that we are in the midst of war with communism now. Throughout this timely book the author shows how subtly the war is being fought and how little chance real democracy has of winning unless there is divine intervention from Almighty God.

This shocking and revealing book of affairs and conditions is "a must" for every patriotic Christian American. There should be a million copies published. If properly advertised they will be sold as soon as commentators have read and reviewed the book.

H. V. D.

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A man won fifty souls for Christ by writing letters, after he was eighty-six years old.

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MATTHEW . . . *the Publican*

by Benjamin Goodfield

"Now the names of the twelve apostles are these; Simon, who is called Peter, and Andrew his brother . . . and Matthew." (*Matt.* 10:3)

In the Gospels of Mark and Luke the last named apostle is called Levi. Scriptural information relating to our subject is scanty indeed. He was a custom house officer and was engaged in his duties when Jesus summoned him to discipleship. Then Matthew arranged for a banquet to which he invited many of his former business associates. Jesus was the Guest of honour and was scathingly criticized by the orthodox and bigoted Pharisees for going into such disreputable company. His response is illuminating and characteristic. "They that are whole need not a physician, but they that are sick. I come not to call the righteous but sinners to repentance."

We Consider His Background.

Matthew was a publican—a collector of taxes. The Roman government farmed out the provinces to the highest bidders. These bought the right to levy taxes in their respective territories. They gave the imperial government the amount agreed upon, retaining everything they could squeeze out of the unhappy people above that figure. These bidders in turn sold taxing rights to lesser satellites. These were the publicans. Of necessity they were men who deliberately closed their eyes to all the glorious history of their people. They attached themselves to their nation's tyrant-masters. They were money-loving men, greedy, and supremely selfish. Their business compelled them to be cruel and merciless. They ruthlessly robbed the poor, the widow, and the fatherless. As a consequence they were social outcasts. The people hated and execrated them. They had renounced honour, honesty, loyalty, religion, and reputation. Their backs were turned upon everything worthy and beautiful, in order to win worldly wealth. Even Jesus speaking of them did not hesitate to employ the phrase—"publican and harlots." Patriots scorned them. The Synagogue refused their gifts. Leprous beggars spat upon their money and would not receive it. One cannot but marvel that the Lord would call such a man.

One day a learned scribe, a gentleman of culture and standing in the community, accosted Jesus, saying: "Lord, I will follow Thee whithersoever Thou goest." And Jesus with set countenance, and words like sword-blades said: "Foxes have holes, birds of the air have nests, but the Son of man hath not where to lay His head," and then He turned His back upon him. And yet this same Jesus calls to His side a publican. **It was enough to damn the whole Christian movement from the very beginning.** And yet God has been doing this very thing through all the years.

One of the most conspicuous and

brilliant leaders of the Wesleyan revival in England was George Whitefield. As many as 30,000 people, representing all classes of society from members of Parliament to mendicants, thronged the fields at night to listen to his peerless preaching. George Whitefield was the vital spearhead of the whole movement, and Whitefield had been a bartender. John B. Gough, knight-errant of purity and decency in two continents, had been a hopeless drunkard of the gutters. Jerry McAulay, New York City missioner, was an incorrigible East river thief, given up as being beyond the pale, by police, and community and church workers everywhere. The man who awakened churches out of their criminal sloth and wicked selfishness, and challenged them to a new vision of their world-wide obligations to a lost world—the man who fathered the modern missionary crusade was William Carey, a humble and obscure village cobbler. One of the greatest evangelistic forces since Paul the apostle was Dwight L. Moody, an unknown, uneducated clerk in a Chicago shoe store. John Newton, preacher, poet, and theologian, was formerly a drink-sodden sailor. Certainly it looks as though God seems rather fond of disreputable people. The apostle Paul reminds his Corinthian friends—"You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things to confound the wise, and weak things to confound things that are mighty."

Jesus looked upon Matthew, saw a disciple-friend, a faithful teacher, a loyal witness, a great apostle, a glorious Gospel writer, and a courageous martyr. And if He could use Matthew, then away with our silly, selfish excuses: "I can't do anything . . . . Call upon some one else, please . . . . I have no ability, no experience," etc., etc. Shame upon any man or woman, claiming to be Christian, who isn't serving sacrificially and heroically in an hour of history such as this is. Jesus called Matthew, and this same Master is calling for **you,** and for **me.**

Again We Consider His Banquet.

The first thing he did after his call was to arrange for a banquet. His guests were his own tax-collecting comrades and friends. He deliberately planned this that they might meet with Jesus. Often they had encountered great men and leaders but always they were insulted and spurned. But Jesus the best of all mankind, did not reject them. It is this fact that gives such tremendous significance to His words—"And him that cometh unto Me I will in no wise cast out." No matter who it is—no matter how black the record, or how infinitely far the sinner has drifted away from God, when he is ready to return, God is waiting to welcome him.

So Jesus went to Matthew's feast. We shall never really know Him until we come to see that He cared to go to such a feast and to be with such a company of people. Matthew's feast was a thanksgiving feast and ranks with Mary's box of precious ointment. The giving of a feast is an age-old way of expressing thanks. And gracious, and appreciative Jesus went to the feast accepting Matthew's gift. The old Hebrew feasts were times of rejoicing and thanksgiving. The love feast of the early church was precisely this. The supper of our blessed Lord is our personal rendering of the hymn—"O happy day that fixed my choice." Matthew's heart overflows with exuberant joy because of all Jesus means to him. More than anything else he desires to share his happiness with his friends. And this feast reminds us of Andrew who brought his brother Simon to Jesus. This is really what Matthew is

trying to do as he brings together his motley collection of renegades, profligates, misers, and racketeers to meet with his Master. He hopes they will be arrested by the spell of His personality and (as he had done) fall in love with Him. The immediate results we do not know, but we **do know** the publicans and sinners did rally in a remarkable way to the banner of the Christ. Matthew's effort was not in vain.

And We Consider a Moment His Book

Dr. Alexander Whyte says that when Matthew left his office he took two things with him—his pen and his ink. His is an amazing book. How greatly the author has changed. Tax-collectors were traitors. But the Gospel of Matthew is the most patriotic of the Gospels. His country was to him yesterday exactly nothing; now it is his all and in all. Matthew is now rich where formerly he was poor. He has missed the full day but in the evening hour Matthew seeks to redeem what he has unwittingly frittered away during the day. He puts into his evening sky what he ought to have spread over the whole day of his life. The prodigal has repented and returned. Jesus always does this to any who come to Him. Weaknesses are made strengths; virtues displace vices. Cowards are transformed into heroes. Yes, Jesus glorifies all that He touches.

Matthew's modesty is revealed in his book. When he lists the apostles he writes—"Peter and Andrew, James and John, Bartholomew, Thomas, and **Matthew the publican.**" The other Gospel writers do not link his nefarious business with his name. Their courtesy and their Christian charity are most winsome. But Matthew will hide nothing. He wants his readers to know the depths from which his Lord has released and ransomed him. He is "Matthew the Publican"—the selfish, traitorous, lecherous, murderous, robber and oppressor, of the weak and the destitute.

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Thanks be to God that wretched Matthew, social outcast, political pariah, and who was spiritually dead, was called unto a position of honour amongst the "glorious company of the apostles." I am inexpressibly thankful to be able to witness how God, in His infinite mercy, and grace, through all the years, goes into the gutters and the garrets, unto the lowest and the vilest, with redeeming and regenerating love, and power.

Matthew's book is a torrential and triumphant testimony, a wooing and winning witness to the amazing, overflowing love of God, our heavenly Father—to the superlative suffering and supreme sacrifice of God the Saviour-Son, upon the atoning cross of Calvary—to the instructive and inspiring ministry of God the Holy Spirit. Just as truly as John wrote, Matthew also wrote, that we "might believe that Jesus is the Christ, the Son of God, and that believing, we might have life through His Name."

Our lives too are books—Gospels which people read. What is the strength, the quality of our testimony to a lost generation? Is it sincere? Is it true? Is it persistent? Is it persuasive? Is it winning precious souls for the fold of the Shepherd?

"You are writing a Gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true;
Say, what is the Gospel
ACCORDING TO YOU?

83 a Minute

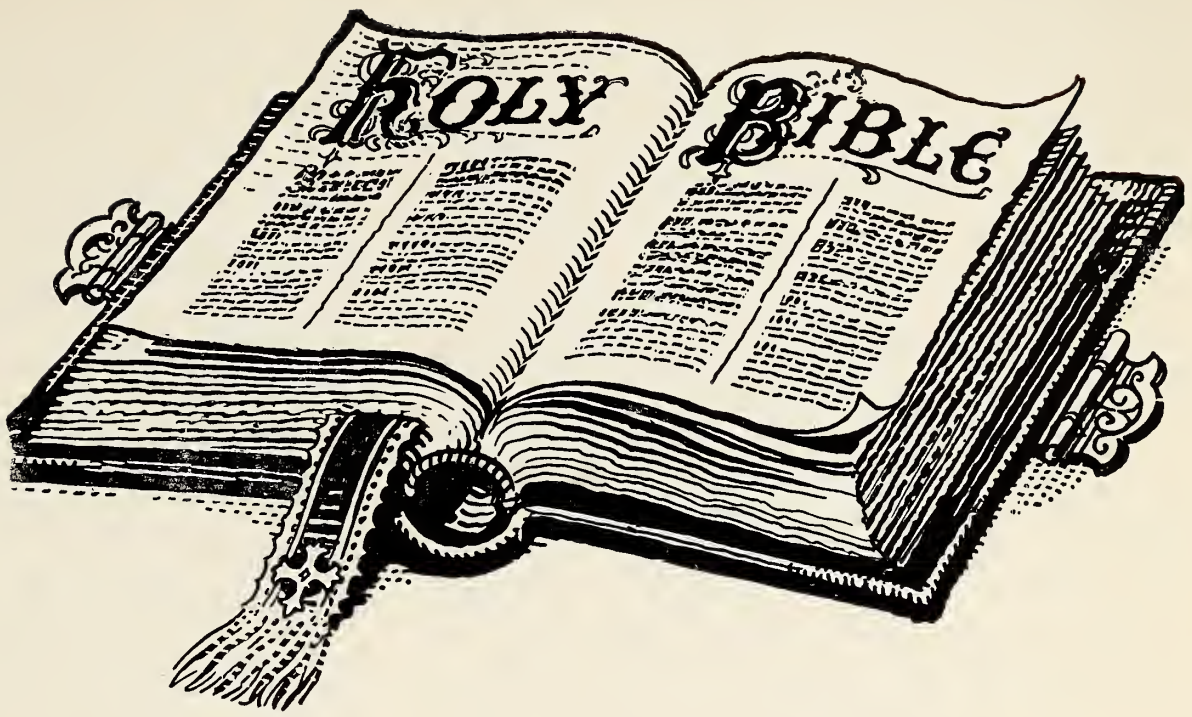
At a certain mission (says the Rev. W. W. Martin) I had put over the clock these words: "83 a minute." At last a deputation came to me and said, "Will you kindly take that down —it haunts us." They knew that it meant that eighty-three souls a minute were passing into eternity—into the dark—who had never heard of Jesus Christ. Are you quite happy about it?

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HELPS FOR GOD'S WORKMEN

A Sunday School Teacher and a Shoe Salesman

The account of Mr. Moody's conversion by Mr. Kimball, taken from the biography of Moody's life by his son, William R. Moody:

"I determined to speak to him about Christ and about his soul, and started down to Holton's shoe store. When I was nearly there I began to wonder whether I ought to go in just then during business hours. I thought that possibly my call might embarass the boy, and that when I went away the other clerks would ask who I was, and taunt him with my efforts in trying to make him a good boy. In the meantime I had passed the store, and discovering this, I determined to make a dash for it and have it over at once. I found Moody in the back part of the building wrapping up shoes. I went up to him at once, and putting my hand on his shoulder, I made what I afterwards felt was a very weak plea for Christ. I don't know just what words I used, nor could Mr. Moody tell. I simply told him of Christ's love for him and the love Christ wanted in return. That was all there was. It seemed the young man was just ready for the light that then broke upon him, and there, in the back of that store in Boston, he gave himself and his life to Christ."

Love Knows No Price Too Great

"He went and sold all that he had, and bought it" (Matt. 13:46, R.V.). There is much that is inspiring, as it is pathetic in the advertisement of a laborer and his wife, in a small Michigan town, seeking news of a vanished daughter. This humble couple offer to give "all they possess" for news leading to her recovery. As an earnest of good faith they append an inventory of their entire possessions. It is not a long list: a cottage home and furniture worth $1,400 and paid for out of a lifetime's earnings; $20 in bank, the father's silver watch, and the mother's wedding ring. For the restoration to their arms of the

loved daughter, they will gladly surrender all. Homeless and penniless they will cheerfully start life all over again. For love, this laborer and his wife find no material price too great to pay, no sacrifice worth counting.

—The Expositor

A Teacher's Reward

Canon Dyson Hague tells of a man who was ministering to a dying soldier. The soldier wanted to leave a message to his Sunday School teacher. He said, "Tell her I die a Christian, and I have never forgotten her teaching."

He wrote the message to the teacher, and a few weeks later received a reply, the substance of which was, "God have mercy upon me! Only last month I resigned my Sunday School class, for I felt that my teaching was doing no good; and scarcely had I, through my cowardly, faithless heart, given up my appointed work, when I got a message from you telling me that my teaching had been the means of winning a soul to Christ. I am going back to my pastor at once to tell him that I will try again in Christ's Name, and I will be faithful to the end."

—The Evangelical Friend

Only One

Only one soul for Jesus!
  Think not 'tis only one,
Count not your harvest scanty;
  Grieve not at set of sun;
Think of the joy in heaven!
  Think what the one soul cost!
Think of the endless sorrow
  If that one soul were lost.

Ye who would be soul winners,
  Gather them one by one,
Heart to heart work is needed,
  Do as your Lord hath done;
Think of that weary journey
  Under a noontide sun;
Think how your Master labored,
  Seeking to save just one.

Only one soul for Jesus!
  Think what one voice may say,
Leading perhaps a hundred
  Into the better way!
Think of the deeds of mercy
  One redeemed life may do;
Think of the songs in heaven
  You should be singing, too!

—Flora Kirkland

The Program

Reach all you can for Christ,
Teach all you reach for Christ,
Win all you teach for Christ,
Enlist all you win for Christ,
Train all you enlist for Christ.

—United Presbyterian

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. . . is little Lithuania. Serving as a battleground twice in four years, it is a land of desolation. Spiritually, the need is heart-rendering! Of the five million Lithuanians scattered over the world less than one per cent have professed Christ as Saviour. Thousands have yet to hear the message of salvation!

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Fling Out the Life Line

A man was preaching in the slums of a great Scotch city. He had been exhorting his listeners to make a new start; to use their will power to the utmost; to "turn over a new leaf," and the like. On the outskirts of his crowd stood a poor fallen woman of the street. She stood this preaching of the law as long as she could. Then from the depths of her despair and failure she cried out, "Your rope's not long enough for me!"

No rope of the Law is long enough to reach down into the abyss of despair where the struggling soul is fighting its desperate battle against the power of indwelling sin. Only the far-flung life line of Jesus Christ "the power of God unto salvation," is sufficient for that.

—"Law and Grace" by
James H. McConkey

Service Is a Habit

Victorious Roman Legions, left behind to rule a defeated Spain, built an aqueduct in Segovia. This was in 109 A.D. And for1,800 years—sixty generations—that aqueduct carried sparkling water to hot and dusty Segovians.

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They laid modern pipelines and stopped the flow that for years had gushed and gurgled overhead in the aqueduct.

Shortly thereafter the aqueduct began to fall apart! The blazing sun dried the mortar and made it crumble. Its stones sagged and fell. Soon it lay in ruins.

What ages of service could not destroy, idleness rapidly disintegrated.

—Albert Trusell in "Points"

Our Responsibility

A father in Chicago one day came to his home from his place of business to find his only son dying. He thought it best to tell him that he was near the end and so he said, "The doctor says that tomorrow morning you will be with Jesus Christ," and with an almost breaking heart he began to sob. The boy, still holding his hand, drew him towards him as he said, "Father, don't you cry about it, for just as soon as I see Jesus Christ I will tell Him that ever since I can remember you at all you have tried to lead me to Him."

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Window Rock, Arizona

Unless our children can say that about us and unless our friends can have the same impression concerning us, we have been disloyal to Christ and unfaithful to them. There is a tremendous responsibility resting upon every Christian to attempt, at least, to win the individuals with whom he comes in contact, for Christ.

—Selected

Action Needed

I love your meetings for Prayer, you cannot have too many of them: But we must work while we pray, and pray while we work. I would rather see a man, who has been saved from the gulf below, casting lifelines to others struggling in the maelstrom of death, than on his knees thanking God for his own deliverance: because I believe God will accept action for others as the highest possible expression of gratitude that a saved soul can offer.

—Thomas Guthrie

Fruit Follows Life

Come out with me into the orchard where the fruit trees are. Do you see the patient husbandman at work? He is cultivating the trees; he is fertilizing them; he is pruning out the dead wood and superfluous branches. You stand there watching him a while, and then you say, "But my friend, what about the fruit? I do not see any signs of fruit." And he looks up with a knowing smile, does this wise husbandmen, and says, "I am fertilizing for life; I am tilling for life; I am pruning for life; I am cleansing for life. My friend, when this tree is filled with LIFE, I will not have any concern about fruit."

Assuredly, the secret of fulness of love is simply the fulness of life—the life of His spirit dwelling in us. The fruit of the Spirit is love . . . . . "

—James H. McConkey

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THE POOR

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Now would be a good time to subscribe to Grace and Truth for a friend.

Sovietism Unmasked

We are today menaced by a threat greater even than that which was symbolized by Hitlerism. That threat is symbolized by Communist Totalitarianism, the essence of which is — let the reader note carefully — the complete control of every personal activity and function of the individual by the State in the alleged interest of social progress. I say "alleged," because in the final analysis, the almighty state doesn't care two hoots for social welfare. Human life has no more value for the Soviet regime than insects.

—The Record

Bible Knowledge is Gained by Reading

The ignorance of the Word of God in this age is alarming. The instruction in our Christian schools is now far too largely ABOUT the Bible, if indeed God's Book has any place in the curriculum at all. In our churches our people spend far more time in reading the literature prepared as helps in the study of the Scriptures than they do in reading the Book itself. Even now it is quite likely that a majority of professed believers permit days and weeks to go by without reading a line of God's Word. Some are setting themselves up as interpreters of the Bible who are indeed misinterpreters. No doubt some of them are thus from their very ignorance of the holy writings. They have taken what some individual or school of thought has advanced, without stopping to acquaint themselves with the text itself. One has suggested that many who would teach the Bible would be doing themselves a service to declare a five-year holiday, and without non-critical commentaries, should spend that time reading the Holy Scripture with a view to knowing the Bible.

—Western Recorder



Launching Out

by Dean Bradford

As the final touch of fitting is placed on a new vessel, as she lies in the shipyards, the hum and clatter of activity ceases. A moment of dedication and christening lifts like a benediction over the days of labor and care that have gone into her making. Then the chocks are knocked out, and with graceful purpose this product of the best of labor and care, slides down the ways to float majestically on the water which is to bear her to many new lands. Fitted to stand the buffets of storm and gale: to steadily push forward, bearing a cargo destined to fill a need on some distant shore.

As the school year 1946-47 draws to a close, the process of education is being completed for those who will become the class of 1947.

The years of care, labor and prayer that have gone into their training: the sacrifice of friends who, through their giving have made the school possible: and the concern for them as they have matured, these all will be satisfied and repaid by the successful ministry and service of these who are launching out into the world's harvest fields.

Friday, June 20, 1947, will mark for them the time when in the quietness of commencement, they will launch out, in faith, upon their individual tasks which will bear them through life to successful completion of the calling each has received at the hand of God.

Parents and friends are invited to be the guests of the school at the commencement exercises in the school gymnasium June 20.

One Wonders How Grandpa and

grandma raised such a fine family without the benefit of a college course in psychology. Of course they went to Sunday school, studied their Bible, and tried to practice their Christianity, but only odium is heaped on that sort of thing by modern "progressive" educators.

—United Evangelical Action

THE ELECTION PRINCIPLE

by the Editor

God has many purposes, but He has one supreme purpose. All His other purposes are subordinate and secondary to His supreme purpose which is according to election.

Many of God's purposes change, but God is unchanging. His purposes change from age to age, but His person changes not. God's supreme purpose which is according to election is also as unchanging as His person and character. The Election Principle underlies all of God's revelation.

THE PRINCIPLE DEFINED

Under the Election Principle, God, in working out His creative and redemptive purposes, uniformly sets aside all firsts and establishes all seconds.

THE SCRIPTURE PROOF

The Election Principle is mentioned in direct statement in Romans 9:10-12:

> And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;)
> It was said unto her, The elder shall serve the younger.

The **existence** of the Election Principle is revealed in the words: "That the purpose of God according to election might stand" (Rom. 9:11b). It is stated that God has a purpose. God is sovereign. His purpose will stand. It will stand because He is sovereign, and His purposes never break down.

The **ground** of the Election Principle is stated: "Not of works but of Him that calleth" (Rom. 9:11c). Thus the saving work of Christ on Calvary is the ground. Throughout the entire Scriptures this cardinal fact is the foundation of all God's purposes. The purpose of God in election has for its basis, not human deeds, but the sacrifice of Christ.

The **effect** of the Election Principle is seen in the words: "That the elder may serve the younger" (Rom. 9:12b). The elder (a first) gave place to the younger (a second). The **first** was set aside and the **second** established. The line of the Messiah was established in Jacob.

In another passage the Election Principle is stated in the words: "He taketh away the first that He may establish the second" (Heb. 10:7-9). Here is perfect agreement. The ancient sacrifices were taken away that Christ's sacrifice might be established eternally.

THE PRINCIPLE ILLUSTRATED

The first illustration is that of Adam. Before the fall he had access to God on the ground of the continuance of his own righteousness. As soon as sin entered, God slew animals and clothed the first parents with coats of skins, showing that access was thenceforth on the basis of the death of a sacrificial victim.

The same truth is illustrated in the Cain-Abel-Seth type. Cain was the elder son, Abel the yo inger. The offerings which they brought were rep-

resentative. One represented human works while the other set forth salvation by substitutionary sacrifice. Cain's offering of works was rejected. Abel's was accepted because of Abel's faith in the way of salvation (Heb. 11:4). Cain became wroth and slew Abel. Seth was raised up to take the place of Cain, whom God set aside. The line of the Messiah was established in Seth. Cain, a **first,** was set aside, and Seth took his place.

Another example is seen in the setting aside of Esau and the establishing of Jacob. Essau was the firstborn, but Jacob was the one in whose seed the promise to Abraham and Isaac would be fulfilled. The **first** was set aside and the **second** was established (Rom. 9:10-12).

The principle of election is further illustrated in Jacob's blessing of Joseph's sons, Manasseh and Ephraim (Gen. 48:8-19). In blessing them he crossed his hands; his left hand resting upon the head of the elder, and his right hand on the head of the younger. The blessing of the right hand carried with it the birthright and the patriarchal inheritance. The **first** was set aside and the **second** established.

The setting aside of the **first** and the establishing of the **second** is exhibited in our salvation.

We were lost, but we are saved (Matt. 18:11; Eph. 2:5).

We were condemned already, but we are justified (John 3:18; Rom. 5: 1).

We were without hope, but we are saved in hope (Eph. 2:12; Rom. 8: 24).

We were dead in sins, but now we are alive unto God (Eph. 2:1; Rom. 6:11).

We were afar off, but we have been made nigh (Eph. 2:17, 13).

We were in darkness, but now are we light in the Lord (Eph. 5:8).

We were the children of wrath, but now we are the children of God (Eph. 2:3; Gal. 3:26).

Let us magnify the grace of God in our salvation. It is all by virtue Christ's atoning work.

The earth furnishes an example of the Election Principle. The present earth is to pass away, and the heavens also included, because both are the scene of Satan's activities. God has clearly stated the change that is to take place:

> And I saw a new heaven and a new earth: for the first heaven and earth were passed away; and there was no more sea (Rev. 21:1).

The passing of the present heavens and earth is related by Peter (II Pet. 3:10-11), and was prophecied by Isaiah (65:17).

The principle of election is also seen in the two anointed ones of Scripture. The **first** anointed one was Satan in his unfallen state (Ezek. 28: 12-18; Isa. 14:12-15). In the Ezekiel passage Satan is seen:

1. As a king (vs. 12).
2. As full of wisdom (vs. 12).
3. As the sum of beauty and perfection (vs. 12).
4. As having been in Eden (vs. 13).
5. As a created being (vs. 13).
6. As covered with precious stones (vs. 13).
7. As the anointed one (vs. 14).

He is called "the anointed cherub that covereth"—that is, he was one of the cherubim watching immediately over the throne of God. He was anointed. There are three anointed offices in the Scripture — Prophet, Priest, and King. In the description of Ezekiel, Satan is represented as having originally possessed all three offices.

The king of Tyre typifies him as King.

He was covered with precious stones—that reminds us of the Priest.

He was full of wisdom — that speaks of the Prophet.

Satan lost his offices by sinning against God. Though he was originally perfect in his conduct, he fell (Ezek. 28:15-16). His particular sin was pride (Ezek. 28:17; Isa. 14:13).

The history of the world reveals that Satan has ever been trying to usurp the three offices of Prophet, Priest, and King. He usurps the prophetic and priestly offices in the establishment of false religions. In the temptation of Christ he offered the kingdoms of the world if only Christ would worship him: this shows his usurpation of the kingly office. He is called the "god of this world" (II Cor. 4:4). In the Great Tribulation Satan will exercise all three offices through the Dragon, the Beast, and the False Prophet (Rev. 13:4-6).

The **second** Anointed One is the Lord Jesus Christ. When Jesus was here on earth He exercised the office of a Prophet. When He went to the Cross He did a Priestly work, offering up Himself unto God. He exercised Kingship in His power over nature, disease, demons, and death. He is now the Great High Priest (Heb. 3:1), and He ever lives to make intercession for us (Heb. 7:25). He is expecting till His enemies be made His footstool (Heb. 10:13). When He comes again He will be King of kings and Lord of lords (Rev. 19:16). The hour is coming when the silent heavens will open and our Lord will come forth in a burst of glory. When He comes He will set up His Kingdom. Satan, the usurper, will be bound and incarcerated for one thousand years. The Kingdom of our Lord Jesus Christ will be established, and Christ will be established as God's Anointed One forever and ever.

The Place of the Christian College

by K. M. Stewart

It may be said without fear of contradiction that future historians are going to look back upon the kind of education offered in a Bible college as one of evangelical Protestantism's monuments to an ideal. When conservative Christian people are thoroughly persuaded as to the necessity of such an institution as the Bible college, they will take upon themselves the obligations necessary to see such an institution assume its rightful place in the educational realm. Expense doesn't matter where an individual truly loves, as such love always carries with it a strong sense of obligation.

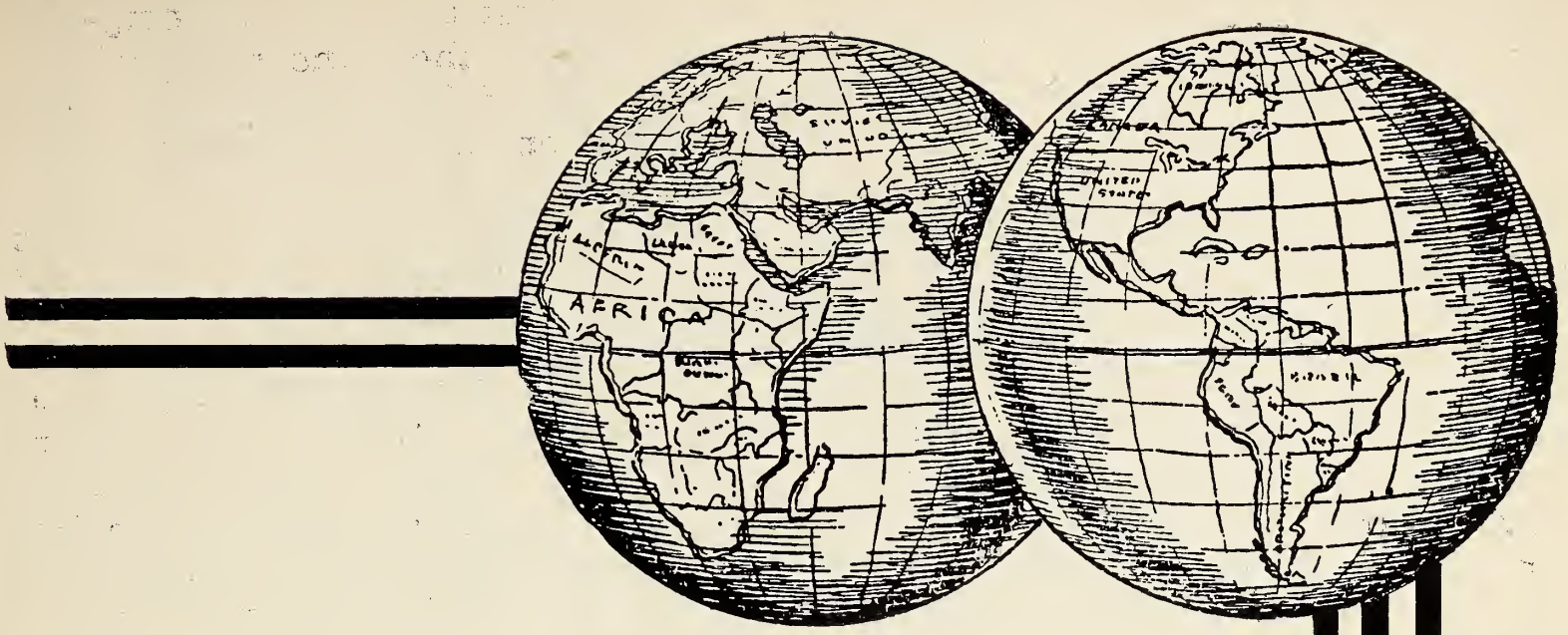
To the born again, education, to be true education, fits an individual for life and for an eternal destiny. We rightly contend that no education is complete that stops with this life. Looking at things from a Christian standpoint we can see no success that is not eternal. The type of education offered in the Bible college trains an individual for a success that goes with him into the world after this

world. Of course, a person who scoffs at the idea of putting God in the center of education, should find stupid and extravagantly wasteful our devotion to that kind of instruction that admits God into its heart and center, but many of us can see the absolute necessity of insisting upon this and deporting ourselves accordingly. It is a puzzle to many of us why those who profess to follow the Lord Jesus Christ, the Teacher sent from God, do not rally more readily to a system of education that defends God's rights over the minds and hearts of Christian youth and believes that He should be admitted to every classroom. How can thinking people be so enthusiastic about a system of education that endeavors to rule out God, and at times goes so far as to frown upon the slightest sign of reverence to be offered Him. Such a system is a standing monument, not to Christianity, but to apostate forces that pervade our day and bring about so much confusion and uncertainty. True Christian values are not gained by intuition, but come through careful study and teaching, and it is not begging the question to say that only the liberal arts colleges which are under definite evangelical control stress this fact.

The public and state school system is so arranged that even a teacher who loves God is forbidden to speak of Him. Allah, yes; the Greek and Roman gods and goddesses, most emphatically; but our Father, Who is in heaven, and His Divine Son, Who for our sakes died and rose again, decidedly no. The secular college professor may criticize the Bible as literature or argue against its historic value; he may not even hint that it is God's inspired Word. Where does this leave the student who sits under such instruction? The answer is not hard to find. Such a system of education that is satisfied with spiritual ignorance, that ignores the Teacher sent from God, that skips the Book of books, and teaches a kind of nature study which altogether ignores the Author and Creator of nature, that knows nothing of a Divine Redeemer and the Holy Spirit that brings all truth to remembrance, leaves in its wake an ignorant, uninstructed, thwarted and warped soul wholly unfit to face the challenges of life. The student who comes to a Bible college asking the old, old question, "What is truth?" is told in no uncertain terms, "God's Word is truth." To the humble mind who seeks in a Bible college to learn the will of God for his life, and to discern life's truest values, the voice of the Lord Jesus Christ, the Teacher sent from God says, "Take my yoke upon you and learn of me."

The bright spots of my life are the days in which I learned that I had helped in bringing men back to God. I have found more happiness in bringing souls to God than in three presidential nominations.

—William Jennings Bryan



D.B.C.

at Home and Abroad

Mrs. Jesse R. Jones, '27, underwent a major operation, April 10, at the Presbyterian Hospital. At present she is recuperating very nicely. Mrs. George Palm, '33, has been staying at the Jones' home during Mrs. Jones' illness and convalescence. While in Denver, Mrs. Palm has filled several speaking engagements at Women's meetings telling of the Gospel Truck work she and Mr. George Palm are engaged in.

Mr. and Mrs. Herbert Harper (June Holgate, '35) of Flagstaff, Ariz., came through Denver on Easter and visited with friends. Their work is a Mission sponsored by the Flagstaff Baptist church.

Rev. and Mrs. Reuben Lindquist, ('27), Rev. and Mrs. Rex Lindquist and Mr. and Mrs. Howard Herbst make up the party who are traveling in Cuba in behalf of the Berean Mission.

Word has been received here that Donald Kathan, '44, has resigned his church at Bloomingdale, Mich., to work with the College Press beginning June 1.

From March 23-30, a week's Bible Conference was held in the First Baptist Church of Eaton, Colo., Rev. Ed. Shattuck, former student, pastor. Rev. A. H. Yetter, '28, and Rev. Elmer Seger, '33, were the team of speakers. There were 12 souls saved during the week which makes this a successful endeavor.

Dolores Teander, '44, has had to return home from her mission work in South America because of contacting a serious fever. Let us be faithful in prayer for our sister.

On Sunday afternoon, March 30,

in the Mountain View Town Hall, 4176 Benton Street, North Denver, some 60 Baptists were present to assist in organizing the new Elim Baptist Church. Rev. Russell L. Taft, '29, is the new pastor.

On April 6, another Baptist Church was organized. Clifford Morton and B. Von Ehrenkrook, both ministerial students in the college now, have been conducting an afternoon Sunday mission Sunday School in Elizabeth, Colo., since Feb. 6, 1947. This new church now known as "The First Baptist Church of Elizabeth," is growing and the Lord's blessing is upon it.

Rev. J. R. Jones, '23, has been directing the music for a city-wide Evangelistic campaign in Topeka, Kan., from April 28 to May 4.

We are told that Rev. Harold A. Wilson, '18, will be in Denver on May 12. It is hoped that many former students and alumni will be able to see him.

At the close of the spring quarter, Rev. Ralph E. Obitts, '29, completed his work at the Denver University for his Bachelor of Arts degree. He plans to work for his M.A. later.

On Jan. 30, Susan Janette Male came to take up residence with Rev. and Mrs. W. Benson Male, '31, who lives at 1509 East 31st Ave., Denver, Colo.

Rev. and Mrs. A. H. Yetter, '28, announced the arrival of a daughter, Lois Bertha, who was born on April 17, 1947. Congratulations to both of these happy families.

Maurice G. Dametz, '22, closed his ministry at Littleton Presbyterian Church, Littleton ,Cloorado, April 1st, to enter full time into the work of the Denver Bible College and of "Grace and Truth."

Dr. Dametz was pastor at Littleton for more than five years. He and his family will continue to reside there.

During the five year's pastorate at Littleton, first and second mortgages were retired; the Sunday school increased threefold; 105 members were added, 58 on confession of faith; partial support given to thirteen missionaries; and substantial amounts were raised for both pipe organ and manse.

Rev. and Mrs. Max Kronquest of Santa Fe, New Mexico, were visitors at Denver Bible College recently. Mr .Kronquest is pastor of the Berean Baptist Church at Santa Fe, and carries on a daily radio ministry.

Notice! to all former students and members of the D. B. I. and D. B. C. Alumni. Please send any news items or interesting happenings to you or your families to Mrs. R. L. Taft, 2701 Yates St., Denver 12, Colorado.

The Penalty for Seeing Europe

The contacts with life outside Russia which the war granted to millions of Russian soldiers and others were unavoidable. But what then could not be helped, the Soviet Government seeks to remedy now with its customary harshness. It is reported that young people living in western Russia where German armies moved in have been evacuated to the Urals and forced labor. Returned Russian refugees who have been living outside Russia are obliged, if age permits, to join the army or the host of slave laborers. The possession of radio sets in some areas is forbidden, but the people manage nevertheless to listen to foreign broadcasts. How long the Soviet regime can treat its millions of citizens like prisoners one does not know. May God speedily grant them liberty for the sake of Christ.

Back Page Comment . . .

God-Man and Man-God

A significant statement was made recently by Msgr. Fulton J. Sheen in his 17th series of talks for NBC's Catholic Hour. Speaking on the "Signs of the Times," he made the forecast that religiously the world will soon be found in two camps—that of the God-man, and the Man-God. This is significant in the light of the prophetic word. Said he:

> "The new era into which we are entering might be called the religious phase of human history. But do not misunderstand; by religious we do not mean that men will turn to God . . . . . From now on men will divide themselves into two religions . . . . . The conflict of the future is between the absolute, who is the God-Man, and the absolute, which is man-God; the God Who became man and the man who makes himself God; between brothers in Christ and comrades in antichrist."

Then follows the description of Antichrist, who is pictured not with horns and hoofs and forked tail, but as a polished gentleman. He is described as an angel fallen from heaven, as the Prince of this world, the ape of God, the great humanitarian, so much like Christ that he deceives the very elect. The account reads just like portions out of Lewis Sperry Chafer's book, "Satan,' so much so that we wonder if the radio speaker is not acquainted with that book or with other evangelical literature on the subject. It is amazing that such a prophetic utterance should come from a leading spokesman for the Roman Catholic Church.

Nothing however is stated concerning the dispensational setting for the appearance of the Antichrist. While there are many foreshadowings now, we believe that his actual appearance will be at the beginning of the Great Tribulation—after the rapture of the church. While his appearance is after the coming of Christ for His church, many preparations are going on at this time. Never was there a time when the Jews needed a protector so much as now, and they will get it in the Antichrist, the false Messiah. The stage is being set.

Wishful Thinking

From the Harvard Sociological circle comes a recent utterance to the effect that: 'Any hope of a warless world for the future is based upon wishful thinking." The statement is true concerning the times ahead of us until Christ returns to reign. We may not expect a warless world until the hearts of men have been regenerated, and the world will not be converted to Christ before He comes back. Until He comes there will be wars and rumors of wars, according to His own words. Since VJ Day we have been hearing incessant rumors — in fact, World War III has been fought so far as the press is con-

cerned. And all of this fighting of World War III in print has taken place before World War II was officially declared over. We have been going through the "rumors" part of the prophecy. The third world war looms large upon the horizon. But there will be a warless world. According to the Scriptures the time is coming when "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). "And of the increase of His government and peace there shall be no end" (Isa. 9:7). The Scripture sets before us a solid and comforting hope, and it is not wishful thinking.

"King Jesus"

A widely publicized book has recently come from the press, by the name of "King Jesus," by Robert Graves. From extracts, reviews and reports concerning it we gather that it falls into the category of the literature of skepticism and unbelief. The author has concocted his story from many sources other than the Holy Scriptures. He denies our Lord's miraculous birth, His Deity, and many other things which we regard as fundamental to our precious faith. The author declares that Jesus was the legitimate son of Prince Antipater, grandson of Herod the Great. Though a legitimate son, he was unacknowledged as such. It is also claimed for Him that He had a right to the throne through Herod as well as through Mary. The author states that Pilate knew this, therefore he caused the inscription: "Jesus of Nazareth, King of the Jews," to be placed over the Cross. He makes Jesus out to be a sinner; says that He did not ascend into heaven, but is an earth-bound spirit. The book is blasphemous, utterly vile, and nauseating. We have no doubt that such literature is helping to prepare the world for the coming of the Antichrist. The unbelieving world will widely read this book and imbibe its ideas.

The Difference Between Fighters and Strikers

It is indeed strange that the Government of the United States can conscript 10,000,000 men and send them to Europe and Asia to fight in the interest of the nation, and then before peace is officially declared, permit 400,000 miners and their dictatorial ruler to strike against the interests of the same nation for which our boys fought, bled and died. It is my deliberate opinion that the need is for statesmen at the helm of government instead of cheap politicians.

—Lockland Baptist Witness

Rosh and Gomer

The man to watch in Germany is not 75-year-old Communist leader Wilhelm Pieck. Real power in the party is Walter Ulbricht, whom the Russians have chosen as Number One German. Leipzig tailor's son Ulbricht, associate of the late Karl Liebknecht, is now 53. In the Soviet Zone of Germany he engineered the Communist-Socialist merger, then left Pieck to lead the new "Socialist Unity Party." His job now is to prepare the Sovietization of the entire Reich.

—Cavalcade

The June Issue

of

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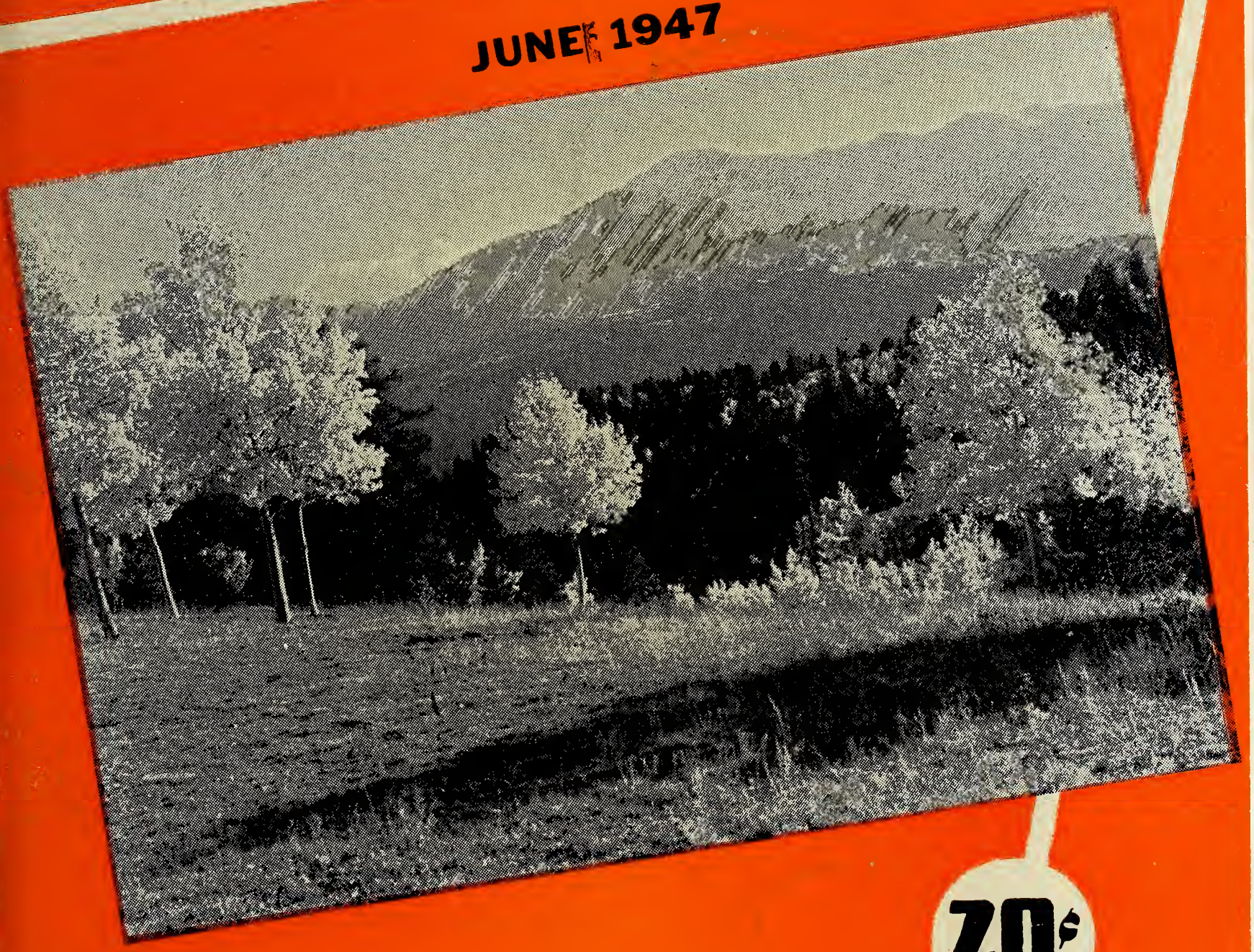
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GRACE and TRUTH

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EDITORIALLY SPEAKING . . .

Lowell's Defense of Christianity

When James Russell Lowell was the United States Minister to England, he was in attendance at a public meeting in London at which some of the speakers took occasion to sneer at religion, saying that they could get along without it, and depreciated its influence among men. The following is a part of the poet's splendid answer:

> When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of the Creator, has turned its attenton to human society and has found on this planet a place ten miles square where decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy protected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither, and there ventilate their views.
>
> But so long as these very men are dependent upon the religion which they discard, for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour Who alone has given that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.

We give the above in view of the recent attack of a certain Denver attorney, who said that the Bible "is too full of filth to give children moral guidance . . . . . It reeks with lust, murder and a multitude of other crimes." It also "debases womanhood, and if we were to adhere to its teachings, we would have to repeal the laws granting woman suffrage in America." The attack was occasioned by the proposal of the Gideons to distribute New Testaments in the public schools of Denver. It is quite evident, from the wording of the attack, that the attorney is unacquainted with the Bible, its purpose, and its ethical teachings. The words of James Russell Lowell apply to all who in ignorance and unbelief oppose Christianity and the Bible.

What Unbelief Cannot Destroy

Mr. Gladstone once said that "for the last hundred years the Scriptures resemble a beleaguered town with the shouts of foremen and the war of artillery around its walls, but notwithstanding this wherever religion has life, the Bible has lost none of its power." It is easy to overthrow the faith of those who prefer darkness to light, those who desire and intend to live an immoral life, and whose sinful life the Bible condemns.

But you cannot overthrow the faith of those whose morality has been vitalized and made alive. To them it brings a heavenly light. There is absolutely no mistaking it. To them the voice of God is in this Book. They know Whom they have believed. Wherever the soul is alive by the quickening power of Christ, faith is indestructible. All the atheists, skeptics, infidels and agnostics in the world will fail to destroy the faith of the one who has experienced the living Christ in the soul. A light above the brightness of the sun shines to those who believe. It is useless to argue against it. The critics or modernists or atheists or all together would have undertaken a large contract to have made unbelievers of Abraham, Moses, David, Paul, Peter or John.

The Assets of Atheism

Atheism has never had any uplifting philosophy of life, nor done any positive or constructive thinking in the effort to improve man's condition, nor has it solved the great human problems. It has been in the realm of faith in God and His Word that we have developed the best civilization known in history.

Atheism says that "Religion must go; it poisons life." "If you would free mankind from this frightful curse, fight with the Four A (American Association for the Advancement of Atheism)." "It is shameful to respect religion. It was founded on lies and is maintained by lies—kill the beast!"

It is time to challenge atheism to reveal its fruits. It is time to challenge atheism to tell us what it has ever done to advance civilization. Has it built hospitals? Has it founded schools? Has it exerted an uplifting influence on humanity? Where have atheists built altruistic institutions of any sort? Does atheism bring peace, happiness, and victory over human weakness? Does atheism keep husbands and wives together? Does atheism keep youth pure and noble? In the wear and tear, the ups and downs of life's long trail, does atheism satisfy? Is it a good thing to live by and die by? Furthermore, what have atheists to give us in the place of Christianity and faith in God? Let atheism answer.

Renan summed up his atheism in the following words: "We are living on the perfume of an empty vase. Our children will have to live on the shadow of a shadow. Their children, I fear, will live on something less." The assets of atheism are low. Atheism is empty. It is bankrupt. An atheist confessed: "I shall calmly admit that I am afraid. There are times when I wake up in the middle of the night to contemplate illness or death, and I feel like a small and lonely soul shivering on one vast hilltop, with all the winds of eternity blowing about me." The atheist is the victim of his own error.

Prove All Things

Bryan Hughes of New York took an alley cat with its spine so injured that its head was set on an angle, and entered it in a cat show, with the name, "Nicodemus, a Dublin Brindle." He had a gilded cage with silken pillows prepared for its dis-

play. Every day ice cream and breast of chicken was brought for "Nicodemus," whose value was proclaimed by a prominent sign to be $1,000.

Nicodemus got a blue ribbon. After the show when the judges asked where to ship him, Hughes replied, "Turn him loose, he's just an alley cat and knows how to take care of himself." The expert judges were fooled by an alley cat. They failed in their discernment of a living thing. If expert judges and scientists can be so easily fooled by an alley cat, do they not do much worse in trying to judge the entire history of the earth from the remains of a few scattered bones and fossils? Man cannot competently judge the dead bones of the dim and distant past if he is so easily fooled in judging a living alley cat. The injunction of the Scripture is, "Prove all things." Many of the so-called "proofs" of pseudo-science are but a figment of man's imagination.

Guest Editorial

Is Visitation Evangelism Soft-pedaling on Conversion?

By Ira A. Cross

Is it visitation evangelism or is it merely visitation? Too many times it is just a visitation, or "will-you-come" to church approach.

The following appeared in United Evangelical Action, and should give us cause for thought and prayer:

> Is visitation evangelism soft-pedaling on conversion? A Methodist layman says that the Joneses in his town used to lie, cheat, drink, play cards, gamble and dance. They had no standing with the better people of the community. Then visitation evangelism lined up the Joneses in the biggest church in town. Now the Joneses lie, cheat, drink, play cards, gamble and dance but they are widely respected.

Several years ago in a certain town church there was instituted a Sunday afternoon visitation program. This seemed like a good thing, but it was discovered later, however, that it was not carried far enough. At best it was a come-to-church visit, with a view to giving them the gospel at church.

This sort of visitation is all right so far as it goes, but it does not go far enough, and if a church is not too discriminating, it is liable to end in a situation such as the "Joneses" quoted above.

True visitation evangelism, on the other hand, is one of the most productive ways of reaching those in the community for Christ.

Dr. Austin, of the Northern Baptist Convention, who has for years been organizing churches of the Northwest for visitation evangelism, and training visitation teams, says that working from the pastor's prospective list he has for years averaged three conversions out of five homes visited. The second step then is to ask them to attend church. What a contrast this is to the visitation campaign that netted the Joneses.

The Uniqueness of Christianity

By R. S. Beal

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). Listening to the conversations of various people, I gather that there are many who think of Christianity as a religion. They are well-meaning folk but greatly mistaken. The Scriptures never present Christianity as a religion. From the Biblical point of view, religion is the outward expression of Christianity. This is clearly stated in James 1:27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." With many, religion is an expression or system of worship. While Christianity involves worship, it is infinitely more. Religion has forms and shadows, whereas, Christianity has substance and eternal realities. Religion worships a god, but Christianity worships the Lord Jesus Christ, our God and Saviour.

Christianity is so universal in the world and so common to the thinking of multitudes. that it is often taken for granted and the essential things involved in it are lost. Familiarity often hangs a veil over the face of the beautiful. We have become so accustomed to the sunrises and the sunsets that the miracle of either means little to us. The precious and tender ministries around the home are passed by without notice and accepted as the normal thing, and so it is with the things of God as found in Christianity. The priceless gems that go to make up this thing we call Christianiay are passed by as with sightless eyes and have come to be so commonplace.

The present day liberal attitude toward the Bible ignores Christ Jesus and offers a sort of Christianity that is utterly foreign to the revelation of God. The modern idea is expressed in the following quotation, "We might consider God as the white-lighted peak of a great mountain, with various valleys leading down its sides. The valleys are the churches and the sects of the world. With the erosion of time these valleys have been carved out and have become populous and fertile. The residents of each valley are happy with the ground that is theirs. They have found it fertile, and they like that face of God (the mountain) which is turned to them. They know no other faith because they have never lived in another valley. But, all men in all valleys look to the same god and live in their valleys with the same mountain as the children of the same father. The residents of these different valleys often have a different language, and so they call their god 'Al-

lah,' 'Jehovah,' 'Siva,' or some name foreign to the English 'God'." All of this sounds good to the natural man and with it Christianity is classified as one of the many religions in the world. But the Spirit of God has firmly stated that "there is none other name under heaven given among men, whereby we must be saved."

What is Christianity? Negatively, it is not a theory. It is not necessarily a system of dogma. It is not a collecton of facts. It is not merely a profession. Christianity involves fact, dogma and profession to be sure. Positively, Christianity is life. It is the implantation of the Divine nature through faith in the promises of God. It is in effect, Christ Jesus, the unique One, abiding within the heart of a believer.

It is possible for an individual to perform many functions that attend Christianity and yet be a stranger to the life that is involved. The reason for the many seeming failures of Christianity is that it is not the real thing—a profession rather than a possession. Many things are called Christian which in the last analysis have nothing to do with Christianity.

In pointing out the unique features of Christianity, I want you to note that it is unique

In Its Origin

I am sure that any thinking person will admit that Christianity is a tremendous fact and force in the world. It is impossibble to estimate its power in human society. It would be hard to imagine the kind of a world this would be apart from it. Christianity has exerted a tremendous restraining influence upon men. It has held in check a flood-tide of inquiry.

How can we account for such a force as this? What is its origin? Is it of man or God? If of men, it would be no different from the religious systems extant in the world in this age or any other age. Where religious systems which are not Christian have had the right of way there has been no progress, no uplift, no improvement in human society. Idolatry and all that goes with it has flourished.

Christianity is a supernatural revelation of spiritual things. It was not possible for the natural mind of man to conceive of the things therein revealed. Just as its Founder was not the product of His day, so Christianity was not the product of the time in which it was revealed. It is a revelation beyond all the limitations of time in the strictest sense. In Christianity there is nothing of man's purposes, wisdom or skill. There is nothing in it that was discovered by the logic of human reasoning. All was delivered to him of God.

Since God is the author of Christianity it is infinitely beyond the religions conceived of by man. Its purpose is to bring believing mankind into eternal union with God by means of a supernaturally provided salvation. Its processes are wrought out by and through a Saviour who entered the world by the way of the supernatural, lived a supernatural life and died a supernatural death. This same Saviour was supernaturally brought forth from the grave and in supernatural manner was taken into heaven.

According to Christianity men must be saved by this supernatural Person or remain forever separated from God as lost. The power of Christianity is the supernatural power of the Holy Spirit by whose activity men who trust in the Saviour are born again, made partakers of the nature of God, and empowered to overcome evil and live a true Christian life.

Christianity is unique

In Its Declaration

There have been those from time to time who have spoken of "the peculiarities of Christianity." Somehow the expression has intrigued me, especially so when I remember how God's children are spoken of as "a peculiar people." Christianity has a

special message to bear. It speaks about Jesus Christ, not after the fashion of unregenerate men, but according as He actually was. Christianity makes bold to declare an eternal Christ—One who existed before He was born in Bethlehem.

Christianity presents without equivocation a virgin-born Christ. I am not unmindful of the fact that nearly all religious systems claim a virgin. Syria has her "Bethulah"; Arabia has her "Adarch"; Greece has her "Parthenos"; Orthodox Jewry has its "Almah" and "Bethulah." This latter name is used by the Jews even today for a real virgin, just as do all heathen philosophers. It is a remarkable fact, however, that this word "bethulah" is used by the prophet Joel (1:8) of a bride weeping for her husband. "Almah" is mentioned in Gen. 24:43; Ex. 2:8; Deut. 22:19 as also in other places, but never once in any sense than that of an unmarried woman—one who never knew a man. Luke 1:26-34 makes this plain.

The Rabbinical priesthood has made desperate efforts to evade the clear and luminous testimony to the incarnation in their own prophet by the attempted exaggeration between these two words. For a young married woman to give birth to a son would not be a sign nor a wonder (Isa. 7:13). This only could be said of a pure virgin such as was the virgin Mary.

Christianity presents a substitutionary death. This is a point of sharp resentment on the part of an unbelieving world, yet it is the very heart of Christianity. It is not ours to declare a whittled-down theology. We are not commissioned to proclaim a Cross which has no redemption flowing from it, nor are we to preach a Christ not quite God. I feel certain that one of the greatest perils of this hour is a church which has lost its sense of "the peculiarities of Christianity." Our Lord saves by a wonderful atonement, intellectually never to be explained, but always proved to be mighty to the penitent soul who trusts Christ. The church is not terrifying the world simply because it is not saturated with these profound truths. No religious system in the world has the distinctive features of Christianity. It stands alone in its declarations and is absolutely unique. Its doctrines are peculiar to itself, especially the truth of resurrection. The founders of all the religious systems in the world are dead, but the Founder of Christianity is alive, having risen from the dead.

Another interesting aspect in the uniqueness of Christianity is to be seen

In Its Accomplishments

Christianity has accomplished for mankind what no religious system or philosophy has been able to do. It plainly states that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5: 17). It abundantly supports such a claim. When a man accepts Christ, he is a new man. Some years ago I heard a New York evangelist relate the story of blue-eyed Mary of Mulberry Bend near Five Points in New York City. He pointed out how she had descended about as low as it is possible for a girl to sink. A Christian rescue worker found her one evening in a basement lying in a drunken stupor on the floor. Her clothes were torn, her hair, the glory of a true woman, was disheveled. She had been in a fight. She was indeed an object of pity. The Christian woman who had found her realized that she at one time must have been a beautiful girl. As she looked upon this poor helpless creature, she realized she was not in a condition to receive any kind of spiritual help. Not wanting to leave her without trying to do something, this godly worker pinned a beautiful rose on her dress—a rose she had bought at a florist thinking that perhaps it might convey a mes-

sage of love to some disconsolate one. Then she pressed her card into the girl's hand, telling her that if she ever needed a friend, to come to the address on the card. About a week after this the poor, homless, hopeless, despised, sinful girl ascended the steps and rang the door bell. The Christian worker invited the girl in and gave her a home, a refuge from the world and from herself. By angel-like ministrations, the girl was brought to see Jesus, and to realize the joys and glories of the new life. So full of Christ's love was this once wrecked human life, that night after night she faced audiences of thousands of eager listeners and spoke as one inspired by the grace of God and His wonderful forgiveness.

I recite this story as one illustration of thousands that might be related to reveal the supernatural power of Christianity. This woman received something more than ethical principles, religious forms and pious ceremonials. She received a new life as do all who trust in the crucified and risen Christ. It is only by the power of God that lives are changed and transformed.

Christianity is unique

In Its Adaptation

The universality of Christianity is proof beyond question of its unique and peculiar character. No nation can rise to say that Christianity has been a detriment to it or that it does not fit within its bounds. Russia tried to and others have made assertions only to open their doors once more to the Gospel preachers and to Christianity. Wherever Christianity has gone it has brought deliverance and enlightenment.

Christianity fits life no matter where it is found. It is as good for the Occident as for the Orient. Missionaries have gone out into all the world and have never had to readjust their message or change the Bible. Can anyone name a world religion or a philosophy that would be so universal and so satisfactory? Can any of us as Americans imagine that Buddhism, Mohammedanism, or Confucianism could fit into our life? But Christianity has done so and we know it has made our nation great and blessed.

Again I would invite your attention to another element in the uniqueness of Christianity and this is found

In Its Outlook

Christianity in its outlook is unique in that it predicts a double future so to speak. It predicts the world's worst era and also its best. It points out that the world is rushing headlong into the blackest night of its long and tragic history. Jesus made this all very clear in the 24th chapter of Matthew. He reminded men that "except those days should be shortened, there should no flesh be saved." Then He also reminded us that "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29-30).

These extremes seem impossible simply because men seem to think that Christianity is gradually overcoming evil and that eventually all sin will be conquered and subdued. A new day will dawn for the world only on the basis of the supernatural appearance of Christ in His second advent. It is not within the power of man to bring about a new world, and it is not the prerogative of the Gospel to produce it. Nowhere does the Bible state that all men are going to accept the truth. In fact, the parables uttered by our Lord indi-

cate that a very small percentage will heed the truth even though it is declared in all the world for a witness. Christianity is unique in its unfolding of the future in that it presents the culmination of man's efforts and the manifestation of Christ's appearance with its resultant blessing.

Lastly, I would have you note that Christianity is unique

In Its Consummation

Contrary to the opinion of many people, Christianity predicts its own apparent failure. The general belief is that Christianity will conquer the world. Men see its influence in various aspects of life and are confident that it will permeate all of society. They think of it as an ever-widening circle moving outward until every inch of shore-line is touched.

Does Christianity make such a claim for itself? What saith the Scriptures? Luke 18:8 reads, "I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" We must admit that a system that predicts its own failure is a unique historical phenomenon. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1). "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13).

The revealed purpose of God for this age is expressed in Acts 15:14, "God at the first did visit the Gentiles, to take out of them a people for his name." There is no place anywhere in God's Word which states that God has any other purpose in this age than the formation of the body of Christ which is His church.

We are not to think of Christianity as a religion among many, but as a life given of God in response to faith in the Lord Jesus Christ. While I have pointed out the unique features of Christianity, has the most unique thing of all happened to you and that is the reception of this divine life into your own heart? "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Cover Picture. The Sentinel of the Plains

Rising majestically above plains and foothills is Pikes Peak, which long has been a symbol of cool Colorado. Here also is grandeur which typifies God in His eternality and immutability. This view of the "Sentinel of the Plains," is from the north, in the region of the Rampart Range.

The Most Unforgetable Christian I Have Met

By Barton Schlichting

It was during those long, tiresome months after the European War was over, when many American troops were still in France, taking upon themselves the arduous task of processing other troops bound for the Pacific and home. I was left in France by my division, and was attached to the 248th Signal Operations Company, which was at that time in charge of communications for the Pittsburgh Redeployment Camp.

In my off-duty hours (which were many) the time was very burdensome, and my only joy was the prospect of going to chapel each Sunday morning and evening.

Sunday after Sunday I would go and come away not at all satisfied with the message which the chaplain gave. He was a good man, but had been too long at preaching the things his commanding officers told him to preach. What he said was usually true enough, but his sermons were often cluttered up with poetry, and the sermons themselves were hardly more than moral lessons. Since it was the only chapel on the post, I forced myself to go, even if it were only to "kill time."

One day the chaplain, having accumulated enough points, was sent back to the States. For two Sundays afterward we had services; then we received auother chaplain. The first thing I noticed about him was his pronounced southern accent. He was rather tall and thin, and the worries of time and the war had left their mark in the form of wrinkles upon his face. He stayed with us for several months, and during that time he made a lasting impression on my memory of a Christian character that I will never forget.

He preached in chapel the Sunday morning following his arrival. It was a simple message but right down to the point, which was salvation through the shed blood of Jesus Christ.

One morning he related to a group of us the experiences he had before and during his service with a combat unit on the front lines in Germany.

He had been born on a small farm in Texas, in a Christian home. By his own struggling and with God to guide him, he had worked his way through school and later on was admitted to West Point. There he received his military training and went overseas as a chaplain. During the months in combat his themes for Sunday services were based on the Word of God alone. The commanding officer of his outfit was far from being a Christian and always made life as miserable as possible for the chaplain.

At one time he called the chaplain before him and told him, "You are here to keep up the men's morale and not to save souls!"

The chaplain continued to preach the Word. The commanding officer threatened time after time to have him transferred from the outfit which he had grown to love, but that man of God would not waver from his course. He prayed about the matter and left the rest to God.

At last in answer to his prayer, the commanding officer himself was transferred to another unit. Shortly after that the war came to an end.

The chaplain finally left our little camp, but the memory of him stayed on. I have often wondered where he went, but I know that wherever he may be, he is still carrying out the will of God.

ATHEISM .... The Fool's Creed

By Herbert Lockyer

Seeing that the Bible describes the Atheist as a "fool," surely we are warranted in calling his tenets the Fool's Creed.

Let us first of all look into the "fool's" name. The word "Atheist" is a compound of two Greek words, namely, a—which is the Greek for negation or no, and theos, which as we know, means God. A-theism, therefore, is disbelief in the existence of God, which, of course, carries with it an utter rejection of the Bible, since it is the complete and final revelation of God. As Robert Blatchford stated it in the "Clarion" some years ago: "There is no heavenly Father watching tenderly over us, His creatures. He is a baseless shadow of a wistful dream." Happily, however, Blatchford has been saved from his blatant infidelity, and from subscribing to the Fool's Creed.

The Tragic Results of Atheism

The Fool's Creed stands condemned by **its fruits.** The axiom of our Lord, "By their fruits ye shall know them," stands true, and has never been robbed of its authority right down the ages. Now, if Atheism is to accord with the truth of the universe, its influence and results will lead to the best issues and highest ends. Is this so? Let the pages of history answer!

First of all, there is the French Revolution of 1789, when Atheism had its unparalleled opportunity. Having established a republic by dethroning the king of the nation, the next step was to depose THE KING OF HEAVEN and establish reason in His place. But **the reign of reason** became a reign of **terror,** for the best blood in France flowed in torrents, and no man could trust his nearest friend. And a parallel of this orgy, is Bolshevik Russia today.

Then take

Voltaire, that Brilliant French Skeptic,

who declared that Christianity would be swept out of existence. What has happened? Why, not only has he passed into eternity crying, **"I wish I had never been born,"** but the very Bible he tried to demolish is now sold in the house where he lived, the same being a depot for the Geneva Bible Society.

And then there is Thomas Paine, that notorious infidel, whose writings damaged many a young life a generation ago. He crawled despairingly into a drunkard's grave in 1809. Ere he died, we are told by an eyewitness that he suffered indescribable agony, and falling back upon his pillow, he called on Jesus Christ for mercy.

Ingersoll's Hopeless Outlook

Robert Ingersoll, one of the most noted of America's infidels, standing by his brother's coffin, said:

"Life is a narrow veil between the cold and barren peaks of two eternities. We strive in vain to look beyond the height. We cry aloud and the only answer is the echo of our wailing cry." Poor fool, if only he had reposed his faith in the sublime utterances of the Saviour about the "many mansions," what a different creed Ingersoll would have had!

We cannot do better than close our indictment of the Fool's Creed with the following: A young woman was dying. Her father was an Atheist, her mother a Christian. "Now that I am dying," said the girl to her father, "shall I believe you or mother?" He answered, "BELIEVE YOUR MOTHER." Ah, the Fool's Creed is no use to die on.

What Breeds Atheists?

While it is true that at the back of all Atheistical teaching there is the Devil, yet let it never be forgotten **that the Devil is not and can never be an Atheist.** In some mysterious way he still has access into the presence of God, as Job declares. The demons may be demons, but they are not fools, for they do believe in God and in His precious Son, and believing, **they tremble.**

Atheism, then, is a further proof of Satan's cunning deception, for it is the creation of a system of thought he himself does not believe in. He beguiles men into believing that the God does not exist before whom he himself stands and **trembles.** But turning aside from the Satanic cause for such a "fool's creed," let us examine the reasons sometimes advanced by Atheists for their belief, or, shall we say, disbelief.

The Problem of Unanswered Prayer

A somewhat common type of infidel we occasionally meet is the man who says, "There is no God, for I have prayed and He has not answered me." Now an answer to such a confessor must be guarded. A desire to pray proves a desire for God. Meeting his superficial Atheism, we should reply along the following avenues:

Your **negative** experiences cannot nullify the positive experiences of countless numbers who have had their prayers answered. What about George Muller and the millions of pounds gathered for his orphan homes solely by prayer? What about the remarkable work of the China Inland Mission still carried on in dependence upon God for all supplies? And then we could refer to our own experience of God answering prayer, thereby proving that He **is** and that He is the rewarder of all diligent searchers.

Did you approach God in a right manner and spirit? This question is bound to shame the so-called Atheist Tell him that God can only be known by revelation and not by research. Show him Isaiah 57:15, where it is asserted that God reveals Himself only to humble and lowly minds. Quote John 14:6, declaring that it is **imperative** to have Christ as Saviour ere anyone can expect to have his prayers answered.

And then approach can be made along this line: If you say to God, "Answer my prayers and I will believe in You," then you are guilty of **bargaining with God,** thereby assuming an impossible position. A life uncontrolled by God and spiritual principles can never be a life of answered prayer. We do not pray in order to believe, but pray because we **do** believe. Faith is the basis of prayer.

The Inequalities of Life

At times we come across others who profess that they became Atheistical or sceptical through the Divine relation to the inequalities of life. They saw wrong, oppression, and suffering on the part of the weak and worthy, while the proud, affluent, and indolent of earth escaped the woes and ills of life. Just such a spirit is what the Psalmist seeks to check in Psalms 37:1, 7; 73:7. The stock argument of this infidel class is that God cannot be wise, good, and loving, and yet allow such gross injustices and inequalities to prevail. Now, suppose an infidel of this type faced you with this declaration: "If I were God I would not sanction such inequality. I would not permit the

innocent to suffer hunger while the wicked rich live in extravangant luxury." How would you answer him?

Well, we must answer in the spirit of sympathy and tenderness. We must endeavor to show him that there is, on the whole, more gladness than sadness in the world, and that much of the misery of life is **wilful** and **self-imposed.** We must assert that:

Sin is the source of all human evils in life; and **that**

Sin Is an Intrusion

in the Divine order and is utterly opposed to God's perfect will. It must be pointed out that the Divine pronouncement of all created beings and things was, "It is good," and that man changed it into, "It is corrupt."

God's dealing with men in the face of these evils is the only way possible to moral agents. Inequalities are so often self-chosen, and as God does not interfere with man's freedom of action, such things appear.

Sorrow and suffering can only be overcome in the measure in which **the root** from which they spring, is removed. Some people will always be poor and wretched, unless changed by Divine grace. The naked truth is that the human heart in its natural state **loves darkness rather than light.**

The Inconsistencies of Christians

How true it is that "the workers of iniquity have no knowledge of God," and feed as do vultures or carrions, on the faults and sins of God's people. Those who take refuge in Atheism, so-called, because of the crooked lives of Christians, do so as a mere pretext, or a qualm for an uneasy conscience. Of course, the best are faulty. There are spots on the sun. But the inconsistencies of another is a very poor shelter under which to hide. And so our answer to this plea is of a twofold nature:

Counterfeits are a testimony to the genuine. A **good** thing is always in danger of being counterfeited. No one thinks of counterfeiting brown paper. But silver and gold are tampered with.

We have individual responsibility. The failure of others does not excuse us. We stand or fall by our own attitude to Divine things. Each man "shall give account **of himself,**" says the Bible.

The Desire for Notoriety

The fact cannot be gainsaid that there are those who for various reasons exhibit an unreasonable and unreasoning attitude to God and to Christianity simply because of the desire for publicity, or because the teachings of Scripture pronounce a stinging judgment on their sins. With such there is little to be gained by argument. The opposition of such self-styled Atheism lies deeper than the intellect. Thus we should aim rather at giving positive truth, which the Spirit's power may use to awaken the conscience.

Usually, however, the blatant and verbose infidel **turns coward** in some great crisis or experience, receiving a blow that shatters his infidelity to pieces. The following story taken from **The Catacombs of Rome,** is a fitting illustration of such:

"In the year 1798

A Party of French Officers,

Atheistic disciples of Voltaire and Rousseau, visited the Catacombs. They caroused in the sepulchral crypts, and sang their bacchanalian songs among the Christian dead. One of their number, a young calvary officer, who feared neither God nor Devil, for he boasted that he believed in neither, resolved to explore the remotest galleries. His excited imagination heightened the natural horrors of the situation. Groping blindly in the dark, he touched nothing but rocky walls or mouldering bones, which sent a thrill of horror through

his frame. He seemed **condemned to a living burial. His Atheism failed him in his hour of peril.** He could no longer scoff at death. His soul became filled with solemn awe. He was rescued next day, but was long ill. He rose from his bed an altered man. When killed in the battle of Calabria, seven years after, a copy of the Gospels was found next his heart."

The Study of Natural Phenomena

The last cause of skepticism we would name is that of the above. Men become so immersed in the study of nature and in the operation of natural laws, that their minds become naturalised. They cannot lift their thoughts above secondary causes to the First Great Cause of all, who is the personal God and Creator, the Bible proclaims. Take

The Illustration of Charles Darwin

In his earlier years this avowed infidel was a professing Christian. He wrote some beautiful lines concerning the influences of the Gospel in missionary lands he had visited. But before his death this was his sad confession: **"Disbelief crept over me** at a very slow rate, but was at last complete. I am like a man who has become color-blind. Though once capable of wonder and admiration and devotion in the presence of the works of God, not even the grandest scene could cause any such convictions and feelings to rise in my mind. For myself, I do not believe that there has ever been any revelation." And so he died, refusing to believe in a future state, and, abandoning all faith in the Christian religion, passed out into darkness.

Revelation Necessary to Know God

Atheists of this order forget that no man by searching can find God out; that the full knowledge of a Divine Being can come only by the avenue of revelation, and that this revelation is dependent upon a renewed nature and a mind taught of the Holy Spirit. And that with such, and only with such, is one enabled to approach unto nature herself and discover in a more beautiful way the handiwork of God.

Such is the experience of T. Musgrave Reade, who before his conversion was a very aggressive Communist and Atheist orator. In his book "Christ or Socialism," he tells how God met him while climbing the Rocky Mountains. As he gazed out upon the magnificent prospect he said: "Surely all this is not the result of fortuitous circumstances, blind chance, matter and force . . . . Might I, after all, have been mistaken? I felt I must face this question. I fell upon my knees and cried, 'O God, **if Thou dost exist,** reveal Thyself.' I asked for light, and it came like a flood." And this one-time Atheist rose from his knees with the truth of Divine revelation burning in his heart.

The Bible is not worn out yet. The Statue of Liberty in the harbor of New York, lifts its light for the guidance of mariners, and, though the birds of the night fling themselves madly against its crystal, as if to put out its flame, they only beat themselves into insensibility, and fall dead at its base; so whatever antagonism there may be to this Book, God's Beacon Light, is in vain because those who assault it only damage themselves, while the light shines on eternally.

—Selected

The CREDENTIALS of CHRIST

By Frank Waggoner, Jr.

Blatant atheists proclaim that there have been 16 saviours, who have lived and died in the past. This means, 17 men who have claimed to be saviours sent from God. It is reasonable, then to examine the credentials of the men, the voices of their witnesses, and the results of their life and teachings.

Mohammed lived an immoral life, preached a mangled, stolen creed, died (remained dead), and is commemorated by multitudes of benighted, adulterous heathen, who might have otherwise seen the true and living God.

Gautama Buddha lived a dazed, uncertain life, fearing life, old age, and death until he denied them all, and retired into a mental coma where these things could not reach. Buddha had nothing to say about God, but offered a stultified self-centered existence, promising nothing but release from reality. It followed, his teachings would reduce the world to one generation of stupified individuals and after that generation passed, there would be no one left to carry on.

Mary Baker Eddy, self-styled saviour, founded the modern curse of stunted intellectualism; denying the reality of all things, such as sin, evil, pain, etc. She wraps her followers in a mental haze which blinds them to the necessity of clear thinking. When death comes among them, there is no answer for they are taught that death is unreal. Mary Baker Eddy died, and still resides in a real tomb, making very real the supposed death error (she still is dead).

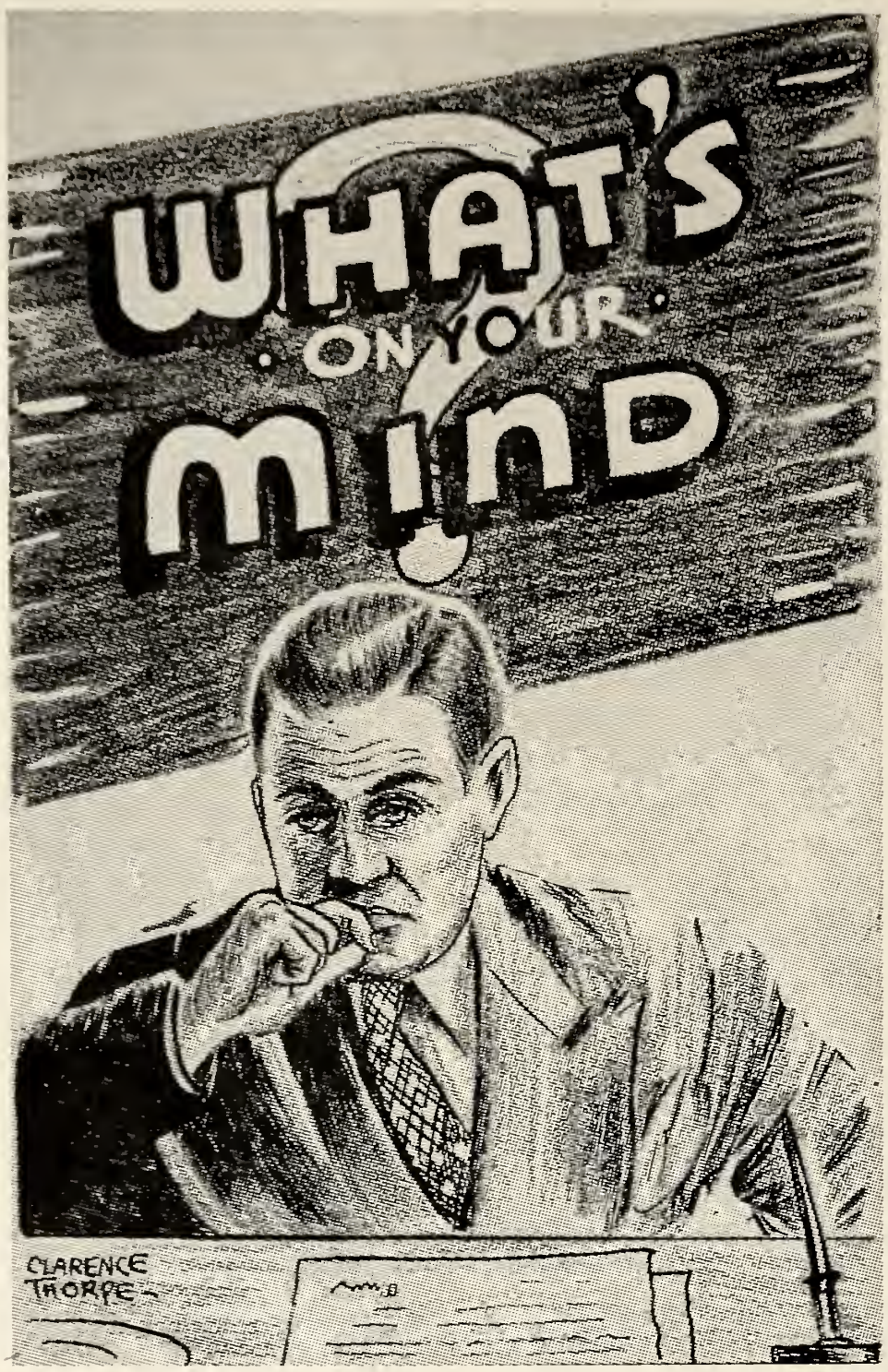
Confucius left an admirable, if incomplete set of ethics and morals, which are marred by refusal to recognize human traits of weakness. It offers some lofty ideals, with never a suggestion of where to gain the power to fulfill those ideals.

Other would-be saviours have made claims, either too ridiculous or too unimportant to recite here, but there is one which it might be wise to examine.

Jesus Christ was born about the year one. His claims were: that He was the Son of God, He had come to save men who were lost, He would die in their place, be buried and would arise from the dead. Later He would return and set up His kingdom. His life is pure and blameless, whether viewed by Roman governor, Jewish priest, secular historian, rabid atheist, ignorant infidel, agonstic, or Christian believer.

His death was sublime. By renouncing His claims, He could have escaped it. By accepting the acclaim of the people, He could have been a king immediately. He deliberately laid down His life at the cross.

The monument which succeeds His earthly sojourn, is composed of millions of willing subjects, who have in Him found supernatural strength; in living, in overcoming temptation, and in dying. There are today multitudes of living testimonies to the fact that Jesus Christ lived, died, rose, and is living today. He has yet to return and set up His kingdom. Having kept every promise, is it less than reasonable to believe that when the time is ripe, He will also do this? Are you ready for the day when hidden things shall be made open and secrets shall be made known, and He shall have returned in person to deal with you?



You Can Know Him Now!

If you want to know the Saviour,
Not an hour need you delay,
He is pleading, gently pleading,
O accept Him while you may;
Even now if you will heed Him,
At the cross of mercy bow,
All your sin shall be forgiven,
You can know Him now.

Can We Believe in Miracles?

By Kenneth MacKenzie Stewart

We live in a world of fathomless mystery. Everything we see and hear and touch, if pursued far enough, terminates in the unknown. The vital action in a blade of grass or a leaf on the tree, the structure of a grain of sand are staggering mysteries. The progress of science has not in any sense cleared up the mysteries of the universe; rather it has served to multiply them. Whether we try to peer through the mists that surround us or rest in our limited knowledge of things, we are face to face with the burning question, "Can we believe in miracles?" There are those who try to tell us we can no longer believe in the miraculous inasmuch as scientific progress has ruled that element out of the universe. Everything must now be explained in terms of law.

To be sure science has not shriveled our universe. It has expanded it a millionfold. It has not lessened the mysteries surrounding us on every side, but has multiplied them many times. What is the effect of the impact of this new knowledge upon our belief in the miraculous? The answer is that what is most needed is a deeper knowledge of the Christian faith and a more scholarly interpretation of the Bible. For there can never be a contradiction between the miraculous element revealed by an omnipotent God in His Holy Word and any finding of science, properly tested and verified. Holy Scripture and nature are both revelations from an all-wise, all-holy, and all-powerful God. Surely He would not contradict what He has revealed in the Bible by anything written in the laws of nature. The Christian need never try to carry his religion in one pocket and his science in another for fear that both will not mix. The conflict arises, however, when the scientist seeks to enter the domain of the supernatural to speculate on the problem of ultimate causes and spiritual values. The true scholar, facing tremendous problems which baffle his powers of solving, displays the humility of one who realizes that a finite mind is seeking to grapple with the infinite, that the mind of the Creator transcends the mind of the creature. He recalls the words of the great Apostle Paul which display such penetrating insight into the unfathomable depths of Divine Omniscience, "O the depth of the riches both of the wisdom and the knowledge of God; how unsearchable are his judgments, and his ways past tracing out. For of him, and through him, and unto him are all things. To him be the glory for ever" (Rom. 11: 33, 34, 36. A.R.V.).

With all the seeming miracles being wrought by man it should be easier to believe the miracles recorded in Holy Scripture. Recently a newspaper headline told the story of radar waves being sent to the moon. By this time the split atom has become an old story. When one reads the story of the miracle of the manna given to the children of Israel in the wilderness there should be no question in his mind as to the credibility of the account or of the power of God to bring such to pass.

We have just passed through the day of K-rations and other highly concentrated foods. It has been revealed to us that the quantity of food has little to do with the nourishing qualities contained in that food. Cannot an omnipotent God, if He so choose, give His people the proper nourishment? Let us, for the sake of argument, say that He did just that when He sent to the Israelites the substance called manna. We have a doctrine of God as absolute, sovereign, supermundane and sufficient to Himself. This God can and will meet every human need if that be His will.

The evidence of creation makes miracles possible. Revelation tells us that the worlds were framed out of that which was not, and that the divine fiat is responsible for having called things into existence. Thus the Christian unhesitatingly accepts the philosophy of an absolute beginning under the power of an omnipotent God. There is nothing in modern physics, including recent nuclear studies, which should cause one to doubt that the divine power alone sustains and constitutes the universe. Thus to us a miracle is an event in the external world which cannot be explained by natural cause, but is due to the immediate exercise of the divine efficiency. God is seen as the infinite and perfect source, support and end of all things.

If there ever were a miracle it is man, who is seen to be not only the crown of creation, but the object of the Father's love and care. The psalmist realized this when he said, "I will give thanks unto thee; for I am fearfully and wonderfully made: wonderful are thy works; and that my soul knoweth right well. My frame was not hidden from thee, when I was made n secret, and curiously wrought in the lowest parts of the earth" (Psalm 139:14, 15). No human being has ever created another human being. Each individual comes into the world by means of God ordained laws. Thus God is the creator of every man. When one ponders the intricate mechanism of the human body, he is led to see the human body as "fearfully and wonderfully made."

When God wanted to give to mankind the fullest and final revelation of Himself, He sent Jesus Christ into the world. And did our Lord enter this realm as a full grown man? No, he came in the form of a helpless babe. He was conceived by the Holy Ghost and born of the Virgin Mary. This is the meaning of the incarnation. "And the Word became flesn, and dwelt among us . . . full of grace and truth" (John 1:14. A.R.V.). If we accept this record as true we are face to face with a stupendous miracle. If, on the other hand, we reject this record as a mere legend, we have a cunningly devised fable, and the Bible is untrustworthy. Not only that but other difficulties follow,and eventually one must reject Jesus Christ because He cannot make good His claim as the unique Son of God and the Saviour of the world. To reject the record of the incarnation may appear reasonable, but it certainly is not scholarly. All the facts considered prompt us to feel that Deity has spoken the word of truth.

Consider the life of Jesus Christ. Has there ever been another life like His? As we look over men and the history of men, can we find another character who has so influenced mankind for good as has Jesus? Winifred Kirkland in her book "Who Is This Jesus?" says, "Jesus is the timeless character in time." His works, which were of supernatural origin, were miracles. God incarnate would be expected to validate His claims by signs and wonders. His great heart, so responsive to the needs of humanity, could never have responded as it did had He not been able to perform many mighty works. Saint Paul calls Jesus "the Son of God with power" (Rom. 1:4. A.R.V.).

To sum up our claim that we can believe in miracles—we can because of our concept of God. He is "God the Father Almighty, Maker of heaven and earth." (The Apostles' Creed). Bishop Fred Ingley, of the Episcopal Diocese of Colorado, tells of riding in a railroad coach that seemed deserted except for a little girl and himself. Thinking she might be afraid being alone, he joined her and asked, "Aren't you afraid to ride alone in this coach?" "No," she replied, "my dad's the engineer." What a parable for life. This is God's world and He upholds all by the word of His power. In such a world miracles are entirely possible. Each time an individual is born by God's Holy Spirit into Christ's quality of life a miracle has taken place. Thus miracles abound on every hand.

Doctrinal Statement

DENVER BIBLE COLLEGE
GRACE AND TRUTH MAGAZINE

The Trinity

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

Verbal Inspiration

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

Total Depravity

The depravity and lost condition of all men by nature—Rom. 3:19.

Personality of Satan

The personality of Satan—Job. 1:6-7.

Virgin Birth

The virgin birth and deity of Jesus Christ—Luke 1:35.

Blood Atonement

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

Resurrection

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

Justification by Faith

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

Person and Work of the Holy Spirit

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

Eternal Security

The eternal security of all believers—John 10:28-29.

Second Coming of Christ

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

Hell

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

The Church

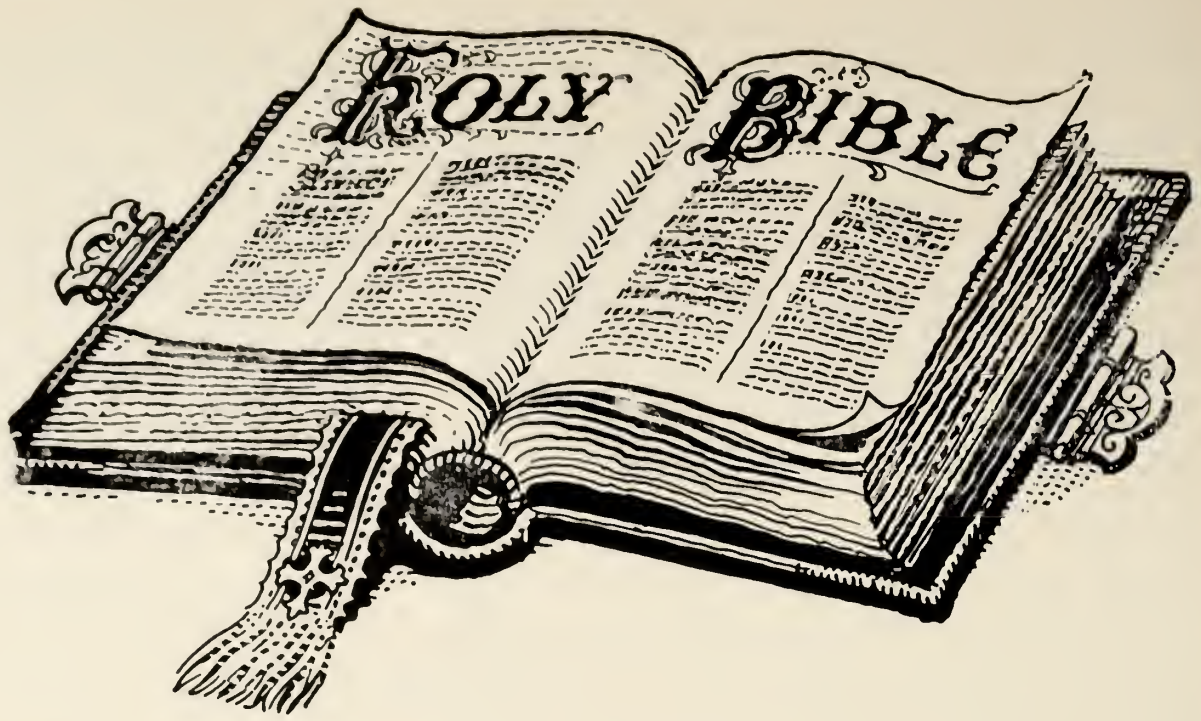
All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

Missions

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

Separation from the World

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.



Helps for God's Workman

Brought to Christ by Scrubology—

"But Jesus said unto them, They need not depart; give ye them to eat" (Matt. 14:16). A testimony given at a Salvation Army meeting is suggestive: "I don't want no preaching," said a sick woman to me when I went to see her one morning. "I am not much of a hand to preach," said I, "but I can make a cup of tea with anybody," and with that I crossed over to the stove, started the fire, and made her one. Then I put on some oatmeal for her three little children's breakfast (her husband had gone off to work early and couldn't attend to things), and while it was cooking I tidied them up so nicely that they didn't know themselves. Not one word did I say to that woman about her soul, but now she comes to our meetings regularly, and our captain says she was converted, not by theology, but by my scrubology.

—From "Topical Illustrations," by J. E. Denton

Christian Evidence

The Scriptures give four names to Christians—saints, for their holiness; believers, for their faith; brethren for their love; disciples, for their knowledge. —Selected

Without a Church

A young infidel lawyer, going to the West to settle for life, made it his boast that he "would locate in some place where there were no churches, Sunday schools, or Bibles." He found a place which substantially met his conditions. But, before the year was out, he wrote to a former classmate, a young minister, begging him to come out and bring plenty of Bibles, and begin preaching, and start a Sunday school, for he said he had "become convinced that a place without Christians, and Sabbaths, and churches, and Bibles, was too much like hell for any living man to stay in."

"Thus speaketh Christ, our Lord, to us:

Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not."

—From Good News Broadcaster

Comments on

HERE *and* HEREAFTER

By Bob Jones, Sr.

"Be not conformed to this world." When the writer was a young evangelist, people thought of the world in terms of certain questionable amusements. These questionable worldly amusements did belong to the world and spiritual people did not usually indulge in these amusements. But there is more to the world than just certain worldly pleasures in which men engage. According to the Bible, the whole world lieth in the arms of the wicked one. The Bible makes it clear that the devil is the god of the world. It is not the devil's world. It is God's world but the devil is a usurper. He endeavors to control and does control the vast majority of the human race. We should remember that only a small percentage of the world's population even claims to be Christian and many who claim to be Christians are not Christians in a Bible sense. If men are not Christians, they are the servants of the devil. They do his bidding. They take orders from him. So when we read the devil is the god of the world, we should not be surprised because we as reasonable people know that the majority of the world's population are servants of the devil. If they are his servants, then the devil is the god of the world.

Christians, according to the Bible, have their citizenship in heaven. They are in the world, but they are not of it. They are pilgrims and strangers passing through this world. They ride on the world's trains, mingle with the world's people, and naturally live according to many of the world's customs. There is nothing wrong in this. We are exhorted in the Bible to use the world and not abuse it. We are not to be conformed to it. As long as we are in it we have to eat and sleep and work but the spirit of the world is contrary to the spirit of Christ. This world crucified our Lord and it crucified Him not because He was bad, but because He was good and the world was bad. We have the same world today that crucified Jesus Christ. If He were to come back to this earth and make the claims that He made when He was here and say what He said when He was here nearly two thousand years ago the world would still hate Him. Much of the ecclesiasticism of our day would be against Him as it was against Him when He came the first time. The more men are like Jesus the less the world cares for them. This world does not love Jesus Christ. It respects Him, and His followers in the world have an influence on the lives of people, but sinners do not love righteousness. Darkness is not a friend to light. The devil is the enemy to the Son of God and the devil is the god of this world..

According to the Word of God, some day Jesus Christ is coming back again and when He comes He is to chain the devil in the pit. We are to have a thousand years of righteousness on this earth. We shall have peace then. Men will beat their swords into plowshares and their spears into pruning hooks. The lion and the lamb will lie down together.

We are taught in God's Word that all who suffer with Christ now in the time of His rejection will reign with Him when He comes to take over the kingdoms of this world. We are **not** saved because we suffer. We are saved because Jesus Christ suffered on the cross for us. But the saved people who will reign with Jesus when He sits upon His earthly throne are the ones who are willing to suffer with Him now. The Bible teaches that if we live godly we **shall** suffer persecution. It does not say we **may** suffer persecution. We **shall** suffer persecution. This world is no friend to grace. "Woe be unto you when all men speak well of you." Jesus told His disciples that He was sending them forth as lambs among wolves. Wicked men are just as much against real spiritual people as are wolves against lambs. Worldly men may care for us Christian people as personal friends. They may even admire us for some things we are able to achieve, but worldly, wicked men in their unregenerate hearts are not friendly to the Christian life and testimony of Christian people even though these Christian people may be their wives, husbands, brothers, sisters, fathers, mothers, or business companions. There is always in an unregenerate heart a little feeling of gladness when some Christian falls into sin and disgraces the Christian testimony. The world, the flesh, and the devil are against all of us who are out and out for the Lord Jesus Christ.

What Does the Lord Require of Thee?

I planned an ultra modern home when priorities were lifted...
But a Belgian woman whispered, "I have no home at all!"
I dreamed of a country place for luxurious week-ends...
But a Jewish lad kept saying, "I have no country!"
I decided on a new cupboard right now...
But a child of CHINA cried out, "I have no cup!"
I started to purchase a new kind of washing machine...
But a Polish woman said softly, "I have nothing to wash!"
I wanted a quick-freeze unit for storing quantities of food...
But across the waters came the cry, "I have no food!!"
I ordered a new car for the pleasure of my loved ones...
But a war ORPPHAN murmured, "I have no loved ones!!!"

—Mayme Carner Miller (From the World Call)

A lighthouse sounds no drum, it beats no gong; yet far over the waters, its friendly light is seen by the mariner.

—Selected

When we are alone we have our thoughts to watch; when in the family, our tempers; and in society, our tongues.

—Selected

A Living Endowment Is the Best Investment . . .

by Gerald P. Norton

A living endowment is the best investment that one can make. It is an investment that deals in the present and also works for the future. It has an advantage over any other type of investment for it works while you live. Through the living endowment plan you live to enjoy the fruits of your labor. It works for the Lord now. There are those who plan to make a gift sometime in the future by a sum of money either while they live or in a will to take effect after their death. But why should one put their giving off to an indefinite future? If one would take the interest from a set sum and use it for the Lord's work they could follow it with their prayers and enjoy the fruits of their labors all at the same time. There is a definite need for the Lord's work right now. To put off our investments in the Lord's work to an indefinite future is to pass up opportunities that will never return. A living endowment is an investment in a need in the generation of which you are a part.

The Search

Mission boards are seeking college-trained men and women—men and women educated in a Christian college. But mission work does not begin when a young man or woman has received his or her education, passed the requirements of some mission board and has set foot on the gang-plank to go to some mission field. The training is as necessary to a missionary as is his going. Mission work begins when the individual having dedicated his life to the Lord starts his Christian training. A living endowment used for the education of young men and women is truly an investment in missions.

Churches are seeking pastors with a college education — men educated in a Christian college. There is a need for a concerted effort to prepare young people to lead out in our church work. The whole field of secular endeavor needs college-trained men and women—men and women trained in a Christian college.

The Solution

In the Christian college is the

place where your money and Christian young people can meet. You give your gifts—the Spirit of God will call the young people. Denver Bible College will be your servant and the servant of the Lord to educate these young people to be ministers, missionaries, business men, ranchers, farmers and homemakers. They will magnify the name of Christ wherever they go. With a firm, evangelical belief in the Bible as the very word of God, and with an evangelistic fervor they will do exploits.

Our Need

If we are to care for an increasing student body we need: classroom equipment, an increased faculty, and housing accommodations. Could you arrange your giving to the Lord so that you could send us $48.00 for this coming year? It costs $48.00 a day more to run the College than our present gifts and tuition. You could pay this $4.00 monthly or $12.00 quarterly. If you would make such a gift, we would assign you a day that, under God, you will make a gift of additional funds for that one day. It would be your day in which you have remembered the College especially and have been a sharer in its extra need.

Will you plan —

Will you pray —

Can you help?

"Forever, O Lord, Thy Word is settled in Heaven" (Psalm 119:89).

This sublime assertion of the eternal stability of the Word of God was Martin Luther's text. He had written in charcoal on the walls of his chamber, and wrought in the embroidery on the dress of his servants.

Earthly changes reach not the heavenly sphere; and there the Word of God is settled, far beyond the reach of disturbing causes.

"My Bible is not true in spots,
But true in every sense;
True in its titles and its jots,
True in each verb and tense,
True when it speaks of heaven's joys,
True when it warns of hell;
Its truth is gold without alloy,
Its source a springing well."

—Author Unknown

LIGHT . . . *on the Lesson*

INTERNATIONAL SUNDAY SCHOOL LESSONS
Expositions by Harold A. Wilson Illustrations by Casey Smith

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AN OUTLINE OF THE BOOK OF JOB

July 6, 1947

PRINTED TEXT: Job 1:1; 27:1-5; 31:19-28

MEMORY SELECTION: Job 27:6

The next three studies in the International Sunday School Lessons are on the Book of Job. Many times we have been dissatisfied with the selection of material and the evident bias of the committee toward the so-called "Social Gospel" as manifest in their selection. In the next three lessons, therefore, we are going to try an experiment, and we would be happy if the readers of Grace and Truth would let us know their reactions to this experiment.

Our experiment is this: we are going to completely depart from the textual selections and rather try to give, in three studies, a fairly comprehensive idea of the character of the book of Job and its purpose and message, drawing our material from the book as a whole. First, we will **give** an outline of the Book of Job. Then we will take up a study of the special teachings of the Book of Job; and finally we will give a character study concerning Job.

I. THE HISTORICAL CHARACTER OF THE BOOK OF JOB

While we recognize that the Book of Job is a great literary production and it has an interesting story, yet we need to recognize that Job was an historical character; and undoubtedly the same is true with reference to his friends. It is our conviction that in the Book of Job we are reading the inspired account of a thing which actually transpired several thousand years ago.

The Scripture definitely indicates that Job was an historical character. This evidence we find in Ezekiel 14:14, 20: "Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness saith the Lord God." In this reference Job is linked with Noah and with Daniel; and this association of Job with others who are definitely historical

characters leads inevitably to the conclusion that Job himself was an historical character.

II. THE LITERARY FORM OF JOB

The Book of Job is in the form of a story. The action is seen principally in the first part and in the last part of the book. The great body of the book consists of an extended dialogue, in which Job speaks alternately with his three friends; in which Elihu speaks on behalf of the Lord; and in which the Lord Himself takes part. It is not hard to follow the dialogue, inasmuch as the speaker is definitely identified in each case.

III. THE STORY OF JOB

To trace the story of Job is to trace the outline of the book.

First we are told of the calamities of Job. After a brief description of Job's prosperity and of his integrity, we are told of a challenge which Satan voiced concerning the reason for Job's devotion to the Lord. In answer to this challenge God said in effect: Prove him and see for yourself if Job worships Me only for the material blessings which I have given him. Then Satan began to bring calamities upon Job, and destroyed his family and his possessions, until he was left empty handed, with only his wife left to him of all his loved ones. But Satan failed to do the thing that he had hoped to do, for Job retained his integrity. Again in the presence of the Lord Satan questioned Job's integrity and said that it was because of physical health that Job served the Lord. In answer God gave him permission to bring physical affliction to Job, thus proving him to see if it were because of his physical well-being that he had been serving his Lord. And so Satan afflicted Job with boils such as seldom if ever were experienced by another man. But again he failed, for throughout the testing Job remained steadfast in his purpose to serve the Lord.

Next we see the discussion with the three false friends. When Job had been brought down to the very depths of misery and wretchedness three supposed friends came to visit him. First, these friends sat in absolute silence for seven days and seven nights. Then, when Job had broken the silence, one after another, they began to accuse him of some hidden sin and to harangue him to confess his sin which had brought these calamities upon him. Their discussion was acrimonious, and vindictive, and certainly not calculated to administer comfort to a man who was afflicted as Job was. Job insisted on his own righteousness until his three friends were reduced to silence.

When the three false friends of Job had been silenced, another character took part in the discussion. His name was Elihu, which name means, "God Himself." Elihu rebuked the three friends and then he turned to Job with a powerful appeal to put away his self-righteousness and to justify the Lord in his doing. His lengthy appeal seemed to meet with no response in the heart of Job. On the contrary Job seemed to have set his will stubbornly to resist such an appeal.

The Lord then entered the discussion and rebuked Job for his self-righteousness and sought to show him how insignificant and unworthy he really was.

This rebuke had its fruitage. First, Job tried to argue with the Lord, not once but twice. Then he settled into a stubborn silence; but finally he gave a stirring confession of his own unworthiness and humbled himself before the Lord.

Following this God made Job a priest to his three friends. God commanded them to bring sacrifices and offerings and to ask Job to intercede for them lest He judge them for their impiety.

And finally in the Book of Job we see Job's prosperity restored and multiplied.

IV. THE PLOT OF THE BOOK OF JOB

Every good story, of course, has a plot. The Book of Job is no exception. If we are inclined to wonder why God permitted Satan to afflict Job as He did, the answer lies in the self-righteousness which this affliction brought out in Job. True, Job was a very remarkable man, perfect and upright; one who feared God and eschewed evil (Job 1:1). But along with his perfection and uprightness there was a deep settled self-righteousness; and so not only did God permit Satan to bring the testing upon Job to give the lie to his own accusations, but He permitted this testing to humble Job and to cure him of his self-righteousness.

The afflictions served their divine purpose. When we come to the end of the Book of Job we find that not only was Job vindicated as a perfect and upright man and one who truly feared God, but we find also that he was convicted of his own self-righteousness and turned away from it.

Such is the book which we are studying in these three lessons. In our next lesson we shall begin to see in the Book of Job the rich content of teaching which the Holy Spirit has worked into that book.

LESSON ILLUSTRATED

"HE BEING DEAD YET SPEAKETH"

—Paragraph from "The Man Who Believed God," a New Life of Hudson Taylor by Marshall Brownhall, N. A.

"The secret of his (Hudson Taylor's) rest of heart, amid such tempests of hate, was **his refusal to look at second causes.** His times were in God's hands. **He believed that it was with God, and GOD ALONE, he had to do.** This is strikingly brought out in his article entitled "Blessed Adversity." With the experiences of Job as his text, he wrote:

"Even Satan did not presume to ask God to be allowed **himself** to afflict Job. In the first chapter and the eleventh verse he says, "Put forth **Thine** hand now, and touch all that he hath, and he will curse Thee to Thy face. And in the second chapter and the fifth verse: "Put forth **Thine** hand now, and touch his bone and his flesh, and he will curse Thee to Thy face." Satan knew that **none but God** could touch Job; and when Satan was permitted to afflict him, Job was quite right in **recognizing the Lord Himself as the doer of these things which He permitted to be done.**

"Oftentimes shall we be helped and blessed if we bear in mind—that Satan is **servant,** and not **master,** and that he and wicked men incited by him are only permitted to do that which God by His determinate counsel and fore-knowledge has before determined shall be done. **Come joy, or come sorrow, we may always take it from the hand of God.**

"Judas betrayed his Master with a kiss. Our Lord did not stop short at Judas, nor did He even stop short at the great enemy who filled the heart of Judas to do this thing; but He said: "The cup which My FATHER hath given Me, shall I not drink it?"

"How the tendency to resentment and a wrong feeling would be moved, could we take an injury from the hand of a loving Father, instead of looking chiefly at the agent through whom it comes to us! It matters not who is the postman—it is the writer of the letter that we are concerned; it matters not who is the messenger—it is with God that His children have to do.

"We conclude, therefore, that Job was NOT mistaken, and that we shall not be mistaken if we follow his example, **in accepting all God's providential dealings as from Himself.** We may be sure that they will issue in ultimate blessing; because God is GOD, and therefore, "all things work together for good to them that love Him."

"With peaceful mind thy path of duty run:
God nothing does, nor suffers to be done,
But what thou wouldst thyself, could thou but see
The end of all events as well as He."

THE TEACHINGS OF JOB

July 13, 1947

LESSON TEXT: Job 38:1-7; 16-18; 22-28; 31:41

MEMORY SELECTION: Proverbs 20:12

Some of the most remarkable teachings in all of the Word of God are found in the Book of Job.

I. A WORD OF WARNING

Before we take up the teachings of this book, a word of caution is needed. We should not base important doctrines upon the words of Job's false friends. God rebuked them for their words and showed how untrustworthy they were, for He said to them, "Ye have not spoken of me the thing that is right" (Job 42:7-8). In view of our Lord's repudiation of much which is found in the words of Job's friends let us be careful not to take their words as of divine authority.

II. THE TEACHING CONCERNING THE BELIEVER'S STANDING AND STATE

Our Lord's testimony to the perfection of Job is a striking example of the scriptural truth that in his standing before God the believer is perfect. Three times Job is called "a perfect man" (Job 1:1, 8; Job 2:3). It is to this imputed perfection of the believer that Paul refers when he says, "Let us therefore, as many as be perfect, be like minded" (Phil. 3:15); and when he says, "Ye are complete (literally perfect) in him which is the head of all principality and power" (Col. 2:19). Let us emphasize this truth because it is so little understood and so much opposed. The believer is absolutely perfect in his standing before God in Christ Jesus (cf. Rom. 3:22). It is noteworthy that it in no wise detracts from the perfection of Job's standing to recognize that there was yet a spiritual need in his life or state.

The Lord further testifies that Job was a "man that fears God and eschews evil," the Lord witnessed concerning Job's state. This is the kind of life that every believer should live and every believer can live if he will. Let us remember, however, as was the case of Job, even while one's life may be such as to merit commendation from our Lord, there may be and doubtless is need for further growth and development. Indeed this is clearly implied in the admonition, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

III. THE TEACHING CONCERNING GOD'S PROVIDENCE

In this book we have some of the most illuminating teachings concerning God's dealing with His children.

First we learn that God may permit Satan to test us. He permitted Satan to test Job (Job 1:12; Job 2:6). Paul had "a thorn in the flesh" which he definitely says was "a messenger of Satan" (II Cor. 12:7). And the Spirit instructed the Corinthian church concerning a brother that persisted in outbreaking sin "to deliver such a one to Satan for the destruction of the flesh" (I Cor. 5:5).

But we also learn that when God does permit His children to be tested He always has a gracious and beneficent purpose. First, He permits such experiences to correct wrong conditions in our lives. And of such correction we read, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Heb. 12:9-10). He permits such testings also to redound to His own glory in exhibiting the wonders of His working in the lives of His children (I Cor. 4:9; I Pet. 1:6-7; James 1:2-4). In Job's life, as we will see in our next lesson, the testing brought him low in repentance from self-righteousness; but it also served to bring out the sterling quality of his innate character. It also brought the lie to Satan and brought glory and praise to God.

Here, too, we may learn that God sets definite limits to the testings of His children. When He delivered Job's possessions to Satan He said, "Upon himself put not forth thine hand" (Job 1:12). When He permitted Satan to afflict the very person of Job He said, "Save his life" (Job 2:6). Likewise God's Word teaches of all God's children, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to hear it" (I Cor. 10:13).

IV. THE TEACHING CONCERNING SCIENCE

Some of the most striking teachings in the field of science to be found in all God's Word, appear in the pages of the Book of Job.

We find here evidence that the earth is suspended in space "He hangeth the earth upon nothing" (Job 27:7).

Here we find a profound astronomical fact, discovered only in recent years with the use of high powered telescopes, that there is a place in the north where no stars appear: "Behold he stretcheth out the north over the empty place" (Job 26:7).

Here we find that God has given weight to the winds, anticipating discoveries of the chemical laboratory, which has discovered that gases have weight; and also the meteorological laboratory, which forecasts weather from a study of high and low pressure areas. "God . . . . looketh to the ends of the earth . . . . to make the weight for the winds" (Job 28:25).

Likened unto this is the reference in the same verse: "He weigheth the waters by measure." Any chemist can tell you that water is composed of two gases which always combine in an exact measure to make water. Two parts of hydrogen to one part of oxygen.

Here we have revealed the deflection of light for God has "Caused the dayspring to know his place; that it might take hold of the ends of the earth" (Job 38:12, 13).

Reference is made also to the rotation of the earth which turns "as clay to the seal" (Job 38:14).

Revealed here, too, is the fact that heavenly bodies have gravitational attraction. For reference is made to the "sweet influences of Pleiades" and to the "bands of Orion" (Job 28: 31).

A recent, amazing discovery of astronomers is anticipated, namely that Arcturus with its satellites is a runaway star which needs guiding: "canst thou guide Arcturus with his sons?" (Job 38:32).

The most remarkable thing about these scientific references is that in every case they anticipate modern scientific discoveries by thousands of years, yet are in perfect accord with them.

V. THE TEACHING ABOUT CHRIST

Next, in the Book of Job, we find some wonderful teachings about our Lord Jesus Christ. It appears in Job's testimony, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25-27). In this one sentence we have reference to the three facts of the gospel. In the word "Redeemer" is reference to the cross of Christ, for it was upon the cross that He became our Redeemer (I Pet. 1:18-19). But in saying, "liveth," Job reveals his faith in the resurrection of Christ, Who not only died for us but rose again in resurrection life (Heb. 7:25). And in those words, "He shall stand in the latter day upon the earth," Job anticipates not only the coming of our Lord in the days of His flesh, but also His coming again when "his feet shall stand upon the Mount of Olives" (Zech. 14:3-4).

Not only so, but in priestly intercession for his friends Job himself becomes a type of Christ (Job 42:8-9). In like manner our Lord Jesus Christ through suffering was made perfect as the Captain of our salvation (Heb. 2:10; 17-18).

When he was restored Job became a blessing to his friends. God made him a priest to them and through his intercession God extended mercy to them (Job 42:7-10). Here we have an illustration of the truth indicated in the prayer of David in Psalm 51:10, "Create in me a clean heart, O God; and renew a right spirit within me . . . . restore unto me the joy of thy salvation: and uphold me with thy free spirit. Then will I teach transgressors thy ways: and sinners shall be converted unto thee."

LESSON ILLUSTRATED

God arranged nature so that "all things work together for good." Lightning may seem fearsome, and is when it strikes but it does much good, for the lightning flash causes nitrogen in the air to combine with oxygen, forming nitric acid. This is washed down to the earth in rain. Millions of tons of nitric acid are formed this way every year, and so the God of nature provides nitrogen in the soil needed for proper plant growth!

"Nature" is a highly complicated and intricately balanced affair! Each element is essential; all of nature works together to make a "habitable" world. If any one of a hundred things were out of adjustment but a very little, all would collapse. For example, if the earth's average temperature were to rise but a few degrees, the vast snow and ice deposits in the arctic zones would melt and flood the whole earth.

Lightning also helps keep the proper amount of ozone in the air. There is a small amount of ozone in the upper atmosphere which filters out deadly cosmic rays; were it not there, all life on earth would perish; were it there in much greater degree, vital wholesome rays that now come to us would also be excluded, and life on earth would perish. GOD is an all-wise beneficent Creator.

—Christian Victory

JOB — A CHARACTER STUDY

July 20, 1947

PRINTED TEXT: Job 1:8; 2:7-10; 42:1-5; James 5:11

MEMORY SELECTION: II Tim. 2:3

Job was truly a remarkable character. How remarkable may be judged from the fact that God called him "a perfect and upright man, one who feareth God, and escheweth evil" (Job. 1:1, 8). Let us study his life and from it seek to learn some practical lessons for our profit and instruction.

I. THE SPIRITUAL NEED OF JOB

Perfect though he was in God's sight and exemplary in his conduct, there was yet a spiritual need in the life of Job. This need was manifested in three things which his testing clearly brought out.

Job was self-righteous. This is evident in his words with his friends. Just a few samples will suffice to make this clear. Speaking of his own calamaties, which he conceived God had brought upon him Job says, "He destroyeth the perfect" (Job 9:22), the perfect being himself. Again he says, "Thou knowest that I am not wicked" (Job 10:7). It is true that God had said of him that he was a perfect man, but Job was painfully conscious of his perfection. Listen to his words: "God forbid that I should justify you: till I die I will not remove my integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live" (Job 27:5-6).

Job was filled with self-justification. Two Scriptures will serve to make this clear. In Job 13:15 Job says, "Though he slay me; yet will I trust in him: but I will maintain mine own ways before him." What a glorious testimony ,"Though he slay me, yet will I trust in him," but what a pity it is that even in voicing such glorious testimony Job should have added, "Yet will I maintain (or argue) mine own ways before him." Again in verse 18 of the same chapter he says, "Behold now, I have ordered my cause; I know that I shall be justified." In this we see the spirit of self-justification which is characteristic of every soul that is out of fellowship with God. **Though he was filled with self-justification Job even went so far as to deny that he had such a spirit, saying,** "If I justify myself, mine own mouth shall condemn me: if I say that I am perfect, it shall also prove me perverse" (Job 9:20).

Again Job was stubborn. In Job 23:3-4 he says,"Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." God sent Elihu to reprove Job and to plead with him. But apparently Job tried to argue with Elihu, even as he had with his three friends. This stubborn spirit caused the Lord Himself to answer Job saying, "Who is this that darkeneth counsel by words without knowledge" (Job 38:2). Even after the Lord has rebuked his self-righteousness, Job says "behold I am vile; what shall I answer thee: I will lay my hand upon my mouth" (Job 40: 3-5). In the vernacular we would word it this way, "Alright! Alright! so I am vile. I have tried to answer, but you would not listen. I might as well shut up!"

II. JOB'S CHASTENING

And so God chastened Job. It was in part, at least, because of Job's self-righteousness that God permitted

Satan to test him as He did. This chastening was permitted to awaken Job to his spiritual need and to turn his heart more fully to the Lord. As we shall see presently, this chastening accomplished the purpose for which it was permitted.

In this we have an illustration of the truth stated in Hebrews 12:6-11: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth . . . . now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

III. JOB'S PATIENCE

Job was a patient man. Though he had such a spiritual need, he had many admirable and exemplary characteristics. One for which he was especially noted is his patience. In this connection the Spirit tells us through James, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:11). Job's faith and his patience is attested in one sentence which fell from his lips: "he knoweth the way that I take: when he has tried me, I shall come forth as gold" (Job 23:10). This is in full and glorious agreement with the testimony of Peter, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (I Pet. 1:7). It is in such testimonies as this scattered throughout the words of Job that we catch a glimpse of his heart of faith and of his patience, even in the midst of the spiritual confusion which is evident in many of his words and concerning which he clearly testifies himself (Job 10:15).

IV. JOB'S FAITH

Job was a man of faith. It takes real faith to trust in the Lord when one's heart is full of confusion and when he does not understand the experiences through which he is passing. Such was the case with Job.

Some of the most glorious testimonies of faith which ever come forth from a human heart are to be found among the words of Job.

When his calamaties first came upon him, Job said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1: 21). When the loss of family and possessions was added to the misery of his personal afflictions, his wife suggested that he curse God and die. To her he returned the notable answer, "What? shall we receive good at the hand of God and not evil?" (Job 2:10). And again, when his afflictions were at their height, Job voiced this wonderful testimony: "Though he slay me, yet will I trust in him" (Job 13:15).

Job's faith was fixed in the Lord Jesus Christ. What a wonderful testimony he voiced when he said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27).

V. JOB'S RESTORATION

Job emerged from his affliction a wiser, more devoted, more humble believer in his Lord. To accomplish this was the purpose for which God permitted the testing which he endured. Listen to his humble, penitent testimony when God had awakened him to his spiritual need: "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not I

have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:2-5).

LESSON ILLUSTRATED

"The Refiner's Fire"

Note.—"The refiner sits before the crucible, fixing his eyes on the metal, taking care that the heat is not too great, and keeping the metal in only until, by seeing his own image reflected in the glowing mass, he knows that the dross is completely consumed."—Bible Dictionary.

He sat by a furnace of sevenfold heat,
As He watched by the precious ore;
And closer He bent with a searching gaze,
As He heated it more and more.

He knew He had one that could stand the test,
And He wanted the finest gold
To mould a crown for the King to wear,
Set with gems of price untold.

So He laid our gold on the burning fire,
Though we fain would say Him nay;
And He watched the dross which we had not seen,
As it melted and passed away.

And the gold grew brighter, and yet more bright,—
But our eyes were so dim with tears;
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a form above
That bent o'er the fire, though unseen by us,
With a look of ineffable love.

Can we think it pleased His loving heart
To cause us a moment's pain?
Ah no! But He saw through the furnace fierce
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is strong and sure;
And His gold did not suffer a whit more heat
Than was needed to make it pure.

—Anon.

WISDOM FOR DAILY LIVING

July 27, 1947

LESSON TEXT: Proverbs 1:1-5; 3: 13-18; 9:9-10; James 1:5

MEMORY SELECTION: Proverbs 4:7

"But wisdom is the principal thing," says our memory selection. Since wisdom is such a tremendously important thing we need prayerfully and thoughtfully to consider what our lesson scriptures reveal about it.

I. THE PRACTICAL MEANS OF WISDOM

Proverbs 1:1-5

It is clearly indicated in the opening verses of our lesson text that the practical means by which we get wisdom is the Word of God. In these verses, by divine inspiration, Solomon tells why the Book of Proverbs was written: "to know wisdom and

instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, and to the young man knowledge and discretion." Thus the Book of Proverbs was written to give wisdom to those who will hear and heed its message.

What is true of Proverbs is true of the whole Word of God. In Psalms 119:130 we read, "The entrance of thy words giveth light; it giveth understanding unto the simple." And in Psalms 119:99 we read, "I have more understanding than all my teachers: for thy testimonies are my meditation." Since it is through the Word of God that we get wisdom, if we would be really wise we must study God's Word and meditate in its message day and night.

II. THE PRICELESS VALUE OF WISDOM

Proverbs 3:13-18

In the next portion of our lesson scripture we are brought face to face with the priceless value of wisdom. Read the scriptures cited above again and again, and let their message sink into your heart. Other scriptures, too, show the superlative value of wisdom. In Proverbs 2:2-6 the search for wisdom is likened to the prospector seeking silver or the treasure hunter searching for hidden treasure. Notice, too, that our lesson text says that "the merchandise of wisdom is better than that of silver and its gain than fine gold." Truly the blessings here enumerated are much more greatly to be desired than fabulous riches or anything such riches can purchase for us (Prov. 8:11, 18-19).

He who has wisdom need not worry about other values. His very wisdom will enable him to get whatever he may really need. Again and again has it proven true that the man who makes wisdom his first choice, in so doing insures that he will be able to get whatever else his heart desires. Such was Solomon's choice when God asked him what He should give him. In consequence God not only gave him the wisdom which he asked for but added riches and honor to it (I Kings 3:5-13).

III. THE ROYAL HIGHWAY TO WISDOM

Proverbs 9:9-10

The next portion of our lesson text emphasizes the fact that the royal highway to the acquisition of wisdom is to get well acquainted with the Lord. "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." We do not despise higher education. Rather we wish that we had a great deal more of it ourselves. But if we had to choose between the knowledge of the Lord and the knowledge of all that science has discovered or all the wealth of history or literature or philosophy or all these things combined we would unhesitatingly choose the knowledge of the Lord. Man may have a very high degree of education and yet be pitifully ignorant because he does not know the Lord.. But if in his heart is the fear of the Lord, a man can not be really ignorant, no matter how lacking he may be in information on other matters.

Other scriptures reveal plainly that at the end of the quest for wisdom, if we will really follow it through,

is the fear of the Lord—the knowledge of God (Prov. 2:3-6). There is a very good reason for this, for it is the Lord who gives wisdom and out of His mouth comes knowledge and understanding. One can gain a very great amount of wisdom by studying the Book which God has given but we have not attained the greatest degree of wisdom until through the study of this holy Book we become well acquainted with its Author.

IV. THE PERSONAL INCARNATION OF WISDOM

Our Lord Jesus Christ is the personal embodiment of all true wisdom. "In Him are hid all the treasures of wisdom and knowledge" (Col. 2:3). How can we be truly wise if we do not know the One who is the personal incarnation of all wisdom? The more we know Him the wiser we become.

It is interesting to study the many references to wisdom in the Book of Proverbs and to compare what is said there with what is said elsewhere about the personal work of Christ. To do so is to become fully convinced that our Lord Jesus is the personification — the incarnation of the wisdom which is spoken of so frequently throughout this wonderful Book. For example compare Proverbs 3:19 with Col. 1:16; cf. Prov. 8:22-23 with John 1:1-3; cf. Prov. 8: 35 with I John 5:12; etc.

V. THE GRACIOUS GIFT OF WISDOM

James 1:5

The remaining portion of our scripture brings out the fact that the practical experience of wisdom comes as a gracious gift from our Lord. Do we need wisdom for our daily problems? Let us ask God for the necessary wisdom and He will give it to us. Remember, though, to get wisdom we must **ask in faith.** In other words if our hearts are closed against faith in the Lord Jesus Christ, Who is the incarnation of all true wisdom, we can ask for wisdom until we are blue in the face and we will not receive it. If, however, we have opened our hearts to the Saviour, then being conscious that we are in need of wisdom, all we need to do is ask God in simple dependence upon His grace and goodness and He will give us the wisdom we need.

Bear in mind also that an essential condition of receiving wisdom is that we believe God's Word. Since His Word is the text book of wisdom we can never hope to be wise if we close our hearts to its precepts. Our Lord has placed His own wisdom at our disposal: "We have the mind of Christ" (I Cor. 2:16). But to know the practical experience of His wisdom we must fulfill the condition which He Himself has laid down. We must get well acquainted with the Lord Jesus Christ, and we must get well acquainted with the Word of God.

LESSON ILLUSTRATED

Lincoln confessed, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for that day."

—Christian Victory

Palestine or America

Dr. Leo Baeck, one of the greatest Jewish leaders living, and who went to a concentration camp with his people even when he had opportunity to escape, has come to America. According to "Prophecy Monthly" he can be accepted as a trustworthy authority on Jewish opinion and the conditions as they now stand in Europe.

Dr. Baeck says there are only two cries, "Palestine and America." These are the only centers of hope for the Jew. The doctor explained the impossibility of the Jews ever rehabilitating and becoming re-established in Europe.

In the first place, everywhere is the sight of burned synagogues and spots where loved ones were murdered or tortured. The haunting memories make mental rehabilitation practically an impossibility.

Also, though the war has ceased, anti-Semitism still flourishes. So-called Christian nations are still keeping Jews in the concentration camps built for them by the Nazis. This proves the sympathy and consideration there is for the Jews in the world, and the promise Europe holds for them in the future. The simple truth is that not a single Jew would remain in Europe if permitted to emigrate.

—Message of the Open Bible

One Tract Did It

A. D. Ellerton of the American Sunday School Union tells the following incident: "Seven months ago I handed the little tract, "Have you heard?" to a man. It brought him to Christ, and through him sixty others have been brought to a definite knowledge of Jesus Christ as Saviour. A church has been organized, and neighboring communities have felt its influence."

—C. H. Spurgeon

The Foreshadowing Principle . . .

By the EDITOR

"Coming events cast their shadows before." This is an old saying which invariably holds good when we consider the prophetic events forecasted in the Word of God. Rehearsals of coming prophecied events are conducted many years before the actual fulfillments take place.

The Foreshadowing Principle is important to know in connection with the study of prophecies. This principle does not function independently of dispensational and prophetic truth. It is also closely associated with the Right Division Principle. If we are going to rightly divide the Word of Truth we must differentiate between **foreshadowing** and **fulfillment.**

When a prophecy foretells an event which is to take place in a Jewish age, the fulfillment will occur in that age, although the foreshadowing may occur in any age previous. The Great Tribulation dispensation will be a distinctly Jewish period. Some students of prophecy would have us believe that we are now living in the Great Tribulation, because it appears that certain prophecied tribulational events are now taking place. What we see is the **foreshadowing** of those events—not the actual **fulfillment.** The Foreshadowing Principle helps us discern the difference between **foreshadowing** and **fulfillment.**

There is a mass of cumulative evidence giving proof and support to this principle of Bible study.

The Foreshadowing Principle Defined

The Foreshadowing Principle is that principle of divine revelation under which God conducts rehearsals of the great events of prophecy before the prophecies are actually fulfilled.

Certain mighty events are rehearsed before the actual performances or fulfillment of them. We see now the shaping up of the great northern confederacy with Russia at its head, even though the prophecy of Ezekiel 38 and 39 has its dispensational setting in the Great Tribulation. These present-day events indicate that the Great Tribulation may not be very far away. It may be later than we think. We are living in the dispensation of the Body (the Church). What we are witnessing is a rehearsal of events which are to take place after the Church is raptured. Between us and the fulfillment of the tribulational prophecies lies the coming of Christ for His Church and the appearance of the Antichrist.

Prophecy may be divided thus:

Prediction
Foreshadowing
Fulfillment

The Scripture Demonstration of the Foreshadowing Principle

A question is: Does the Scripture demonstrate the presence, activity

and usefulness of the Foreshadowing Principle? It does, and that, very clearly and definitely.

Consider the prophecies of the fall of Babylon (Jer. 50:13, Isa. 47:11). These prophecies state that it should be destroyed "suddenly," and that Babylon would be left wholly desolate.

Some believe that Daniel's record of the handwriting on the wall and the disruption which followed was the fulfillment. The facts do not warrant this conclusion. Babylon never suffered a sudden fall. Rather, its decline was gradual. Its location is well known. The site of Babylon is inhabited today. Babylon has fallen, but the details of the prediction do not fit the details of the fall. The fall was a **foreshadowing.** The actual **fulfillment** is yet future. Babylon will be revived and will suddenly crash (Rev. 17:18; 18:21). The prophecies concerning Babylon may be divided as follows:

The original prediction, Jer. 50; Isa. 47.

The foreshadowing, Dar. 5.

The fulfillment, Rev. 17, 18.

Another foreshadowing is presented in the scene of Christ's transfiguration. This scene is prophecied in Christ's own words:

> Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom (Matt. 16:28).

In the very next words we read of the transfiguration of Christ — His disciples witnessing the event.

This scene is recognized as a **foreshadowing** of the second coming of Christ in glory and kingly majesty. Peter speaks of this event, saying:

> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.
>
> For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased.
>
> And this voice which came from heaven we heard, when we were with Him in the holy mount.
>
> —II Pet. 1:16-8.

The fulfillment is seen in Revelation 19:11-16, where Christ returns in glory and kingly majesty as King of kings and Lord of lords. The passages relating to this glorious event may be divided thus:

Prediction, Matt. 16:28.

Foreshadowing, Matt. 17:1-9; II Pet. 1:16-18.

Fulfillment, Rev. 1:7, 19:11-16.

An important tribulational passage is Matthew, chapter twenty-four. The dispensational setting is given in verses 21 and 29, which read as follows:

> For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be.
>
> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

The entire passage speaks of conditions and events which will be characteristic of the Great Tribulation dispensation. Among the chief characteristics are the following:

Wars and rumors, (vrs. 6-7).

False prophets, false christs, (vrs. 6, 11, 24).

Abounding iniquity, (vs. 12).

Prevalent worldliness, (vrs. 37-38).

Famines, pestilence, earthquakes, (vrs. 7).

Terrible persecution, (vs. 9, 10, 22).

A parallel passage is Luke, chapter twenty-one, which adds some details, such as: fearful sights (vs. 11), distress of nations (vs. 25), men's hearts failing them for fear (vs. 26), Jerusalem compassed about with armies (vs. 20).

Some students of prophecy speak of these prophecies as in the course

of fulfillment now, and indeed, it really appears so. All of these characteristics are present in the world today. During the past thirty years we have witnessed the greatest wars, famines, pestilences, and earthquakes of all time. The wars have been such as the earth as never known before, with battle lines literally flung around the earth. The greatest famine heretofore, was in the middle of the nineteenth century, when five thousand Chinese perished daily. After World War I, the Volga Valley in Russia, actually the most fertile land in Europe, was swept by famine. Thirty thousand Russians perished from starvation every day. The cemeteries had to be guarded to keep them from being rifled for cannibalism. The horror of it all beggered description. A greater disaster came in the years 1929-31. In China, over 8,000,000 human beings starved to death. As to pestilence, it has been estimated that the influenza took a toll of 20,000,000 lives following World War I. No part of the inhabited earth escaped the ravages of epidemic, and nothing like it was ever known before. In recent years great earthquakes have occured in Turkey, China, and Japan, the like of which have never been known before. In 1920, some 200,000 perished in China; another in 1927, took a toll of 100,000 or more. In 1939 an earthquake swept a total of 4,000 square miles of Turkey with a terrible loss of life. But, the wars and rumors, famines, pestilences, and earthquakes are only foreshadowings of the events of the Great Tribulation, during which time the events which are happening today will be greatly intensified. The rehearsals of tribulational events have been taking place. Coming events cast their shadows before.

The dictators may be looked upon as a foreshadowing of the Antichrist, the super-dictator which shall arise at the beginning of the Great Tribulation. Communism—its atheistic program, and its war on God, foreshadows—the time of open rebellion against God (Psalm 2:1-3). The same passage tells us that the kings and rulers will take counsel against the Lord. Never was there a time when rulers have taken counsel together as much as in the past few years, and much of the counsel has been godless —that is, God is left out of their counsels and plans. The revival of nationalism in Egypt, Persia, Greece, Ethiopia, and Rome may be considered a significant sign, as the Scripture indicates that these nations will be revived during the Great Tribulation. Likewise Russia and Germany will play their part in the fulfillment of prophecy before Christ comes to set up His kingdom. The Scripture indicates that they will form a confederacy, and they will come to their doom fighting upon the mountains of Israel (Ezek. 38 and 39). Even now the shadows of tribulational events are being cast.

Some have declared that we are already living in the Great Tribulation. This cannot be, for the church must be raptured before the Tribulation begins. Also, the Tribulation is a distinctly Jewish age. The Antichrist is to make a covenant with the Jews (Dan. 9:27). These earth-stirring events have not yet taken place. Those who declare that we are living in the Great Tribulation have mistaken certain **foreshadowings** of the present day for actual **fulfillments** of prophecy. Events that are prophecied to take place in the dispensation of the Great Tribulation will be fulfilled in that dispensation.

Let us not mistake the rehearsals for the fulfillments. Though the shadows are ominous we should guard ourselves against date-setting and speculation. Some, in preaching and teaching on prophecy cannot refrain from prophecying. That brings prophetic teaching into disrepute. Let us guard ourselves against this. The Foreshadowing Principle of Bible study will help us to keep our balance.

A young missionary in China had adopted the native dress to get nearer the people. He had himself photographed in this garb and sent the picture home. His sister was shocked when she saw it, and said, "What a gulf this strange dress has made between my brother and me!" A friend replied, "It may seem so but what a gulf was placed between God and His Son when our Lord put on our dress by assuming our flesh and blood! He did it for your sake. Why should you object to your brother's dressing like a Chinaman to win the Chinese?"

—"Sunday School Times"

A man stood on the seashore one day. His heart was happy. He watched a ship as it pulled from the shore and nosed its way back toward the Orient. Looking over his shoulder he saw another man who was weeping. His tears were not tears of sorrow, but of joy mingled with sorrow. Said the man who had contributed his wealth, "Sir, why do you weep? I am happy. Do you see that boat? It is bearing one million dollars to the shores of the great Orient to be used to preach the Gospel." Said the other man, "Sir, I have no million dollars to give to God, but my daughter is on that boat on her way to China ot carry the Gospel message." The man who had given his millions bowed his head in shame and said, "I have given nothing."

—"The Baptist News," Elyria, Ohio

While there is but one inlet of power, the Holy Spirit, there are five outlets of power. First, through the life, what we are. Second, through the lips, what we say. Third, through our service, what we do. Fourth, through our money, what we give. Fifth, through our prayer, what we claim in Jesus' name.

—S. D. Gordon, in "Quiet Talks on Prayer"

The Feast of Weeks

by A. H. YETTER

Fifth in the Series on "The Feasts of Jehovah"

In the previous studies we have considered the Feast of the Passover, the Feast of Unleavened Bread, and the Feast of the Firstfruits. These were presented in this order in the twenty-third chapter of the Book of Leviticus and are entitled, together with four other feasts, "the feasts of the Lord." The thrilling and instructive messages of these first three feasts have been considered and we now turn expectantly to the study of the fourth feast, namely, the "Feast of Pentecost." In order to have the inspired instructions concerning this feast clearly in mind, we quote the Scripture record as found in Leviticus 23:15-22:

> And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:
>
> Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.
>
> Ye shall bring out of your habitations two wave-loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are first-fruits unto the Lord.
>
> And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire, of sweet savour unto the Lord.
>
> Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.
>
> And the priest shall wave them with the bread of the firstfruits for a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.
>
> And ye shall proclaim on the self-same day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.
>
> And when ye reap the harvest of your land, thou shalt not make clear riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.

It will be of interest to our readers that this feast is not only referred to in the Scriptures as "Pentecost" (Acts 20:16), but also as "the feast of harvest" (Exod. 23:16), "the day of the firstfruits" (Num. 28:26), and "the feast of weeks" (Exod. 34:22). We shall employ this last named designation in our discussion.

The general significance of this feast is recognized by most teachers to be the formation of the Church, the Body of Christ by the baptism of the Holy Spirit on the Day of Pentecost. Representative of the view of these teachers is the following quotation from C. H. Mackintosh: "In the Passover we have the death of Christ, in the sheaf of the Firstfruits we have the resurrection of Christ, and in the Feast of Pentecost we have the

descent of the Holy Ghost to form the Church. All this is divinely perfect. The death and resurrection of Christ had to be accomplished ere the Church could be formed" (p. 341, Notes on Leviticus).

We now proceed to the presentation of the typical and antitypical truths in comparative form after which we shall discuss each point briefly.

FEAST OF WEEKS

1. It was fifty days after the Feast of the Firstfruits (Lev. 23:15-16).
2. In the Feast of Weeks there was the union of grain in loaves (Lev. 23:17).
3. In it the wave-loaves were called "firstfruits" (Lev. 23:17).
4. In it the wave-loaves contained leaven (Lev. 23:17).
5. In it, the wave-loaves were accompanied by a sin-offering (Lev. 23: 19).
6. In it, the wave-loaves were also accompanied by burnt-offerings, and peace-offerings (Lev. 23:18-19).
7. It was a time of joy and feasting (Deut. 16:9-11).
8. At this feast the good things were to be shared with others (Deut. 14: 29).

FORMATION OF THE CHURCH

1. The birthday of the Church was fifty days after the resurrection of Christ (Acts 1:1-3, 12-15; 2:1).
2. In the formation of the Church there was a union of believers in the Body of Christ (I Cor. 12:13).
3. In the Church, believers are called "firstfruits" (James 1:18).
4. In the Church there is some evil (I Cor. 5:6-7; Gal. 5:9).
5. The Church is acceptable to God because of the sacrifice of Christ (Eph. 1:6-7; I John 1:7).
6. The Church is in vital relation to the strong Son of God, the sinless Son of Man, the One Who poured out His life on Calvary, and the One Who is our peace (Heb. 4:14-15; Phil. 2:8; Eeph. 2:13-14).
7. The birthday of the Church was a time of joy and spiritual feasting (Acts 2:41).
8. The good things of the Church are to be shared with others (Acts 1 8).

Having noted the outstanding points of comparison between the Feast of Weeks and the formation of the Church, we proceed to a brief discussion of these in order to clarify them.

We observe first,

It was fifty days after the Feast of the Firstfruits.

The Feast of the Firstfruits, as we have discovered in a former study, is a type of the resurrection of our Lord Jesus Christ (I Cor. 15:20). The Feast of Weeks, or Pentecost was fifty days after the Feast of the Firstfruits (Lev. 23:15-16), and the descent of the Holy Spirit on the day of Pentecost was fifty days after the resurrection of Christ. This is indicated by the fact that Jesus companied with His disciples for forty days after his resurrection (Acts 1:1-3), and then they tarried in the upper room for ten days, apparently (Acts 1:12-15), and then the Holy Spirit descended and baptized them with the other believers into the Church, the Body of Christ (Acts 2:1-4).

The number fifty is also worthy of note: **five** is the number of **grace** and **ten** is the number of **testing;** so here we have a combination of these two numbers (5x10), suggestive of **grace** after **testing.**

We continue by considering that,

There was the union of grain in loaves.

After the golden grain was gathered in, it was ground into flour, made into loaves and waved before the Lord by the priest (Lev. 23:17-19). So also, on the day of Pente-

cost, the one hundred twenty believers were united in one body by the baptism of the Holy Spirit. This is indicated by Paul's statement to the Corinthians which reads thus: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit" (I Cor. 12: 13). It is strengthened by the statement concerning the converts on Pentecost which states that "there were added unto them about three thousand souls" (Acts 2:41), that is the three thousand were added to the one hundred and twenty. And it is made still more conclusive by the record of Luke in Acts 2:47 that "the Lord added to the church daily such as should be saved."

We turn now to note that,

The wave-loaves were called firstfruits.

Someone might say, "In what sense can believers of this age be called 'firstfruits?'" That they are so designated by James is evident for we read, "Of his own will begat he us with the word of truth. that we should be a kind of firstfruits of his creatures" (James 1:18). We would suggest that it has reference to the relationship sustained by those who are in the Church to Israel and the Gentiles who shall be saved in great numbers in the coming tribulation age (Rom. 11:25-27; Rev. 7:9-17).

We call attention next to the fact that,

The wave-loaves contained leaven.

Leaven, in Scripture, is always a type of something evil. Hence, here it typifies the fact that there is sin or evil in the Church. This is sadly in evidence in our churches and assemblies today as well as in the statements of Holy Writ (See Acts 20:28-30; I Cor. 3, 5, 11). August Van Ryn makes the following helpful suggestion concerning the control of the leaven in the life of the believer: "While there was still leaven in these loaves, it was no longer operating. It had passed through the fire, for the loaves were baked. There is still sin in the believer, but that sin has been judged for us in the death of Christ, and should practically be rendered inactive in us by being constantly exposed to the fire of self-judgment" (p. 73, His Appointments).

We now notice that,

The wave-loaves were accompanied by a sin-offering.

This fact typifies the truth that the Church has been purchased with Christ's own blood (Acts 20:28), and her acceptance is "in the Beloved One" as Paul declares in Ephesians 1:6-7: "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

We press on to consider that,

The wave-loaves were also accompanied by other offerings.

These offerings all typify some precious aspect of the Person and work of our Lord Jesus Christ. The burnt-offering set forth His Deity and perfect dedication; the meal-offering set forth His Humanity and bruising; the drink-offering set forth the outpouring of Christ's soul unto death; and the peace-offering set forth the making peace by the blood of His cross. What Christ is and has done is of vital and practical importance to the Church for "He is the Saviour of the Body" (Eph. 5:23), and He "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

Next in order we see that,

It was a time of joy and feasting.

Surely this was fulfilled on the day of Pentecost when three thousand souls eagerly feasted on the message of our Lord and we read that they "gladly recieved his word" (Acts 2: 41). They knew the "joy" of salvation. May we continually "rejoice in the Lord" (Phil. 4:4).

Last of all we observe that,

The good things were to be shared with others.

This is commanded in Deuteronomy 14:29 in connection with the Feast of Weeks: "And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." The Church likewise was commissioned to "go into all the world and preach the gospel (good news concerning Christ) to every creature" (Mark 16:15; Cf. Acts 1:8). We are not to "eat our morsel **alone.**"

We would close our study with a practical admonition from the Dean of Gloucester, the Very Reverend Henry Law:

> Reader, learn then from Pentecost, that souls are grain—the Spirit the ingatherer. Without His aid no efforts prosper—no success ensues. His presence is the might of means. His hand alone unlocks the sin-bound heart. His voice alone can pierce the grave of sin. The Spirit's sword requires the Spirit's arm. He is the only car in which truth rides to triumph. Without Him faith cannot live—nor Christ be seen. Without Him, preaching is an empty sound—and toil but beats the air.
>
> Servants of Christ, would you be rich in harvests of saved souls? Then never strive in your own strength; and never speak or preach, but wrestle for this life-inspiring power. Seek more His help. Lean more upon His arm. Pray Him to give you every word. Pray Him to write it with His finger on the heart. Then will your ministry be a pentecostal-day. Then when the end shall come, you will present your precious shocks to God—and wave your pentecostal loaves—an evidence of good seed sown --of good work done (p. 126, Christ Is All).

A Scientist Who Knew

When Michael Faraday was dying—and Michael Faraday had the intellect of twenty ordinary men—some one said to him, "Mr. Faraday, what are your speculations now?" "Speculations?" said Faraday, "I have none, I thank God. I am not resting my dying head on guesswork. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

—From Dr. A. T. Pierson

I am glad that no really great scientist has ever announced that the Bible is no longer tenable in the light of scientifically established facts.

—Dr. John A. Held

OUTLINE STUDIES

by Aaron Schlessman

ELISHA, A TYPE OF CHRIST

Elisha	Christ
1. Elisha (God is Saviour) went down in Jordan, and, coming upon resurrection side began his work from that place. I Kings 19:19. II Kings 2:14.	1. Christ, the Saviour, went down in Jordan, and, coming forth in resurrection, began His work from that place. Mark 1:9.
2. Elisha healed a leper. II Kings 5:10-15. Luke 4:27.	2. Christ healed many lepers. Matt. 11:5. Luke 17:11-19.
3. Elisha restored life to the dead. II Kings 4:32-37.	3. Christ restored life to the dead.. Luke 7:11-16. Luke 8:49-56.
4. Elisha fed the famishing multitude. II Kings 4:42-44.	4. Christ fed the famishing multitudes. Mark 8:19, 20.
5. Elisha had an unfaithful and covetous servant. II Kings 5:20.	5. Christ had an unfaithful and covetous servant. Matt. 26:14-16.
6. Elisha pronounced judgment upon the unfaithful servant. II Kings 5:27.	6. Christ pronounced judgment upon the unfaithful servant. Matt. 14:21.

We saw Elisha's predecessor, Elijah, as a foreshadowing of Christ in the last issue of Grace and Truth. Let us now turn to Elisha for a few moments and view him as a foreshadowing of our Lord. Elisha was in many respects a type of our blessed Lord. In his peaceful, mild and gentle character, in his healing virtue, he resembles more than any other prophet the Messsiah of whom all prophets were more or less shadows and figures.

Elisha, whose name signifies "God is Savior," went down in Jordan, coming forth on the resurrection side, and began his work from this place. Elijah departed from Horeb and "found Elisha the son of Shaphat, . . . and Elijah passed by him, and cast his mantle upon him" (I Kings 19:19). And Elisha took Elijah's mantle which fell from him as he ascended into heaven, and smote the waters of the Jordan which parted hither and thither, and Elisha passed over (II Kings 2:14). From here Elisha went forth in his work and "the Spirit of

Elijah rested upon him" (II Kings 2:15). Elisha went down into Jordan, which signifies judgment, and came forth on the other side. So Christ went down into Jordan. "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (Mark 1:9). And here we have the setting forth in his baptism what actually took place later on the cross, "All of God's waves and billows rolling over Him." The water set forth the judgment which overwhelmed Him on the cross. And from here Christ went forth on His mission among the people.

Elisha healed the leper, Naaman. Naaman was certain of death for he was a leper. But he was directed to God's prophet, Elisha, by the maid of Israel. He came to the prophet and was healed of his leprosy (II Kings 5:10-15). "There were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian" (Luke 4: 27). God used Elisha in restoring Naaman to life. So Christ healed many lepers. "The blind receive their sight, and the lame walk, the lepers are cleansed" (Matt. 11:5). "And as He entered into a certain village, there met him ten men that were lepers" (Luke 17:11-19), and they were cleansed. Leprosy is a type of sin, so here we have Christ cleansing them. Christ cleanses the sinners from sin through faith in Him.

Elisha restored life to the dead. The son of the Shunammite "fell on a day, saying unto his father, my head, my head." The lad was taken to the house and died soon after (II Kings 4:18-21). The mother hastened at once to the prophet and besought him to restore the child. "And when Elisha was come into the house, behold, the child was dead . . . . He went in therefore and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes." The mother came in then and found her son alive (II Kings 4:32-37), and took him and went out. Christ, too, restored life to the dead. We see Him raising the son of the widow of Nain (Luke 7:11-16). And again Jairus' daughter is raised (Luke 8:49-56). But how much greater is Christ than was Elisha, for He not only restored to physical life, but also gave spiritual life. Christ healed for eternity. "You hath He quickened (made alive), who were dead in trespasses and sins" (Eph. 2:1). "And him that cometh to me, I will in no wise cast out" (John 6:37). "The spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And **whosoever will,** let him take the water of life freely" (Rev. 22:17). "Thanks be unto God for His unspeakable gift" (II Cor. 9: 15).

Elisha fed the famishing multitude. An hundred men were before him and "twenty loaves of barley and full ears of corn in the husks thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, they shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, **according to the word of the Lord"** (II Kings 4:42-44). Christ fed the famishing multitude. He fed the five thousand and had left from five loaves and two fishes. He asked His disciples, "When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four

thousand, how many baskets full of fragments took ye up? And they said, Seven" (Mark 8:19, 20). In each case there was food left over.

Elisha had an unfaithful and covetous servant. Naaman had offered great sums to Elisha when he was cleansed of leprosy, but he refused to take it. "But Gehazi, the servant of Elisha the man of God, said, Behold my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him and take somewhat of him" (II Kings 5: 20). And when he had overtaken Naaman, he said Elisha had sent him. He was most unfaithful. Christ had an unfaithful and covetous servant. "Judas Iscariot went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him" (Matt. 26:14-16). Judas was the traitor. He was "a devil from the beginning." How he loved this paltry silver! Many a man today loves the same worthless stuff, and chooses eternal death rather than accept God's gift to them, eternal life (Rom. 6:23).

Elisha pronounced judgment upon this unfaithful Gehazi. Hear the fearful words: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow" (II Kings 5:27). Christ pronounced judgment upon the traitorous Iscariot. Hear his words falling like blots of lightening: "The son of man indeed goeth, as it is written of Him: but woe to that man by whom the son of man is betrayed! **Good were it for that man if he had never been born"** (Mark 14:21). Those fearful words, "Good were it for that man if he had never been born!" His malignant unbelief! Better not to have been born! The only time the Saviour spoke these words. Fearful judgment!!

The sin of unbelief is the sin that damns (John 3:18). "Flee from the wrath to come." Accept Christ and be saved (Acts 16:31), and live gloriously for Him.

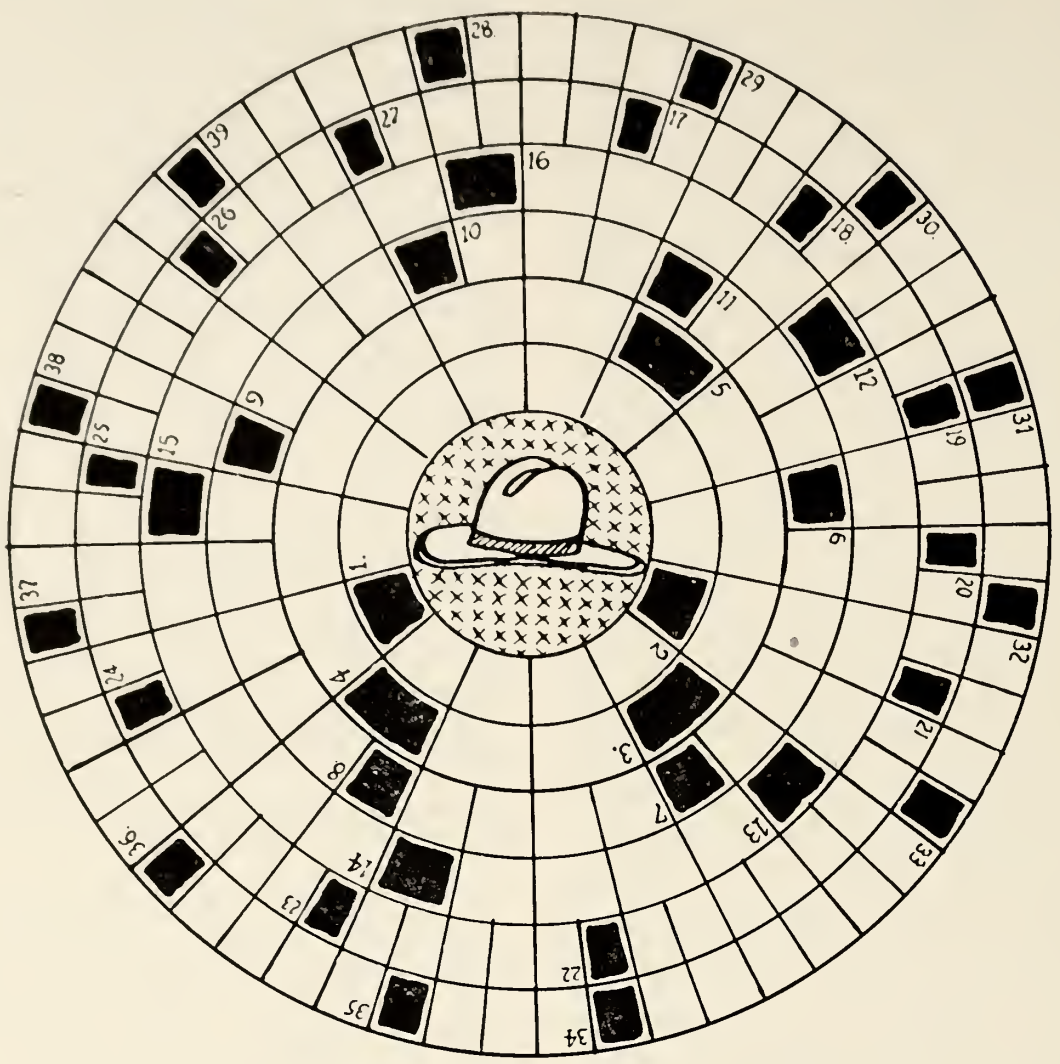
A record price of 22,000 pounds (about $88,000) was paid at auction in London, England, for volume one of the famous Gutenberg Bible. The purchase was made by Ernest Maggs, London bookseller, on behalf of a private buyer.

"This Book has been refuted, demolished, overthrown, and exploited more times than any book you ever heard of. Every little while somebody starts up and upsets this Book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again, it is still right side up."

—H. L. Hastings

WORD PUZZLE

By STAN SCHIRMACHER



Here's another round puzzle guaranteed to make you dizzy! The words read around the ring. The letter "above" each block is always the same as that below—except where two letters appear "above" a block, only one must be identical. (Solution next month).

1. The sovereign choice of God (Rom. 11:9).
2. That by which the individual choice is expressed.
3. Abbreviation of first section of the Bible.
4. Choose in preference to the others.
5. Shamed was the first "mayor" of———. (I Chron. 8:12).
6. The average. (shortened form).
7. Form of electon for Judas' successor (Acts 1:26).
8. How Joseph Justus came out in the election (Acts 1:23-26). (Acts 1:23-26).
9. To give a deceitful campaign promise (II Thess. 2:11).
10. A reduction, as in rates.
11. A brick or mortar carrying frame.
12. A giver or donator.
13. To remove from the books (Exod. 32:32).
14. Nearly even or equal as in an election.
15. An unnaturalized foreigner (Deut. 14:21).
16. One of the western states.
17. A compulsory contribution for the support of the government.
18. Handwriting; signature (Isa. 44:5).
19. The key word of the "golden rule" (Matt. 7).
20. A negative vote.
21. Trustworthy.
22. Farther from a center.
23. A bass violin.
24. To strive for election (Num. 16:10).
25. Competent; qualified (I Kings 3:9).
26. Strong resentment; wrath; anger.
27. The book of the burden of Nineveh.
28. Airforce slang for the Himalayas.
29. Fame was once gained by wielding this tool (Ps. 74:5).
30. Ampersand.
31. To take off, as a hat.
32. Pertaining to us.
33. Justly or legally responsible.
34. One that is omitted.
35. A competitive meet (I Cor. 9:24).
36. Failure (Phil. 3:7, 8).
37. To increase till barely sufficient.
38. Carried by the wind.
39. Hold in check; a controlling line.

Book Browsings



Questions That Trouble Christians, by W. A. Poovey. Published by the Wartburg Press, Columbus 15, Ohio. 187 pages. Cloth, $1.50.

Experience tells us that people are always interested in questions and their answers. In this book ten perplexing questions are dealt with in a satisfactory manner. Some of the questions are: "Does God Answer Prayer?" "Why Do Christians Have to Suffer?" "Has Science Undermined the Bible?" "Why Doesn't God Destroy Sin?" and "Is There Such a Place as Hell?" These are typical questions that bother Christians, and the answers to them are full and satisfying.

The Scarlet Sin, by John R. Rice. Sword of the Lord Publishers, Wheaton, Ill. 254 pages. Cloth, $2.00.

This book consists of twelve revival messages by Evangelist John R. Rice. These messages have blessed thousands and brought many hundreds to Christ throughout America. The book bears the title of one of the messages, in which the author deals frankly and fearlessly with adultery and roads that lead to it. It is a message that is greatly needed. Young and old will read this book with absorbing interest.

The Monk Who Lived Again, by B. H. Pearson. Light and Life Press, Winona Lake, Ind. 185 pages. Cloth, price $1.50.

This is a story of tremendous interest. It centers about Dr. Walter Montano, the monk who lived again. Dr. Montano, a converted monk, has been likened unto the Apostle Paul, and has been called the "Martin Luther of Latin America." The book is a revelation of the Roman Catholic religion as it exists in Latin America. It is a thrilling, gripping story and it has a stirring missionary appeal.

Meet Yourself in the Bible, by Roy L. Laurin. Van Kanpen Press, Chicago. 282 pages. Cloth, $2.50.

The author has taken twenty-eight prominent Bible characters and presented the outstanding features of their characters to-

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Here is the book to answer your questions about Europe. Enhanced by many stirring experiences of God's servants, the book gives you timely, authoritative information about the entire continent. The author, Rev. G. P. Raud (President, American Seminary of the Bible), has spent over half a lifetime investigating conditions in Europe. No one interested in the Lord's work can afford to miss this book. Get the facts about the amazing situation in Europe by ordering this book today!

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gether with the particular problems which confronted each one. Each character is made an example of the victorious life. The lessons are then applied to the individual Christian and his paritcular problems. The book is unique and worthy of commendation.

Why They Wrote the New Testament, by W. O. Carver. Broadman Press, Nashville, Tenn. 146 pages. Cloth, 60 cents; paper, 40 cents.

This book is designed primarily as a textbook for teacher training classes, and it thoroughly meets the need for which it was intended. In his grouping of the New Testament books the author reveals deep insight into its contents, and a marvelous power of sythesis. The volume will be cherished by whoever possesses a copy because it is calculated to give a deep insight into the New Testament and its teachings.

Deep Is the Furrow, by Ken Anderson. Zondervan Publishing House, Grand Rapids, Mich. 254 pages. Cloth, $3.00.

This is a fine novel of a country parish. Dan Garber, a young minister, and his sister Ruth come to this settlement to organize a church. They meet great opposition from some of the farmers, and too much assistance from some of the over-religious ones. Interesting characters and beautiful romance is woven into this story which makes it very worthwhile reading.

Swift to Answer, Short Stories, by Joye Hoekzema. Zondervan Publishing House, Grand Rapids, Mich. 141 pages. Cloth, $1.50.

This book contains four short stores:

1. "Tawah, Son of Thunder." Tawah, a big collie, causes many problems, much humor and suspense in the lives of Jill and Chad.

2. "Love Is Like That." This is a story of triumphant love. Tom's father wanted to marry Sarah and setle down on the farm he loved. Grandmother finally helps settle the difference between father and son.

3. "Swift to Answer."

4. "The Girl Next Door."

These stories all show that God is swift to answer prayer.

Queer Animals and Tame Animals, and Queer Creatures on and Under Ground, by Walter L. Wilson, M.D. Van Kampen Press, Chicago. 24 pages each. Price, 50 cents.

In these books Dr. Wilson tells interesting stories about animals and insects. He also tells of their different habits and ways of living. A spiritual lesson is drawn from each one. They are cleverly illustrated by Carolyn Ten Eyck Appleton. Children will love these books.

Shadows Under the Midnight Sun, by Ken Anderson. Zondervan Publishing House, Grand Rapids, Mich. 247 pages. Cloth, $1.50.

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This story shows the strength and courage of the Norwegian people under the persecution of the Nazi invaders. The Nazis built a submarine base at Bjerkely. Borghild, the minister's daughter, got word to the British who bombed the base and destroyed it. She and her lover, Bjarne, fled to Sweden where they felt they could help free Norway. There is a deep spiritual tone throughout the book.

Let This Cup Pass, by Gerald L. Stover. Loizeaux Brothers, New York 10, N. Y. 14 pages. Price, 10 cents.

This addition to the "Treasury of Truth" series is an excellent explanation of our Lord's prayer in Gethsamene. We heartily commend it.

Faith in Providence, by J. Adamson Finlay. Pickering and Inglis, London. 64 pages. Cloth, 75 cents.

This is a very helpful and comforting book. It deals with the divine purposes that have to do with the moulding and shaping of our lives. Here is a splendid book to place in the hands of the spiritually-depressed and discouraged.

The Believer At and After Death, by Bishop D. A. Thompson. The Sovereign Grace Advent Testimony, 9 Milnthorpe Road, Chiswick, London W 4. 53 pages. Paper, 25 cents.

This is a very complete book. It deals with the questions of death and afterwards for the Christian. It treats upon the meaning of death, being at home with the Lord, mutual recognition and reunion in heaven, paradise, death's gain for the believer, heavenly service, millennial service and worship. It also treats upon the questions of invocation of saints, prayers for the dead, soul-sleeping, etc. This is a most valuable handbook on this subject.

Types and Shadows of Christ in the Tabernacle, by James F. Spink. Published by Loizeaux Brothers, 19 West 21st Street, New York 10, New York. 175 pages. Cloth, $2.00.

This book is a complete study of the meaning and purpose of the tabernacle in the wilderness. The foretelling of the story

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of Christ in all the details of the tabernacle is the basis for the book and as such has a message for all of us. The reader will find the author deals more simply with the details of the tabernacle and in such a way as to be a very helpful book for the study of the tabernacle. There are numerous Bible references and cross references which portray the types and shadows of Christ in the tabernacle.

—I. A. C.

His Last Song

A nurse in a Glasgow hospital tells the following story. A man came into the institution for an operation on his tongue. In reply to his inquiries concerning the future, the surgeon told him he would probably be able to speak with sufficient plainness to make himself understood, but he would never sing again. Whereupon the sufferer said that if that were the case, he must have one more song before his tongue was touched. In the presence of doctors and nurses he burst forth with Cowper's well-known hymn.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.
The man concluded thus:
Soon in a nobler, sweeter song
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave."

The chloroform was administered, and the operation was performed, but the man never recovered from the ordeal.

—Dawn

The Unity of the Bible . . A Proof of Inspiration

By Arthur T. Pierson

To the soul who really studies the Word of God, one of the most convincing evidences of its inspiration is its unity. This striking proof of inspiration Pierson develops in an able and illuminating manner.

From every quarter come the foes of Christ and His Church. The kings of power, with the riches of empires at their command; the kings of science, with their atheistic philosophy; the kings of oratory, with the poison of asps under their silver tongues; the kings of letters, with their golden pens dipped in blasphemy, are marshalling their hosts unto the battle, while atheists and nihilists, the secretly hostile and the openly profane, unbelievers and disbelievers, the polished skeptic and the political liberalist, the foes of manly sobriety and the betrayers of womanly virtue, the dynamite fiends and the traffickers in souls, swell the ranks of Satan's great army.

The enemy is seeking to undermine the Word of God, to demolish the Gibraltar of our Christianity. Upon the Inspiration and Infallibility of the Holy Scriptures rest, also, the Divinity and Redemptive work of the Lord Jesus. They stand or fall together.

The argument I am to present is that drawn from the unity of the Bible. This unity may be seen in several conspicuous particulars, upon some of which it will be well to dilate.

1. The unity is structural. In the Book itself appears, on close study, a certain archetypal, architectural plan. The two Testaments are built on the same general scheme. Each is in three parts: historic, didactic, prophetic, looking to the past, the present, and the future. The symmetry of structure appears even in details, as in the Old Testament, where five books of Moses are succeeded by twelve others, historical; then by five poetic, five of the major and twelve of the minor prophets.

Here is a collection of books; in their style and character there is great variety and diversity: some are historical, others poetical; some contain laws, others lyrics; some are prophetic, some symbolic; in the Old

Testament we have historical, poetical, and prophetical divisions; and in the New Testament we have historic narratives, then twenty-one epistles, then a symbolic, apocalyptic poem in oriental imagery. And yet this is no artificial arrangement of fragments. We find "the Old Testament patent in the New; the New, latent in the Old."

In such a book, then, it is not likely that there would be unity; for all the conditions were unfavorable, all the circumstances disadvantageous to a harmonious moral testimony and teaching. Here are some sixty or more separate documents, written by some forty different persons, scattered over wide intervals of space and time, strangers to each other; these documents are written in three different languages, in different lands, among different and sometimes hostile peoples, with marked diversities of literary style, and by men of all grades of culture and mental capacity, from Moses to Malachi; and when we look into these productions, there is even in them great unlikeness, both in matter and manner of statement; and yet they all constitute one volume.

Imagine another book, compiled by as many authors, scattered over as many centuries! Herodotus, in the fifth century before Christ, contributes an historic fragment on the origin of all things; a century later, Aristotle adds a book on moral philosophy; two centuries pass, and Cicero adds a work on law and government; still another hundred years, and Virgil furnishes a grand poem on ethics. In the next century, Plutarch supplies some biographical sketches; nearly two hundred years after, Origen adds essays on religious creeds and conduct; a century and a half later, Augustine writes a treatise on theology, and Chrysostom a book of sermons; then seven centuries pass away, and Abelard completes the compilation by a magnificent series of essays on rhetoric and scholastic philosophy. And, between these extremes, which, like the Bible, span fifteen centuries, all along from Herodotus to Abelard, are thirty other contributors, whose works enter into the final result—men of different nations, periods, habits, languages, and education. Under the best conditions, how much real unity could be expected, even if each successive contributor had read all that preceded his own fragment? Yet here all are entirely at agreement. There is diversity in unity, and unity in diversity. It is "e pluribus unum." If, at first sight, there be apparent divergence, a further search shows real harmony. As in a stereoscope, the two pictures sometimes appear as distinct, and will not come together, but, as we continue to look, and as the eye rests on some particular point, one view is seen; so in the Word of God. The more we study it, the more does its unity and harmony appear. Even the law and the gospel are not in conflct. They stand, like the cherubim, facing different ways, but their faces are toward each other. And the four gospels, like the cherubic creatures in Ezekiel's vision, facing in four different directions, move in one. All the criticism of more than three thousand years has failed to point out one important or irreconcilable contradiction in the testimony and teachings of those who are farthest separated—there is no collision, yet there could be no collusion!

How can this be accounted for? There is no answer which can be given unless you admit the supernatural element. If God actually superintended the production of this Book, so that all who contributed to it were guided by Him, then its unity is the unity of a divine plan and its harmony the harmony of a supreme intelligence and will.

As the baton rises and falls in the hand of the conductor of some grand orchestra, from violin and bass-viol,

cornet and flute, trombone and trumpet, flagolet and clarinet, bugle and French horn, cymbals and drum, there comes one grand harmony! There is no doubt, though the conductor were screened from view, that one master mind controls all the instrumental performers. But God makes His oratorio to play for more than a thousand years; and where one musician becomes silent, another takes up the strain, and yet it is all one grand symphony—the key is never lost and never changes except by those exquisite modulations that show the master composer; and when the last strain dies away it is seen that all these glorious movements and melodies have been variations on one grand theme! Did each musician compose as he played, or was there one composer back of all the players? —"one supreme and regulating mind" in this Oratorio of the Ages? If God was the master musician planning the whole and arranging the parts, appointing player to succeed player, and making one strain to modulate or melt into another, then we can understand how Moses' grand anthem of Creation glides into Isaiah's oratorio of the Messiah; by and by sinks into Jeremiah's plaintive wail, swells into Ezekiel's awful chorus, changes into Daniel's rapturous lyric; and after the quartette of the evangelists, closes with John's full choir of saints and angels!

The temple, first built upon Mt. Moriah, was built of stone, made ready before it was brought thither; there was neither hammer, nor ax, nor any tool of iron heard in the house, while it was in building. The stone was cut, squared, polished, and fitted to its place in the quarry before it was brought to the temple platform — the beams and boards were all wrought into the desired form and shape in the shops; and when the material for the temple was on the ground nothing was necessary but to put it together. What insured symmetry in the temple when constructed, and harmony between the workmen in the quarries and the shops, and the builders on the hill? One presiding mind planned the whole; one intelligence built that whole structure in ideal before it was in fact. The builders built more wisely than they knew, putting together the ideas of the architect and not their own. Only so can we account for the structural unity of the Word of God. The structure was planned and wrought out in the mind of a divine Architect Who, through the ages, superintended His own workmen and work. Moses laid its foundations, not knowing who should build after him, or what form the structure should assume. Workman after workman followed; he might see that there was agreement with what went before, but he could not forsee that what should come after would be only the sublime carrying out of the grand plan. And yet no one disputes the singular unity of the structure, though during all those sixteen centuries through which the building rose toward completion, there was no sound of ax or hammer, no chipping or hacking to make one part fit its fellow. Everything is in agreement with everything else, because the whole **Bible was** built in the thought of God before one book was laid in order. The building rose steadily from corner-stone to cap stone, foundations first, then story after story, pillars on pedestals, and capitals on pillars, and arches on capitals, till, like a dome ,flashing back the splendors of the noonday, the Apocalypse spans and crowns and completes the whole, glorious with celestial visions.

You cannot look on that cathedral at Milan, whose first stone was laid in 1386, March 15th, and which after these five centuries is yet incomplete, without instinctively knowing that it must have been the product of one mind, however many workmen may have helped to rear its marble walls and pinnacles. Its unity of design

cannot be the result of accident. No, the workmen were not the architect. Every stone was shaped and polished to fit its place in the plan. And so of the Bible: that cathedral of the ages! Whoever the workmen were, the architect was God!

2. The unity is historic. The whole Bible is the history of the Kingdom of God. Israel represents that Kingdom. And two things are noticeable. All centers about the Hebrew nationality. With their origin and progress the main historical portion begins; and with their apostasy and captivity it stops. The times of the Gentiles filled the interval, and have no proper history; prophecy, which is history anticipated, takes up the broken thread, and gives us the outline of the future, when Israel shall again take her place among the nations.

3. The unity is prophetic. Of all prophecy, there is but one center: the Kingdom and the King. 1. Adam, the first king, lost his sceptre by sin. His probation ended in failure and disaster, wreck and ruin. 2. The second Adam, in His probation, gained the victory, routed the tempter, and stood firm. The two Comings of this King constituted the two focal centers of the prophetic ellipse. His first coming was to make possible an empire in man and over man. His Second Coming will be to set that empire in glory. All prophecy moves about these two advents. It touches Israel only as related to the Kingdom; and the Gentiles only as related to Israel. Hence, in the Old Testament, Nineveh, Babylon, and Egypt loom up in the prophetic horizon as the main foes to the Kingdom, as represented by the Hebrews; and in the New Testament, the Beast, Prophet, and Dragon are conspicuous as the gigantic adversaries of that Kingdom, after Israel again takes her place in history and prophecy.

There are some six hundred and sixty-six general prophecies in the Old Testament, three hundred and thirty-three of which refer particularly to the coming Messiah, and meet only in Him.

4. The unity is therefore also personal:

"In the volume of the Book it is written of Me."

There is but one Book, and within it but one Person. Christ is the center of the Old Testament prophecy, as He is of New Testament history. From Genesis 3 to Malachi 3, He fills out the historic and prophetic profile. Not only do the three hundred and thirty-three predictions unite in Him, but even the rites and ceremonies find in Him their only interpreter. Nay, historic characters prefigure Him, and historic events are the pictoral illustrations of His vicarious ministry. The Old Testament is a lock of which Christ is the Key. The prophetic plant of renown becomes a burning bush, as twig after twig of prediction flames with fulfilment. The crimson thread runs through the whole Bible. Beginning at any point, you may preach Jesus. The profile—at first a drawing, without color, a mere outline—is filled in by successive artists, until the life tints glow on the canvas of the centuries, and the perfect portrait of the Messiah is revealed.

5. The unity is didactic. In the entire range and scope of the ethical teaching of the Bible, there is no inconsistency or contradiction or adulteration. But we need to observe a distinction maintained throughout as to natural religion and spiritual religion. There is a natural religion. Had man remained loyal to God, the universal fatherhood of God and the universal brotherhood of man would have been the two great facts and laws of humanity; the broad, adequate basis of the natural claim of God to filial obedience, and of man to fraternal love. But man sinned. He fell from the filial relationship; he disowned God as his Father. Hence, the need of a new and spiritual re-

lationship and religion. In Christ, God's fatherhood is restored and man's brotherhood reestablished, but these are treated as universal only to the circle of believers. A new obedience is now enforced, resting its claim, not on creation and providence, but on a new creation and grace. Man learns a supernatural love and life.

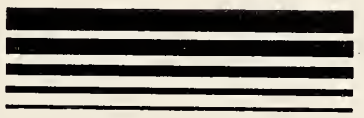
Upon this didactic unity we stop to expatiate.

In not one respect are these doctrinal and ethical teachings in conflict, from beginning to end; we find in them a positive oneness of doctrine which amazes us. Even where at first glance there appears to be conflict, as between Paul and James, we find, on closer examination, that instead of standing face to face, beating each other, they stand back to back, beating off common foes.

We observe, moreover, a progressive development of revelation. Bernhard devoted the powers of his master mind to tracing the "Progress of Doctrine in the New Testament." He shows that although there could have been no such intent or intelligence in the writers' minds and although the books of the New Testament are not even arranged in the order of their production, that order could not, in one instance, be changed without impairing or destroying the symmetry of the whole book; and that there is a regular progress in the unfolding of doctrine from the Gospel according to Matthew to the Revelation of St. John.

A wider examination will show the very same progress of doctrine in the whole Bible. Most wonderful of all, this moral and didactic unity could not be fully understood till the Book was completed. The process of preparation, like a scaffolding about a building, obscured its beauty; even the workmen upon it could not appreciate its harmony; but, when John placed the capstone in position and declared that nothing further should be added, the scaffolding fell and a grand cathedral was revealed.

This Book, thus one, structurally, historically and prophetically, didactically and personally, we are to hold forth as the Word of Life and the Light of God, in the midst of a crooked and perverse generation. We shall meet opposition. Like the birds that beat themselves into insensibility against the light in the Statue of Liberty in New York Harbor, the creatures of darkness will assault this Word, and vanily seek to put out its eternal light. But they shall only fall stunned and defeated at its base, while it still rises from its rock pedestal, immovable and serene!



A young artist named Tucker painted the picture of a forlorn woman and child out in the storm. This picture took such a hold on him that he laid by palette and brush, saying, "I must go to the lost, instead of painting them." He prepared for the ministry and for some time worked in the city's slums. At length he said, "I must go to that part of the world where men seem to be most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa. Painting is not enough. We must obey the command, "Go," or help send others instead.

—Selected

Influence

In a gun factory a great bar of steel, weighing five hundred pounds, and eight feet in length, was suspended vertically by a very delicate chain. Near by, a common bottle-cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless.But it was done again and again for ten minutes, and, lo, at the end of that time the bar gave evidence of feeling uncomfortable, a sort of nervous chill ran over it. Ten minutes later and the chill was followed by a vibration. At the end of half an hour the great bar was swinging like the pendulum of a clock. And yet there are people who dare assert that they exert no influence in the world!

—The Presbyterian Standard

Religious Persecution in Soviet Russia

All production is State-owned and controlled in Russia, which means that electricity is a State commodity. A State-owned shop is charged 1 ruble 16 kopecks per kilowatt-hour or charged 5 rubles 5 kopecks for the same current. **But the Church is charged at the rate of 41 rubles per kilowatt-hour.** It is true that the State generously refrains from adding any kopecks to the 41 rubles. Still, there is a big difference between five and forty-one. The Church in Russia has to pay **eight times more** for its electricity than domestic consumers **and nearly forty times more** than State Shops. Actions speak louder than articles in Stalin Constitution. Soviet commissars and sycophantic Russian Orthodox clergy can swear till they are black in the face to the absence of Church persecution, but so long as Churches are compelled to pay eight times the domestic rate for electricity, their assertions will not sound convincing.

—The Record

Tune Out — Tune In

Tune out annoying thoughts of care;
Tune in on child-like faith and prayer.
Tune out the memories of pain;
Tune in on nature's glad refrain.
Tune out all that is false and base;
Tune in on heaven's truth and grace.
Tune out the tempter's whispered lies;
Tune in on words from Paradise.
Tune out the discord and the strife;
Tune in on God's harmonious life.
Tune out the lawlessness of sin;
Tune in on heaven's discipline.
Tune out the stifling thoughts of fear;
Tune in on Christ's, "Be of good cheer."

—Peter Van Wynen
in The Evangel

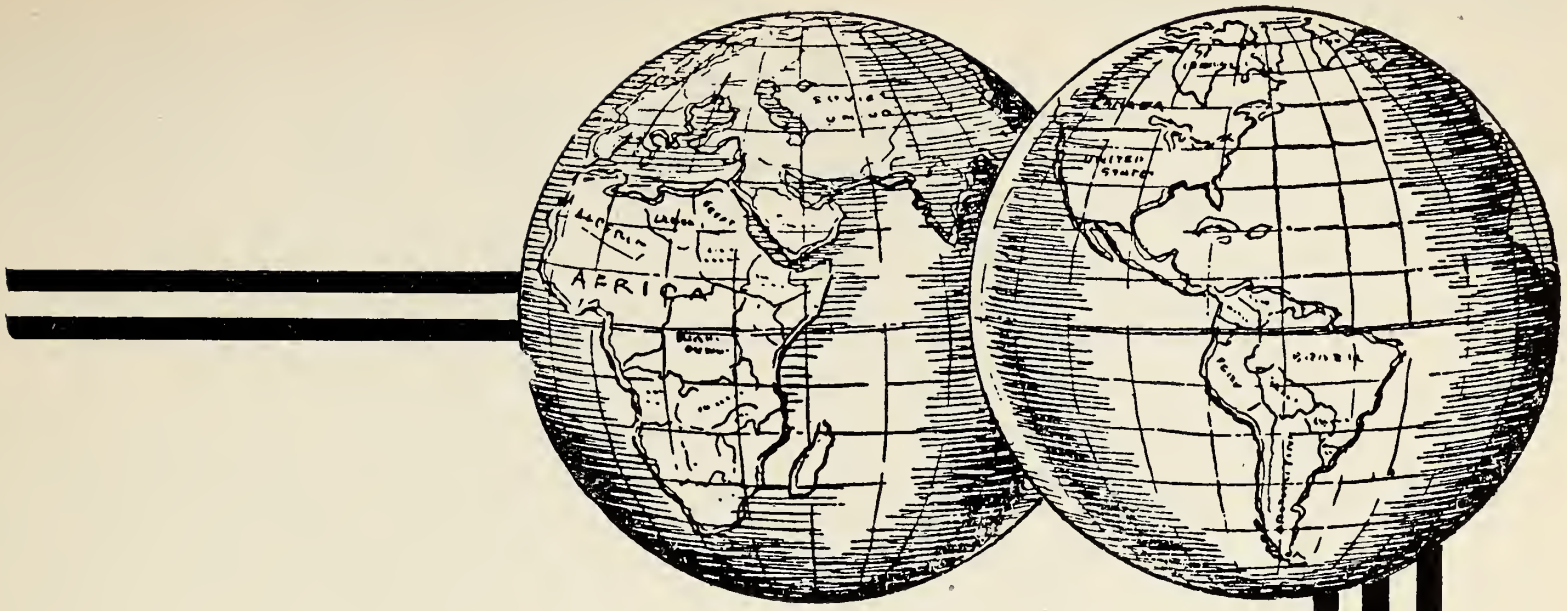
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ECHOES!

Backbones or Wishbones

"Naturalists have divided animals into two classes according to whether or not they have backbones. Those which have a backbone are called vertebrates, and those without backbones, invertebrates. The vertebrate possesses much more grace, beauty and power than its invertebrate brother and is in all ways of higher order. His superiority is due in the main to the possession of a backbone. Men may be divided in the same way. The vertebrates are men with convictions. They are not afraid to state and to stand for them. The invertebrates are those who have no convictions and lack the moral courage to be true to what they do have. There is no greater need in the Church than genuine backbone. Christianity has all but ceased to be the religion of heroism and is oftimes a hiding place for moral softies. The church is not feared today as a moral force, and politicians are rarely ever alarmed at incurring its displeasure. But the evils that come upon us both in social and political life demand that the church once again stand for principles. We must demonstrate whether or not we have backbones or just wishbones, whether we are vertebrates or invertebrates!"

—Bulletin, First Baptist Church,
Tucson, Arizona

The Apostasy of Churches

The apostasy of churches always creeps on apace when priests and prophets, afraid of malediction, and afraid of imperilling their worldly interests become cowards, opportunists, and time-servers, and, not daring to speak out the truth that is in them, suffer the cause of spirituality and righteousness to go by default.

—William Robertson Nicoll

The Unique Christ

His birth was contrary to the laws of life. His death was contrary to the laws of death. He had no cornfields or fisheries, but He could spread a table for five thousand and have bread and fish to spare. He walked on no beautiful carpets or velvet rugs, but He walked on the waters of the Sea of Galilee and they supported Him. When He died few men mourned. But a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath them shook under the load. All nature honored Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust. Three years He preached His Gospel. He wrote no book, built no church, had no monetary backing. But after nineteen hundred years He is the One central character of human history, the Pivot around which the events of the ages revolve and the only Regenerator of the human race.

Was it merely the Son of Joseph and Mary Who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was spilled at Calvarys Hill for the redemption of sinners? What thinking man can keep from exclaiming, "My Lord and my God?"

What is Christ to you?

—The Challenger

Six Popes Dropped

The Vatican has issued a new official directory of the 1,900-year line of papal succession. It differs from the old directory in that information was changed on 74 popes. Six popes were dropped, two were declared antipopes and a new one was added.

A great many people are interested in the effect on the doctrine of papal infallibility when a pope is dropped.

—E. E. Lott in Good News Broadcaster

A-Bomb-Ination

One comes across some rather far-fetched efforts to tie in prophecy with the A-bomb these days, such as, for instance, the play on the words "A-BOM-ination of **desolation.**"

One hint worth considering is given by Dr. L. H. Lehman, editor of "Converted Catholic":

"The original Greek of Luke 21:26, where Jesus Christ speaks of the 'distress of nations: the sea and the waves roaring; men's hearts withering away from fear,' etc. If you read the line that follows: 'for the powers of **heaven** shall be shaken' in the original Greek, you will find that it says: 'for the powers of URANIUM shall be shaken.' since the Greek for 'heaven' is ouranos. In the Greek plural 'powers of the heavens' is used. Our nuclear scientists tell us that atomic energy is the power by which the whole cosmos (the heavens) is kept together, and is different from any 'power' we have on this earth, all of which is stored up from the sun's rays."

—Prophecy Monthly

■■■■■■■■■■■■

America is full of Russia Firsters who enjoy the balmy smiles of politicians while any man who intimates that a man should love his nation first is condemned to a region of fire and brimstone. This publication believes that a man should love God first, his fellow man second, and his nation third. I have never joined any organized movement that seeks to put America first among the nations of the earth. But I unhesitatingly declare that this world will never be made into a fit abode for human beings until there is a loyalty and love to and for a man's country that lift themselves a little above the loyalty and love that he may feel for other countries.

—Methodist Challenge

READERS RESPONSE . . . .

From Memphis, Tennessee:

"Your suggestion of sending GRACE AND TRUTH to a missionary, who is denied the privileges we enjoy of conferences and many religious papers, appeals to me. I am enclosing a check to send the magazine to two missionaries on foreign soil who have expressed a desire for GRACE AND TRUTH and who are hungry and thirsty for the words of our Lord so ably presented by ministers and teachers such as those who contribute to your excellent magazine.

"I appreciate and enjoy my copy so much, I am glad of this opportunity of sending it to those who love our Lord so much that they give their all to His service.

"Will you please select the names of the missionaries to whom you wish to send the magazine? Thanking you, and with best wishes for continued success and blessings . . . . . "

—Mrs. J. S. Z.

From Glendora, Michigan:

"Please find enclosed two dollars for subscription to GRACE AND TRUTH which I would like to have sent to our pastor . . . . . I find GRACE AND TRUTH a very rich blessing and help in feeding on Him through His Word. May He continue to bless you much even above what you ask or think."

—Mrs. W. L.

From Buffalo, New York:

"Your magazine GRACE AND TRUTH is coming through nicely, and is a fine exposition of the Truth, and I am thoroughly enjoying it, and thank God for it . . . . . May God richly bless all your labors for Him."

—Mr. J. A. D.

From Lincoln, Illinois:

"Very recently I came across your magazine GRACE AND TRUTH and bought one of them. Now I am subscribing for it. I think it is one of the best little magazines I have ever seen. I like very much the Sunday school lessons as well as other features in it. You will find a money order enclosed for a one year subscription."

—Mr. T. H. S.

From San Bernardino, California:

" . . . . I am very much pleased with the size of your new form for your magazine GRACE AND TRUTH. I like all of the new features . . . . . I have always enjoyed the good Christian explanations you give—even a new convert can read and understand your articles and references."

—Mrs. A. M. S.

From Lincoln, Illinois:

"GRACE AND TRUTH MAGAZINE is the best I have ever seen, and I was wondering if I could get any back numbers. I would be glad to pay full price for all I can get."

—Mr. V. C. L.

From Memphis, Tennessee:

"Am enclosing one year subscription to GRACE AND TRUTH. A friend of mine received a sample copy and she let me read it. I thoroughly enjoyed it and read it from cover to cover, and am now subscribing for it."

—Mrs. J. M.

Passing Through Bethlehem

"Jesus was born in Bethlehem" (Matt. 2:1). This little news item came from the daily paper. "Jerusalem is being supplied with fresh water from reservoirs built by King Solomon. The water is brought to the city by means of an aqueduct which passes through Bethlehem." The Water of Life for all men comes through Bethlehem also.

—From the Expositor

Contribution of Baptists

"The great contribution we (Baptists) have made to the concepts of freedom and New Testament Christianity in England and America must be preserved for future generations. In fact, there are subversive influences of various types which should be met with truth, else our American way of life is on the way out."

—W. R. White

People and the Book

A Brahmin wrote to a missionary: "We are finding you out. You are not as good as your BOOK. If your people were only as good as your Book, you could conquer India for Christ in five years."

—Spurgeon's Sermon Notes

Protestant-Vatican Collaboration

According to Dr. Walter van Kirk, secretary of the Federal Council of Churches of Christ in America, there is a growing desire on the part of church leaders in the United States, the British Empire, and other lands for "some kind of satisfactory understanding at the highest level..... between the World Council of Churches and the Vatican."

If this comes about there can be only one result—the complete loss of religious liberty and the persecution of the saints.

—Prophetic Word

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Back Page Comment . . .

Does the Soviet Tolerate Christianity?

Frequently we hear it stated that Russia has changed in its attitude toward Christianity. This we have believed to be propaganda. Dr. Louie D. Newton, President of the Southern Baptist Convention, should have visited Latvia instead of the show places around Moscow. He would not have come back so enthused about communism.

The church in Latvia experienced first hand what happens when the Communists take over a country. The Soviet occupied the Baltic republic in 1940. To describe the sufferings of the Latvian people is humanly impossible. It is a bloody nightmare. According to the Reverend Mister Purgalis, a Latvian Baptist minister, the following things happened:

CHURCH BUILDINGS were confiscated—the best of them made into dance halls, movie houses and Red army clubs. The ones that were not used for those purposes could be rented by the churches, but the rental was so high that in most cases the congregations could not meet the price.

THE SEMINARY in Riga was closed and in its building the dreaded NKVD (also GPU, OGPU, and CHEKA) Secret Police were established.

One great Baptist building in Riga was taken over. In it was established the Red Youth Club with a movie theater to show anti-religious films.

Several of the Baptist ministers were deported to die in Siberia. All the church organizations were destroyed. A ruthless persecution took place.

IN ONE YEAR'S TIME about 35,000 Latvian men, women and children were deported to slave labor camps in Siberia.

IN ONE NIGHT alone, June 14, 1941, almost 15,000 Latvians were snatched from their beds by the dreadful NKVD, thrown into freight cars and dragged away to die in the icy fields of the North.

MASS EXECUTIONS, rapings of women, including twelve and thirteen year old girls as well as ladies in their seventies and eighties; plundering, etc., was going on day and night.

No blackout of news is entirely successful. News will leak out in one way or another despite the most rigorous censorship. We are informed that in Poland, Hungary, Yugoslavia and other areas controlled by the Red army, that the church has been ruthlessly suppressed and hundreds of thousands of Christians have been transported to Siberian concentration camps. The Los Angeles Examiner reports that in Yugoslavia regular courts have been abolished and replaced by military tribunals which do not obbserve any semblance of legality. On the least pretext and often without any, the homes of Christians are ransacked and looted, and the occupants murdered or carried off for deportation to Russia.

In this fashion hundreds of thousands of men and women have been slain, or have disappeared without leaving a trace.

Communism has not changed its complexion. It still stands for religious persecution, suppression of freedom, compulsory prostitution, and terrorism.

The Church of the Apostasy, Number 4

Another glaring example of apostasy comes to our attention. The Plymouth Congregational Church of Brooklyn has recently celebrated its one hundredth anniversary. The celebration was not marked by a great evangelistic meeting, or a soul-winning campaign, or the sending out of missionaries to preach the gospel. Rather, the church held a Centennial Ball, and the dance was followed by bridge and refreshments. A neighboring pastor of another denomination wrote us stating that he had received an invitation to the celebration. This is Henry Ward Beacher's old church. In the latter part of the nineteenth century the Plymouth pulpit was one of the leading pulpits of our nation, and "Plymouth Pulpit Sermons" were given a wide circulation. We wonder how Mr. Beecher would feel about dancing and bridge in his old church from which the gospel was once sounded out so fearlessly. And how does our Lord feel about this and many other "modern" churches that have forsaken the glorious gospel and have gone the way of the world — catering to the entertainment-mad and the pleasure-loving people, who love the world more than they love God, who love pleasures more than they love the souls of men? The churches of the apostasy are in a most deplorable and pitiable condition just because they have descended to this low ebb.

A thousand times more alive, a thousand times more beloved since Thy death, Thou shall become the corner-stone of humanity, so entirely, that to tear Thy name from this world would be to rend it to its foundations.

—Renan

"Higher has human thought not yet reached than Jesus of Nazareth."

—Carlyle

Cling to the whole Bible, not a part of it. A man is not going to do much with a broken sword.

—D. L. Moody

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of

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EDITORIALLY SPEAKING . . .

Dying to Self

"For of him, and through him, and to him, are all things: to whom be glory forever. Amen" (Rom. 11:36).

This verse cuts all the cords of self-sufficiency, and takes away any ground for self-consciousness, or sense of superiority.

We have nothing that we have not received. How easy it is for us to carry our selfishness along with us, even in our Christian life. We are converted and saved from our worldly selfishness, we see the folly and vanity of earthly things, and we turn from them to the higher things of God and the spiritual life, but often we carry our selfishness along on a higher plane, and hold our Christian lives to gratify ourselves.

The Hebrew word for consecration means to fill the hand. In Exodus 29: 22-24; we have a striking picture of true consecration. The high priest was to stand before the Lord, and the offerings were to be placed in his empty hands, and he waved them before the Lord. He thus carried out the idea of consecration. He received the offering from the Lord, and then gave it back to the Lord. This was the idea of Solomon in the prayer which he made at the dedication of the temple—"All things come of thee, and of thine own have we but given thee."

Our very salvation is of Him. Every holy desire we have ever had was of Him, and shall we not fulfill what He has implanted? "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures" (James 1:18).

Again, all things are through Him, as well as of Him. We come into this world coiled around ourselves as thoroughly as a watch-spring is coiled around its center. The hardest thing to drive out is our selfishness. When we are converted we are saved from the grosser forms of selfishness, but we carry the selfish spirit into our Christian life.

It is said that the honeysuckle grows, according to a law of its being, always in one direction. Its spirals always twine in one way, and there is no force that can coil them another way. So it is difficult to decentralize the human heart. Even our beautiful hymns and our very devotions are often mixed with a sort of spiritual and emotional selfishness. How different from the songs of heaven, where all the hallelujahs are unto Him that sitteth upon the throne, and to the Lamb, and all seems to be lost in the glory of God.

Again, all things are unto Him. If all things are of Him and through Him, it is only right that it should return to Him. He should be the supreme object of all our affections and service. Let us not seek for religious pleasure, for emotional feeling, and the gratification of our sensibilities, even of our highest, but let us seek Him, glorify Him, and live for Him. The yielded life is expressed in the words—Dying unto Self and Living unto God.

Broken, We Bless

Brokenness comes before blessing; suffering precedes service. This has ever been God's order.

Joseph was in the prison before he could bless from the palace.

Moses was in the backside of the desert before he was qualified to act as the deliverer of Israel.

David learned in secret the use of the sling before he became the conqueror in public.

God told Elijah to hide himself before showing himself unto the wicked king Ahab.

Daniel knew how to trust God in the lion's den before he caused God to be acknowledged in Babylon.

Paul had the thorn in the flesh before he knew the sufficiency of God's grace.

The Isle of Patmos was the place where John had the vision and heard the voice.

The colored man was not far from wrong when he was asked, "From what varsity did you graduate?" "The varsity of adversity," was his quick response.

Let us remember that there is a rose of blessing in every thorn of adversity. There is an open heaven near every pillow of trial. There is a lifting-up in every letting-down. Out of weakness we are made strong. He gives songs in the night, and but for the night we would not have the songs to sing. Blessings still accompany testings. Refreshment is found in many a hollow place in life, and but for the hollowness the supply would never have been secured for us.

Manufacturing Saints

The Vatican announces that upon the recommendation of the College of Cardinals that five more European religious figures are to be given sainthood. Those who will be thus honored are Nicoloa de Flue, 15th century Swiss leader; Lubovico Griffnion de Monfort, a notable of the French church during the 18th century; Michele Garicoits, of the French church, 19th century; Catherine Laboure, French nun, of the 19th century; and Giuseppe Cafasso, an Italian priest who died in 1860.

This adds to the already long list of Roman saints, and makes just a few more to pray to and to call upon for the invocation of blessing.

God does not make saints that way. He has, however, millions throughout the world who have been made saints by grace through faith in Christ Jesus. God's saints become thus the moment they put saving faith in His Son. It is not necessary to wait years and years before becoming a saint. We become saints immediately upon the acceptance of Jesus Christ as personal Saviour. There are only two classes of people in the world — the saints and the "ain'ts."

A Missionary Church

A great many churches and Christians regard missions as an optional annex to the work of the church, and because of this attitude the vast majority of churches are omission instead of mission. The result is that they serve the Lord at a poor, dying rate—they just limp along. We attended a little church recently, a church of probably not more than one hundred members, which has as its goal $100 a week for missions. It is a little church with a big mission. Besides striving to give $100 a week to missions it is paying the tuitions of four students in Christian colleges.

The Peoples Church of Toronto, Canada, of which Oswald J. Smith is pastor, gave $141,000 for missions during 1946. Of this amount, $100,000 came from the local congregation, the balance from interested friends in other places. That church supports 251 missionaries. That church is

thriving. That church is a great soul-winning agency. Instead of being bled to death it is full of life and vigor. We believe that the work of missions is the number one work of the church.

The Yielded Life

A good many sermons have been preached, and a great many articles written to tell what the yielded life, or consecration is, but it may all be summed up in a few words: "I am willing to relinquish what He takes, I am willing to suffer what He inflicts, I am willing to be what He requires."

We may as well be ashamed when we think of the way in which consecration to God is made. We are like the man who, because he was irritated at a claim made upon him for a sum of money, went and paid the bill in pennies. So we pay our dues to God, giving as little as we can, and taking as long about it as we please. If we look at it rightly, God speaks but little of our dues and much of our gifts. God has saved up to the uttermost. In view of Calvary should we not give Him the uttermost; should we not yield Him our all—nothing held back?

Doctrinal Statement

DENVER BIBLE COLLEGE
GRACE AND TRUTH MAGAZINE

The Trinity

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

Verbal Inspiration

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

Total Depravity

The depravity and lost condition of all men by nature—Rom. 3:19.

Personality of Satan

The personality of Satan—Job. 1:6-7.

Virgin Birth

The virgin birth and deity of Jesus Christ—Luke 1:35.

Blood Atonement

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

Resurrection

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

Justification by Faith

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

Person and Work of the Holy Spirit

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

Eternal Security

The eternal security of all believers—John 10:28-29.

Second Coming of Christ

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

Hell

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

The Church

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

Missions

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

Separation from the World

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

A LIVING Sacrifice

By Benjamin Goodfield

(Romans 12:1)

The apostle presents to us three men, or three types of life. There is the "natural man" (I Cor. 2: 14), the "carnal man" (I Cor. 3: 1), and the "spiritual man" (I Cor. 3:1).

The natural man is seen in horrific outline in Romans, chapter one. He is full of unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, strife, guile, insolence, and hatred to God. He is without understanding, loyalty to promises, natural affections and mercy. God has given him up to uncleanness and to his vile and unnatural desires and to a reprobate mind. In it all the natural man is arrogant and defiant even in the face of impending judgments.

The carnal man has reached Calvary but he has never managed to get to Pentecost and the filling of the Holy Spirit.

The spiritual man represents a life that has emerged out of death (as symbolized in Christian baptism) unto a vivid, conscious fellowship with God.

In this twelfth chapter Paul proceeds to show us the spiritual man in his many and varied life relations. We consider his relations with God. He is a sacrifice. The heart and centre of the Old Testament is a sacrifice. Sin must be dealt with and provision must be made whereby man may be saved from its terrible consequences and power. The pages of the Old Testament are red with blood. The smoke of accepted offerings billows through our thoughts as we read and meditate.

The beating heart of our New Testament is found at Calvary where the Lamb of God surrendered up His life for the sins of the whole world. The pages of the New Testament are wet with the blood that was shed for the remission of man's sins.

We see the spiritual man's sacrifice is a **voluntary** sacrifice. Paul says: "I beseech you therefore by the compassions of God that ye present your bodies, a living sacrifice to God." Even Paul, the acknowledged leader of all the churches doesn't presume to give orders to his fellow-believers. He appeals and exhorts. Whatever is done must be done voluntarily. And herein is a great mystery and wonder. Almighty God who governs the gi-

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Rev. Benjamin Goodfield is the pastor of Calvary Baptist Church in Santa Barbara, California.

gantic universe by regal laws, cannot coerce the spirit of man. Even God appeals, beseeches and pleads.

When the tabernacle was about to be constructed in the wilderness the Lord asked for the co-operation of His people. And we read: "Whosoever is of a **willing** heart let him bring an offering . . . . they came every one whom his spirit made **willing** . . . . both men and women came, as many as were **willing hearted** . . . . the children of Israel brought a **willing** offering unto the Lord." In the Old Testament offerings for sin the animal was taken from the domestic flock — one that would willingly yield itself to its known master. The wild creature captured in the chase could not be used.

In the New Testament we find the apostle pleading for his needy brethren. He says (II Cor. 8): "I speak not by commandment. For if there be first a **willing** mind it is accepted according to that a man hath." Luke gives us a most winsome picture of fellowship in the early church. All that believed were together, and had all things common. And they sold their possessions and goods and parted them to all as every man had need. There were no commandments or decrees. And the yielding up of our lives to God must be entirely of our own free will. Every sacrifice, every service, must be the fruit of the love that lives in our soul.

And the spiritual man's sacrifice is a **personal** sacrifice. The words are: "I beseech you that ye present your bodies — all your faculties, your whole being." He is not soliciting their money, their time, or their good-will. He asks that each believer consecrate his entire self unto God.

Dr. Campbell Morgan tells the story of a father and his little daughter. They were inseparable pals. They delighted in going for walks together. But there came a day when the father sensed his little girl was just a little out of touch with him. He imagined a distance between them. When he would suggest a walk she instantly made excuses for not going. He was puzzled, perplexed, and not a little hurt in his heart. And then came his birthday. Almost before daylight his door opened with a rush and in burst his daughter with a hearty birthday kiss and a present. It was a pair of lovely slippers, beautifully worked, and all done by herself. "Now I think I understand," said Daddy. "This is what you have been doing the past three months, isn't it?" "Why, yes Daddy. But how did you know I have been working on them for three months?" "Because," said he, "for three months I have wanted your company, and have not had it. You have been too busy. Dear little sweetheart, if ever you want to give your father a present of a pair of slippers again please buy them, and let me have your company. I would rather have your presence than all your presents. It is really you I want."

And the spiritual man's sacrifice is a **living** sacrifice. As we think back to the elaborate Mosaic ritual of sacrifices and offerings for sin we see bodies that

are dead lying upon Israel's altars. But God is now asking us for a **living** sacrifice—a life of sacrifice.

Two young people are keeping company. Their love is sincere and pure. They are married and their fellowship is very sweet and satisfying. Yet both quickly realize their happiness involves continual sacrifices. This is especially brought home to them when little children are playing about their feet. That home is founded upon love, and also upon sacrifices — the sacrifices of a good man and a faithful woman.

Here is a youth who aspires to scholarship, or one of the learned professions. Perhaps he has to work his way through the university. He graduates, and opens up an office. Later we discover him buried under an avalanche of calls and cares. He loves his chosen work and is deeply devoted to it even though his way is literally paved with sacrifices.

Our word "sacrifice" means to make sacred. A life of sacrifice is truly a sanctifying experience. Jesus said: "Be ye therefore perfect even as your Father is perfect." The Greek word for perfect is "telios" and is derived from the noun "telos" which simply means answering the end for which a thing is made. Realizing the goal of life is to attain to perfection. What was I made for? The Lord God said: "Let us make men in Our Image—after Our Likeness." Surely the supreme objective in life therefore is **to be like God—to be like Jesus the Christ.**

The Psalmist writes: "I shall be satisfied when I awake with Thy likeness." Paul tells us that God "Also did predestinate us to be conformed to the Image of His Son." To be like Christ is our appointed destiny. And as we lie upon the altar of our God—a **living** sacrifice—that process is going forward in our living experience.

Yes, God asks of us a **living** sacrifice. And the spiritual man's sacrifice is to be an **acceptable** sacrifice. The burnt offering had to be a male; young, strong and blemishless. That was what the word "holy" implied. Our daily life must be fully consecrated and dedicated unto God. That ancient offering of Israel must meet the Divine standards. And so our life must be well-pleasing unto the Lord.

God said to Eli, His servant: "Thy house should walk before Me for ever." It was not before the tribes of Israel, or the neighbouring nations, but **before Me.** The same God appeared to Abraham and said: "Walk before Me, and be ye perfect." Elijah said: "As the Lord God of Israel liveth before Whom I stand."

Our personal life is to be well-pleasing unto God—to be constantly in the will of God. One of our ministers was called to the bedside of a dying young woman. She was 21, and engaged to be married to a splendid Christian man. She said: "I have something that greatly troubles me. Do you think it is wrong for me to pray to live? After all it may not be God's will for me to live. **And I want to be always in His will."** She had everything to live for and yet desired most of all to be in the center of the Divine will.

And lastly the spiritual man's

sacrifice is an **intelligent** sacrifice. It is the most reasonable course open to any of us. The basis of the apostle's appeal is the innumerable and precious compassions of God which are literally showered upon us daily. But Paul's thought was very close to the cross. "What a God we have," he is saying. "What a Father we worship! What protection He affords us! What amazing provision he makes for our every need! Moment by moment He knocks at the door of our life with His generous gifts. Every breath, each heart-beat, reminds us of His love. We are saved—adopted into the household of our God. Our names are enscrolled upon the pages of the book of life. Eternity is all ours."

When we truly realize what it means to be a child of God it is enough to make us want to kneel in the dust of our busiest thoroughfare and to there publicly express our thanksgiving, and then to rise to our feet and shout "Halleluiah!"

In consideration of God's gifts to us — especially of His "unspeakable gift," what can any professing Christian do but freely present his life a total sacrifice upon the Divine altar, in full surrender to our Father's will?

King of my life, I crown Thee now,
Thine shall the glory be;
Lest I forget Thy thorn-crowned brow,
Lead me to Calvary.

May I be willing, Lord, to bear,
Daily my cross for Thee;
Even Thy cup of grief to share,
Thou hast borne all for me.

Lest I forget Gethsemane;
Lest I forget Thine agony;
Lest I forget Thy love for me,
Lead me to Calvary.

Sparkling Under Water

A jeweler gives as one of the surest tests for diamonds the water test. He says, "An imitation diamond is never so brilliant as a genuine stone. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water, and is distinctly visible. If a genuine stone be placed beside an imitation under water, the contrast will be apparent to the least experienced eye."

There are some who seem confident of their faith so long as they have no trials, but when the waters of sorrow overflow them, their faith loses all its brilliancy. It is then that the true servants of God, like Job, shine forth as genuine jewels for the king.

—Sunday at Home Magazine

A STORY OF

Personal Consecration

By Len G. Broughton

In the beginning of my ministry I did a good deal of evangelistic work. It is a good way for any young preacher to begin his ministry—indeed, I think he ought to begin that way and keep it up. At that time I had a great many propositions to make in my meetings. I would have the people up and down and down and up for all sorts of things.

I remember one time beginning a meeting in an old conservative church in one of the most conservative towns in the South. A large crowd had gathered to hear my first sermon. It was not much of a sermon, however, that they heard, but a good deal of proposition making.

To begin with, I asked all fathers who had unsaved sons to stand up. Nobody stood, however, except a little boy about twelve years old who sat far back in the congregation. He arose, but he was not satisfied to stand; he got up on the seat and lifted his hands. He was determined to be seen. Everybody laughed at the mistake, and I said, "Young man, that will do; sit down." My next proposition was to mothers, but not a mother stood. The same little boy got up, however. "That will do;" said I, "sit down." Then I went for the brothers and sisters. I made five propositions that night and he responded to every one of them, indeed he was the only one that paid any attention to them whatever, and I went away from that meeting very much humiliated.

The next morning I ran the same proposition business, and to every proposition this same little boy responded. The same was true of the night service, and on through all the services of three days. To every proposition I made he responded, and he was the only one who did. Finally a deacon of the church came to me and said, "Brother Broughton, you seem to be having a dull time."

"No dull time about it, deacon," I said; "I never saw a much livelier time than we are having."

"Yes, but we are not having any meetings."

"Meeting!" said I, "what do you mean by a meeting? Did you ever see more people trying to get in a church in this town than we are having?"

"No, but folks don't make a meeting."

"But I am sure benches don't," said I.

"No," said he, "but there is no spirit in the meeting."

"Well," I said, "that may be true. I think it is true but what have you to say about it?"

"Why," said he, "I can tell you what is the matter. You know that little boy that keeps popping up and down?"

"Oh, yes, I know him. He is about the only soul in this town I do know."

"Well," he said, "that is the trouble. That boy is a half idiot; the fact is he is almost whole idiot, and the people come here to see him perform. That is what they are coming for."

"Well," said I, "what do you think I ought to do about it?"

"Why, stop him, of course."

"Stop him!" I said, "Never! He is the only sign of life I have seen in this town. I feel like paying him to go around with me to worry old conservative deacons. Talk about that boy! Why, he is the only spark of hope the church has in this town so far as I have been able to see! I would not think of putting that light out."

"Well," said the deacon, "he has thrown a damper on your meeting."

"No, brother, he has not," I said; "you cannot throw a damper on an icehouse, and this old thing has been frozen over for twenty years."

"All right," he said, "let the boy go on."

So the boy went on for the rest of the week. Now and then he would be joined by some other simple soul who would stand for prayer, but very seldom.

On Sunday the pastor had to go to the country to preach a funeral sermon and he left me to receive members into the church —to "open the doors of the church" as we call it in the South.

Just before I went into the pulpit Sunday morning the officers of the church came to me again and said, "Brother Broughton, we understand you are going to open the doors of the church this morning?"

"Yes, the pastor requested me to do so."

"Well," said they, "we have just been talking about it and since there is nobody to join the church, so far as we know, we have decided to ask you to leave that out of the programme and take up the time preaching."

I looked at the brother who said that and asked, "Brother, are you telling the truth, the whole truth and nothing but the truth?"

"What do you mean?"

"I mean just what I say."

"Explain yourself."

"Dont you know," I said, **"that there is somebody** to join the church this morning. You know that if I open the doors of the church this morning that little idiot who is giving you brethren so much trouble here will present himself for membership. Is not that the reason why you don't want me to open the doors of the church?"

They bowed their heads for a moment and said, "Yes, it is. That child doesn't know enough to join the church, but his people

are good people and we don't want to make them mad by refusing him."

"Well, brothers," said I, "I will admit that this is an interesting case. If I know anything about it, this church has had the devil in it for twenty years, and I have neverheard of your making any ado about that. Now a simple half idiot child that cannot do anybody any harm wants to join the church, and you are scared out of your wits."

At the close of the sermon I gave the invitation and the little fellow came.. I knew he would. I asked the usual questions and took the vote, and he was received.

That night in the meeting a man arose and said: "Brother Broughton, I want to ask prayer for a man who is in this house, one of the most honored citizens of our town, a man eighty-five years of age, who has not been inside a church for twenty-five years until tonight. He has been known as a skeptic, but I see him here tonight and I think he will pardon me for making this request, I feel so deeply the weight of his soul."

As soon as he sat down the old man arose and said: "Friends and neighbors, I am the man you are about to pray for. I want to tell you why I am here tonight. This little boy who sits by my side is my grandson.You know that he is an unfortunate lad. It is because of that that we have loved him so. This morning he came home and threw his arms around my neck, and said, 'O Grandpa, I have got religion and joined the church, and I am so happy, I don't know what to do. I wish grandma was here. O Grandpa, you know she went to heaven three months ago and I have nobody now to talk to about Jesus.'" The old man then said: "As that child said that something struck my heart that had not struck it since I was a boy and left home to go to college. You may call it what you please, but if you can by your prayers bring the grace of God into my heart I shall be thankful." Before we left the church that night he was converted.

The next morning this little fellow went out in the town and climbed up over his father's bar counter, for he was a barkeeper, and said, "Papa, won't you come with me to hear our preacher?" He promised him he would that night, which he did, and at two o'clock the father was converted. The next day he went out declaring he was going to be a missionary to his fellow saloon keepers. He got them, every one of them, to close up their places of business and come to church. There were seven of them in number and during that week six out of the seven gave their hearts to God, and all of them agreed to close up their business. A great revival broke out in the town which extended all through the county, and several counties. Every barkeeper agreed to quit business and in six months' time there was not a bar-room in that county, and so far as I know there has never been one in the county until this day.

Such a gracious revival of religion! How did it all come

about? Not by great preaching; not by great manipulation; not by great singing—valuable as these all may be. It came about through a little half idiot boy against whom the church itself had set its back, and at whom the community even laughed—a little half idiot boy who had no better sense than to trust God the best he knew, and do his level best.

Brokenness

Ere man can comfort man he first must suffer:
'The tearless dry no tears; the whole in heart
Bind up no broken spirits; 'tis not theirs
To mix and minister the balm that heals.
It is by sorrow that God trains His own,
And moulds them for the highest service here;
Like Him Who as the Man of Sorrows knew,
To soothe the sad, to speak the words that cheer.

—Author Unknown

Broken Lillies

By Alice Hansche Mortenson

While working in my garden, I one day leaned too low
And rudely broke two lily buds that I had cherished so;
Regret and consternation across my spirit stole,
But tenderly I gathered them and placed them in a bowl.
And to my joy they did not die, their fragrance filled our home;
They seemed to open lovelier, thus set apart alone.
Oh, I shall never doubt again the Gardener Divine,
Who breaks His buds, not carelessly, but with the wise design
That He may draw them close to Him, through sorrow set apart,
Their fragrance breathing sweeter in the garden of His heart.

Kept

By Vincent Bennett

Text: I Peter 1:5

"Kept by the power of God through faith."

What a precious truth this is, and how thankful we should be that God has given it! Such a promise from God's own Word quiets our fears, relieves us of worry, and gives a sense of security as nothing else in the universe. Yet, it was necessary for God to make such a declaration, for if we had the least suspicion that we could ever be confronted by any kind of situation where God's keeping power could not avail and the demands of life be adequately met, we would be left paralyzed when tempted and helpless in the hour of sorest need.

Before analyzing our text, I am sure that you will agree with me that to acknowledge the necessity of God's power to save and keep us, is to recognize at once the greatness of the soul and the tremendousness of its peril, for it is nothing short of omnipotence coming to our aid. This word "kept" is a military term translated from a Greek word meaning "to garrison" or "fortress," and it conveys the idea that the believer in Christ is compassed about with divine power. Luther had this thought in mind when he gave us the song, "A Mighty Fortress is our God, a Bulwark never failing." You readily get this thought from the Word when I tell you that it is used in the following passages of Scripture: II Corinthians 11:32, "In Damascus the governor under Aretas the king **kept** the city of the Damascenes with a garrison, desirous to apprehend me." Philippians 4:7, "And the peace of God, which passeth all understanding, shall **keep** your hearts and minds through Christ Jesus."

The Keeper

The words of our text tell us that God Himself is the one that promises keeping power. I wonder, beloved, who is your keeper? Somebody is. Who is in control of your life, taking charge? I am wondering whether or not that one is equal to the assignment; for I am sure of this—that if anyone less than God is trying to meet the need, the supply of power is inadequate and there is failure all along the line, for the Word of God is plain in this respect. Psalms 62:11, "God hath spoken once; twice have I heard this; that power belongeth unto God." Since God is the one that supplies the power, no matter what the situation, circumstance or need, I will not question omnipotence or doubt God's power to

avail. Beloved, is it not true that because God is the keeper, a blessed peace possesses the man who puts his trust in Him, for he is possessed of the assurance that God is abundantly able to keep and undertake in everything.

Who Are the Kept?

Lest there be any misunderstanding at all as to the nature of this keeping power and who can enjoy this promise, let me make it plain right now that when the verse makes the declaration that certain ones are kept by the power of God, it doesn't mean that they are going to be kept from trial, temptation and heartache, or that they will be exempt from the very struggle of life. Such keeping power could never make for strength of character or quality of life, but rather leave us soft and spineless.

In the opening verse of this chapter the Apostle describes the circumstances of these early Christians, and we find that for the sake of the Lord Jesus Christ they had become scattered in other lands. I Peter 1:1, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Capadocia, Asia, and Bithynia." Under persecution they had become, for the most part, a despised and impoverished people; yet, in spite of everything that was against them, God was for them; and we see very definitely that those who were to be kept were not promised that they would be kept **from** trial, but **in** it. In the book of Daniel, chapter 3, you will find the story of Shadrach, Meshach, and Abednego who, standing true to the living God, refused to bow down to Nebuchadnezzar's golden image, and for this refusal they were cast into the midst of the burning fiery furnace. The 25th verse in this particular chapter is quite revealing, for as King Nebuchadnezzar looks into the furnace, he says, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Being deeply perturbed at the sight the king called to the servants of the Lord to come forth out of the midst of the fiery furnace, and the Word tells us that when these men responded, not even the smell of fire had passed upon them. Beloved, these men were not saved **from** this fiery trial, but they were saved **in** it; and today the experience that counts most for God is not always a deliverance from that which is hard to bear, but rather the precious companionship with Christ in the trial, and just as these three were kept in the fire and came out without the smell of fire on their garments, I believe it is possible for us to come through any trial in life, and instead of carrying the odor of an exhausted flame, we can come forth with the fragrance of the presence of Him who was with us in the fire and brought us out. Such is the blessed keeping power of our God and He will never let us down. But let us pursue this truth in a further unfolding of its declaration, for it grows richer as more penetratingly we get into the heart of it.

Why May This Keeping Power Be Expected?

To know of God's redeeming

grace and see the price that was paid for our salvation when the Son of God suffered and bled and died upon the cross is to have a ready answer to this question. Beloved, why may we expect God's keeping power? Why? The expenditure of Calvary demands it! God in His eternal wisdom has worked out such a plan for our eternal redemption that after being willing in love to pay such a tremendous price for the soul's salvation, it would have been negligence not to have provided power to keep that which had been acquired at such an awful cost; and beloved, since God spared not His own Son, but delivered Him up for us all, we need never fear that He will not take care and adequately provide for those He has purchased by the redeeming blood of Jesus Christ, for in the gift of His only begotten Son He gave Heaven's best. Surely this is a guarantee and pledge that He will supply every other blessing for our benefit, sufficient grace to meet our need, and power to keep us every step of the way. When we accept these statements we are not believing cunningly devised fables, for we know in very experience the working power of Almighty God.

Remember that before we were saved we were dead in trespasses and sin, and in time past, according to Ephesians 2 and our own experience, we walked according to the course of this world, according to the prince of the power of the air, and around us we still see this same power of Satan working in those who reject the truth. But, many of us, praise God, have been quickened by the very power of God in Christ, and made alive from the dead through Jesus Christ our Lord, and now instead of the power of Satan working in our lives, the life giving power of Christ is operating. And because He has done something for us that we could not possibly do for ourselves, He has broken the power of the Devil, saved us from sin, and made us alive unto God. We say with Paul, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all the ages, world without end. Amen" (Eph. 3:20-21).

An old Negro lady described a young member of her church as having, "Jes' enough 'ligion to make her misable — too much to be happy at a dance, an' too little to be happy in prair meetin'." Alas; the type is common—a troubled spirit that halts half way, afraid to go back and unwilling to go forward! There is no place in the borderland. The half-way Christian is a torment to himself and no benefit to others.

—Foreward



The Yielded Life

What is the Yielded Life?
'Tis one at God's command,
For Him to mold, to form, to use
Or do with it as He may choose,
Resistless in His hand.

What is a Yielded Life?
A life whose only will,
When into blest subjection brought—
In every deed and aim and thought,
Seeks just to do His Will.

What is a Yielded Life?
A life which love has won,
And in surrender full, complete,
Lays all with gladness at the feet
Of God's most Holy Son.

—W. A. G.

Self Emptiness

By C. H. MacIntosh

"The fulness of God ever waits upon an empty vessel."

This is a grand practical truth, very easily stated, but involving a great deal more than one might, at first sight, imagine. The entire Book of God illustrates this truth. The history of the people of God illustrates it; and the experience of each believer illustrates it. Whether we study the Book of God, or the ways of God —His ways with all—His ways with each, we have this most precious truth, that "the fulness of God ever waits on an empty vessel."

This holds good with respect to the sinner, in his first coming to Christ; and it holds good with respect to the believer, at every stage of his career, from the starting post to the goal.

I. In the first place, as regards the sinner in his first coming to Christ, what is this but the fulness of God, in redeeming love and pardoning mercy, waiting upon an empty vessel? The real matter is to get the sinner to take the place of an empty vessel. Once there, the whole question is settled. But, ah! what exercise, what struggling, what toil, what conflict, what fruitless efforts, what ups and downs, what vows and resolutions, in hundreds and thousands of cases, ere the sinner is really brought to take the place of an empty vessel, and be filled with God's salvation! How marvellously difficult it is to get the poor legal heart emptied of its legality, that it may be filled with Christ! It will have something of its own to lean upon and cling to. Here lies the root of the difficulty. We can never "draw water from the wells of salvation" until we come thither with empty vessels.

This is difficult work. Many spend years of legal effort ere they reach the grand moral point of self-emptiness, even in its reference to the simple question of righteousness before God. When once they have reached that point, the matter is found to be so simple that the wonder is how they could have spent so long in getting hold of it, and why they had never got hold of it before. There is never any difficulty found, when the sinner really takes the ground of self-emptiness. The question, "Who shall deliver me?" is sure to be followed immediately by the reply, "I thank God through Jesus Christ our Lord" (Rom. VII).

Now, it will always be found that the more completely the sin-

ner gets emptied of himself, the more settled his peace will be. If self and its doings, its feelings and its reasonings, be not emptied out, there will assuredly be doubts and fears, ups and downs, wavering and fluctuation, seasons of darkness and cloudiness afterwards. Hence the vital importance of seeking to make a clean riddance of self, so that Christ, "the fulness of the Godhead bodily," may be known and enjoyed. It is the one who can most truthfully and experimentally say, "I'm a poor sinner and nothing at all," that can also adopt as his own that additional line, "But Jesus Christ is my all in all." It is ever thus. A full Christ is for an empty sinner, and an empty sinner for a full Christ. They are morally fitted to each other; and the more I experience the emptiness, the more I shall enjoy the fulness. So long as I am full of self-confidence, so long as I am full of trust in **my** morality, **my** benevolence, **my** amiability, **my** religiousness, **my** righteousness, I have no room for Christ. All these things must be thrown overboard, ere a full Christ can be apprehended. It cannot be partly self and partly Christ. It must be either the one or the other; and one reason why so many are tossed up and down "in dark uncertainty" is, because they are still cleaving to some little bit of self. It may be a very little bit. They may not, perhaps, be trusting in any works of righteousness that they have done; but still there is something of self-retained and trusted in. It may be the very smallest possible atom of the creature—its state, its feelings, its mode of appropriating, its experiences, something or other of the creature kept in which keeps Christ out. In short, it must be so, for if a full Christ were received, a full peace would be enjoyed; and if a full peace be not enjoyed, it is only because a full Christ has not been received. This makes the matter as simple as possible.

Reader, do you fully understand this? Have you, as an empty sinner, come to Christ to be filled with His fulness, to be satisfied with His all-sufficiency, to find the solid rest of your heart and conscience in Him alone? Say, are you, now, fully satisfied with Christ? I earnestly pray you to get this point settled, **now**. Is Christ enough for your heart, enough for your conscience, enough for your whole moral being? See that you make earnest, real, hearty work of it **now**. Are you resting **wholly** in Christ? Which is it, Christ **alone**, or Christ **and** something else? Are you, in some secret chamber of your heart, hiding a little fragment of legality—some little atom of creature confiednce—some element of self-righteousness? If so, you cannot enjoy true gospel peace. It cannot be. Gospel peace is the result of receiving a full Christ into a heart that has learned its own emptiness. Christ is our peace. True peace is not a mere feeling in the mind. It is found in a divine, living, real Person, even Christ Himself, who, having made peace by the blood of His cross, has become our peace in the presence of God. This peace can never be disturbed, inasmuch as He who is our peace is "the

same yesterday, today and forever" (Heb. XIII). Were it a mere feeling in the mind, it would prove as variable as the mercury in a barometer. If I am occupied with my feelings, I am not self-emptied, and, as a consequence, I cannot know the joy and peace which flow from being occupied **only** with Christ, for the fulness of God ever waits upon an empty vessel.

This much as to the application of our thesis to the case of a sinner in his first coming to Christ.

Let us, now, see how it applies to a believer at every stage of his career. This is a deeply practical branch of the subject. We have very little idea at times of how full we are of self and the world. Hence it is that in one way or another, we have to be emptied from vessel to vessel. Like Jacob of old, we struggle hard, and hold fast our confidence in the flesh, until at length the source of our strength is dried up, and the ground of our confidence swept from under us, and then we are constrained to cry out: "Other refuge have I none, Clings my helpless soul to Thee."

There can be no greater barrier to our peace and habitual enjoyment of God than our being filled with self-confidence. We must be emptied and humbled. God cannot divide the house with the creature. It is vain to expect it. Jacob had the hollow of his thigh touched, in order that he might learn to lean upon God. The halting Jacob found his sure resource in Jehovah, who only empties us of nature that we may be filled with Himself. He knows that just in so far as we are filled with self-confidence, or creature-confidence, we are robbed of the deep blessedness of being filled with His fulness. Hence, in His great grace and mercy, He empties us out, that we may learn to cling, in child-like confidence, to Him. This is our only place of strength, of victory and repose.

Some one has said, "I never was truly happy until I ceased to wish to be great." This is a fine moral truth. When we cease to wish to be anything, when we are content to be nothing, then it is we taste what true greatness—true elevation—true happiness—true peace, really is. The restless desire to be something or somebody, is destructive of the soul's tranquility. The proud heart and ambitious spirit may pronounce this a poor, low, mean, contemptible sentiment; but ah! when we have taken our place on the forms of the school of Christ—when we have begun to learn of Him who was meek and lowly in heart—when we have drunk, in any measure, into the spirit of Him who made Himself of no reputation, we then see things quite differently. "He that humbleth himself shall be exalted." The way to get **up** is to go **down.** This is the doctrine of Christ, the doctrine which fell from His lips and is inscribed on His life. "And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore,

shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 17: 2-4). This is the doctrine of heaven — the doctrine of self-emptiness. How unlike to all that obtains down here in this scene of self-seeking and self-exaltation!

We have, in the person of John the Baptist, a fine example of one who entered, in some degree, into the real meaning of self-emptiness. The Jews sent priests and Levites from Jerusalem to ask Him, "Who art thou? What sayest thou of thyself?" What was his reply? A self-emptied one. He said he was just **"a voice."** This was taking his true place. "A voice" had not much to glory in. He did not say, "I am **one** crying in the wilderness." No; he was merely **"the voice** of one." He had no ambition to be anything more. This was self-emptiness. And, observe the result. He found his engrossing object in Christ. "Again the next day after **John stood,** and two of his disciples; and looking upon **Jesus** as he **walked,** he saith, Behold the Lamb of God!" What was all this but the fulness of God waiting on an empty vessel! John was nothing, Christ was all; and hence, when John's disciples left his side to follow Jesus, we may feel assured that no murmuring word, no accent of disappointed ambition or wounded pride escaped his lips. There is no envy or jealousy in a self-emptied heart. There is nothing touchy, nothing tenacious, about one who has learned to take his true place. Had John been seeking his own things, he might have complained when he saw himself abandoned; but ah! my reader, when a man has found his satisfying object in "the Lamb of God," he does not care much about losing a few disciples.

We have a further exhibition of the Baptist's self-emptied spirit in the third chapter of John. "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all come to Him." Here was a communication quite calculated to draw out the envy and jealousy of the poor human heart. But mark the reply, the noble reply, of the Baptist: "A man can receive **nothing,** except it be given him from heaven. . . . . He must increase, but I must decrease. **He that cometh from above is above all;** he that is of the earth is earthly, and speaketh of the earth; **He that cometh from heaven** is ABOVE ALL." Precious testimony this! A testimony to his own utter nothingness, and Christ's fulness, glory and peerless excellence! "A voice" was "nothing." Christ was "high over all."

Oh! for a self-emptied spirit— "A heart at leisure from itself"— a mind delivered from all anxiety about one's own things! May we be more thoroughly delivered from **self,** in all its destable windings and workings! Then could the Master use us, own us and bless us. Hearken to His testimony to John—the one who said of himself that he was nothing

but a voice. "Verily I say unto you, among them that are born of woman there hath not risen a greater than John the Baptist" (Matt. 11:11). How much better to hear this from the Master than from the servant! John said, "I am a voice." Christ said he was the greatest of prophets. Simon Magus "gave out that **himself** was some great one." Such is the way of the world—the manner of man. John the Baptist, the greatest of prophets, gave out that himself was **nothing**—that Christ was **"above all."** What a contrast!

May we be kept lowly and self-emptied, that so we may be continually filled with Christ. This is true rest—true blessedness. May the language of our hearts, and the distince utterance of our lives ever be, **"Behold the Lamb of God."**

Faithfullness

The fidelity of the keepers of the lighthouse once on Minot's Ledge, near Boston, may well be imitated. In the terrible gale of 1851, this beautiful structure was destroyed. Two men were in it at the time, and a vast multitude had gathered on shore apprehending calamity. Still the bell tolled and the light flashed. No howling blast could silence the one, nor rising wave extinguish the other. At last one giant wave leveled the mighty structure, and the last thing that was heard was the sound of the bell, and the last thing that was seen was the flash of the light.

—J. M. Reid, in Bible Truths Illustrated

An American businessman and his wife were visiting in London. As they entered Westminster Abbey the wife asked the verger, who was guiding them, this question: "What tomb here is most asked for, after that of the Unknown Soldier?"

"The tomb of David Livingstone," was the verger's reply.

Verily the last shall be first. The man who sought to bury himself in Africa is the most sought now among the dead of Britain's famous men.

—Moody Monthly

Possessing Our Possessions

By Donald Kathan

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey: A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it" (Deut. 8:7-9).

From the foregoing description, we can see that God surely gave unto Israel a wonderful land.

The conquest of the land of Canaan is a picture of the warfare of the Christian life. The things that happened unto Israel happened unto them for ensamples, and are written for our admonition.

God has given us land to possess, battles to fight, and victories to win. Shall we study together Israel and the land of Canaan, and profit thereby?

First of all, let us notice the place of the Word in the conquest of Canaan. "These words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:6-9).

To Joshua, who led the people to victory the Lord said, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8).

In order to successfully possess the land, God asked that the Word to be in their hearts, taught to the children, spoken of continually, worn on their bodies, and put up in their houses.

What place does the Word have in **your** life? Do you read dutifully, as one would take pills, or do you come to it eagerly, as one comes to a delicious, savory meal?

Do you hide the Word in your heart? The housewife could memorize a verse a day while she is doing that necessary household task, the dishes. Men could memorize at least a verse a day as they ride to work or eat their lunch. How many verses have you memorized this year?

The Word will make us wise (II Tim. 3:15); clean (Ps. 119:9), and victorious (Ps. 119:11).

Dr. Walter Wilson in his book "A Sure Remedy" speaks of a visit and we quote:

"I was invited as a guest one day to the home of a precious friend and saw there something I had never seen before, and have not seen since. When I looked at the piano I saw the text 'Singing and making melody in your heart to the Lord' (Eph. 5:19). I looked at the bookcase and saw there, 'Study to show thyself approved unto God' (II Tim. 2:15). On the vase there was the phrase from II Timothy 2:21 'A vessel unto honor.' Then I began to nose around. On the broom I read "Doth she not sweep diligently till she hath found it"? The text on the stove was Revelation 3:15, "I would thou wert cold or hot." She had a scripture verse on everything in the house . . . . "Dr. Wilson," she said, "I want my mind and heart to be always saturated with my Lord."

"Let the Word of Christ dwell in **you** richly!" We shall never live the victorious Christian life until we make much of the **Word.**

Obedience was another thing stressed in the possessing of the land. "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Ye shall walk in all the ways which the Lord your God hath commanded you: that ye may live, and that it may be well with you, and that ye may prolong your days in the Lord which ye shall possess" (Deut. 5:32-33).

There were many things that God commanded Israel to do. In most of the cases, God's reason was never given. It is enough that we should obey, when He commands.

Isaiah says to us. "If ye be willing and obedient, **ye shall eat** the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword" (Isa. 1:19-20).

Disobedience cost Moses the right to enter the promised land, cost David the lives of four sons, cost Saul his kingdom, and only the Lord knows what it will cost you, if you are disobedient. "Ye shall walk in all the ways which the Lord God hath commanded you that ye **may live."**

In the conquest of Canaan, we find separation very prominently mentioned. "When the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them; nor shew mercy unto them: **Neither shalt thou make marriages** with them . . . . . For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7:2-6). How many who name the name of Christ stumble at this point! Many there are who seek to walk with the Lord, and walk with the world. Can two walk together except they be agreed? "We cannot serve God and mammon." We cannot abide in light and darkness at the same time. We cannot serve God and Baal. God has laid down definite rules for the conduct of Christians. We quote from the Word: "Be not conformed to this world" (Rom. 12:2).

"The friendship of the world is enmity with God: whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you" (II Cor. 6:17).

"Whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

We shall never possess our possessions until we make a complete break with this world system, and live separate, different lives, showing forth the praises of Him who hath called us out of darkness into His marvelous light. We shall never know abiding joy and peace, and fruitful service, until we obey God at this point.

One of the blessings that was to be Israel's, if they harkened to His judgments, was the blessing of fruitfulness. "He will love thee, and bless thee, and multiply thee, and bless so bless the fruit of thy womb, and fruit of thy land, thy corn, and thy wine, and thine oil, the increases of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people; there shall not be male or female barren among you . . . . . "

To the Israelites were promised children if they obeyed the Lord. In the New Testament the winning of souls is likened to the begetting of children.

Paul says, "I beseech thee for my son Onesimus, whom I have begotten in my bonds" (Phil. 10). "Unto Timothy my own son in the faith" (I Tim. 1:2). To all the children of God has been committed the holy task of winning souls. Yet how many Christians are barren! The task of evangelism they leave to the pastor and the evangelist. The burden for souls they expect someone else to carry. Each of us have certain friends and relatives that God expects us to witness to, to pray for, and to win for Christ.

Christian friend, have you ever won a soul to Christ? We have heard of people who stuttered, who led people to Christ; we have heard of a man who could not even talk, who hands people a piece of paper with the words written on it, "Jesus is my Saviour, He helps me every day." Hyman Appleman tells of a deaf and dumb person who led souls to Christ in an evangelistic campaign. We have also heard of a young lady who has no arms, only stumps, who has a pen fixed to her shoulders and she writes letters to unsaved friends about their souls, and has won many to Christ. If people with these handicaps can be fruitful for the Saviour, what excuse is there for us?

Christian friend, where are you? Are you in the highlands of Canaan, are you in Egypt land, or are you at Kedesh Barnea, trying to decide whether to go on, or go back? When Israel at Kadesh Barnea rebelled at the Word of the Lord, and refused to go in to the land of Canaan God literally made them go around in circles. "Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me: and we compassed (went around) mount Seir many days" (Deut. 2:1). Instead of going around in circles, let us say with Caleb, "Let us go up at once, and possess it" (Numbers 13:30). What will **you** do? The choice is yours!

Getting Live Coals

It is said that upon the tableland of Asia Minor, the women may be seen at dawn of day going out doors and looking up at their neighbor's chimneys. They would see the one out of which the smoke is coming. Thither they go to borrow live coals with which to kindle a fire in their own homes. Do men watch thus our lives? If in our hearts the Holy Ghost has kindled a sacred fire, shall they not come to us for warmth and inspiration?

—W. R. Lambuth, in Alliance Weekly

LIGHT . . . on the Lesson

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Harold A. Wilson Illustrations by Casey Smith

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MAKING GOOD IN FAMILY LIFE

August 3, 1947

LESSON TEXT: Proverbs 1:8-9; 6: 20-23; 17:6; 19:18; 22:6; 23:22-6

MEMORY SELECTION: Proverbs 22:6

Making good in family life is the title assigned for this lesson, and it is a good one! Let us take this as the viewpoint from which we approach the lesson scriptures.

I. TO MAKE GOOD IN FAMILY LIFE, INSTRUCTION IS NEEDED

God's Word plainly teaches that one of the primary responsibilities of parents is to instruct their children. How else shall the children learn the things which they so sorely need to know to guide them in their growth and development, and in their conduct? Whether they realize it or not, parents are constantly instructing their children. If in no other way, they are making a profound impression on the minds of the children by their own attitudes and by their actions. What a tragedy it is that such instruction is not always wholesome, but too often is harmful and destructive. Parents need definitely and intelligently to give their children the right kind of instruction.

Of primary importance in the helpful, constructive instruction of the children is that they be taught God's Word. "These Words, which I command thee this day, shall be in thine heart: And thou shalt teach them unto thy children . . . . " (Deut. 6:6-7). Only as parents are faithful in teaching the children the Word of God can they bring them up "in the nurture and admonition of the Lord" (Eph. 6:4).

But to profit from their parents' instruction, children must give earnest heed and willing response. And so our lesson Scriptures open with an admonition to the child: "My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck" (Prov. 1:8-9; see also Prov. 6:20-23).

II. TO MAKE GOOD IN FAMILY LIFE, DISCIPLINE IS NEEDED

In the normal Christian home, discipline accompanies instruction and reinforces it in the child's experience. And so the Proverb says, "Chasten thy son while there is hope, and

let not thy soul spare for his crying" (Prov. 19:18). Too often foolish parents make the mistake of stopping short in chastening because of the cries of the children, thus the chastening fails to accomplish its intended purpose; and though the parents think they are faithfully chastening, the children grow up spoiled and rebellious. Parents need to do a thorough job in the chastening of their children.

Parental discipline moulds character. Men who have been outstanding in their success in life and in the uprightness of their lives do not hesitate to give credit to the faithfulness and wisdom of their parents in administering discipline as needed. The Scriptures not only point out the need of such discipline, but also give a wonderful promise to those who are faithful at this point: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15).

Parental discipline lays the foundation for good citizenship. "Train up a child in the way he should go: And when he is old, he will not depart from it," says God's Word (Prov. 22:6). Again, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15). Yet again, "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." With this is linked these significant words, "Where there is no vision, the people parish: but he that keepeth the law, happy is he" (Prov. 29:17-18). In other words, we are taught that parental discipline will not only bring joy to the heart of the father and mother in the character it develops in the child, but the father and mother who have vision enough to see what such discipline can and will accomplish, as a result will see their children keeping the law. For a soul to learn obedience to the law of the father and mother prepares that soul to render obedience to the laws of his country. In the lack of normal, godly parental discipline, therefore, lies one explanation of the terrific wave of juvenile delinquency which is sweeping like a devastating plague through this land of ours.

Parental discipline is a means of leading the children to Christ. Not only do the children learn obedience to the laws of the land through learning obedience to the authority of their parents; God's Word indicates that in learning such obedience they also lay the foundation for obedience to the will of God, and so of faith in Christ as their personal Saviour (John 6:40). What else can the Scripture mean when it says, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23:13-14).

III. TO MAKE GOOD IN FAMILY LIFE, LOVE IS NEEDED

As serious as the lack of discipline, however, is discipline which is not administered in love. To chasten children in a fit of anger does not help them—it harms them. If our discipline is to accomplish ts God-intended purpose, we parents must take every possible means to teach our children that we love them. Let them never doubt it! Let them have every possible assurance of it. Let them enjoy every normal expression and manifestation of our affection. Then when chastening is needed, its force will be greatly increased and it will have no harmful results, but rather will prove a blessing.

Many Scriptures indicate that love is needed in the home, if that home is to be used as God intends for the blessing of the children. The very fact that God calls Himself "Our Father" is a revelation of what a father should be to his children (Matt. 6:9). Of like significance is the fact that God likens His love for us to the love of a father for his children (Ps. 103:

13). If we would truly represent God's love to our children, we must chastise in love, for it is so that He chastens: "Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Prov. 3:12). So to human parents the Scripture says, "He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24). (See also Col. 3:19; Col. 3:21; I John 4:7-8).

IV. TO MAKE GOOD IN FAMILY LIFE, A GODLY EXAMPLE IS NEEDED

It has been often demonstrated that parental example is more powerful in its effect than parental precept. "Don't do as I do, do as I say," may be sound advice, but how few children will follow it! How often the weak, unworthy life of a parent cancels out the force of the instruction which children have received either from their parents or from others. But when a father teaches his children by godly counsel, and then sets before them a godly life, consistent with that teaching, he has a tremendous impact upon the hearts and lives of those children. Proverbs 4:11 links scriptural instruction with godly example, when it says, "I have taught thee in the way of wisdom; I have led thee in right paths." To lead our children in right paths we must go before them in those paths.

V. TO MAKE GOOD IN FAMILY LIFE BRINGS RICH REWARD

Several of the Scriptures already cited make it plain that there is rich reward in making good in family life, but to these, others yet may be added. "A wise son maketh a glad father: but a foolish son is the heaviness of his mother" (Prov. 10:1). Again, "Children's children are the crown of old men; and the glory of children are their fathers" (Prov. 17:6). And yet again, "The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice" (Prov. 23:24-25; see also vss. 22-23, and 26).

LESSON ILLUSTRATED

During a tour of duty in Hawaii some years ago, a soldier told me about hearing his mother one evening engaged in earnest prayer. She did not know that he was in the home at the time, and it was shortly before he was to depart from the shelter of the old home roof. He heard her pray that God would keep him strong in the midst of new and great temptations; tender in spite of the world's bitterness and cynicism; pure in heart and body in spite of the enveloping corruption. As I remember his closing words, he said, "There were wafted from her dear lips that night such burning words as must have touched the heart of God, for, wander where I would in life, and I have traveled nearly halfway over the earth, I have never been able to get away from the spell they put upon me that night."

—Frank C. Rideout
Webber: Choice Illustrations and Quotable Poems

To forsake everything for God seems a hard test to the world. But how many men and women forsake everything—home, reputation, livelihood, and health—for the sake of their besetting sin.

—The Brethren Evangelist

STRAIGHT THINKING ABOUT MORAL PURITY

August 10, 1947

LESSON SCRIPTURE: Proverbs 4: 23-5:4; 31:10-12; James 1:13-15

MEMORY SELECTION: Proverbs 4:23

"Purity of Heart and Life" is the general theme for this lesson, and this is a thing greatly to be desired by God's children.

I. PURITY IS A MATTER OF ORIENTATION

How can a man know which way to go until he has his directions straightened out? To use a map effectively one must first determine which way is north, and he must have points of reference to enable him to locate himself on the map. Then he can interpret his map correctly and intelligently and choose a wise and safe course.

So, to develop purity of heart and life, we must first orient our thinking and acting to the person and work of the Lord Jesus Christ. Leave Him out of your thinking, or fail to maintain right relationships with Him, and you are bound to go wrong. The Scripture says that even "the plowing of the wicked, is sin" (Prov. 21:4). Why? Because it is a sin to plow? No! But the wicked plow, plant and reap the harvest expecting to enjoy its benefits without once recognizing the hand that feeds them. It is a good thing for a man to plow, plant, and provide for his loved ones. But until his life is brought into normal relationship with the Lord Jesus Christ, even this good thing is sin to him. And so it is in every experience in life. "Without faith it is impossible to please God," says Hebrews 11:6; and the faith which we must have to please God is faith in the Lord Jesus Christ as our Saviour, for God's Word says, "He that believeth on him is not condemned, but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son for God" (John 3:18).

When our lives are in normal adjustment to the Lord Jesus Christ, then everything else easily takes its normal place in our experience. In the light of His Word and of His fellowship it is easy, for instance, to properly determine relative values. One example appears in our lesson Scriptures. The fleeting pleasures of association with a woman of loose morals is easily seen to be a cheap and transitory imitation of the true joys and delights which a husband finds in a loving and faithful wife. Not only so, but such association appears in their true character as a highway to hell itself. Likewise any folly appears in its truly deadly character, as contrasted with the sterling, life-giving worth of wisdom (Prov. 2:16-19; Prov. 4:3-6; Prov. 5:3-13; Prov. 31:10-12).

Thus to cultivate purity of heart and life we must first come into normal relationship with the Lord Jesus Christ by faith in Him as our Lord and Saviour.

II. PURITY IS A MATTER OF INSTRUCTION

It is important to know the Lord Jesus, but it is fully as important to know His Word in order to cultivate purity of heart. If a man were seeking to pass through a strange country, even though he knew his directions, and even though he knew certain points of reference, he would still be lost unless he had a map of that country, even though it were but a mental map. To know the Lord Jesus Christ as one's Saviour brings

a soul into right relationship, in this respect, to the will of God, still, to travel on his earthly pilgrimage in the will of God he needs to know God's Word, which has been given to guide us on our way.

God's Word is the standard by which we must determne our choices and shape our conduct. So in Proverbs 6:20-22 we read, "My son, keep thy father's commandment, and forsake not the law of thy mother . . . . . When thou goest, it shall lead thee . . . . for the commandment is a lamp, and the law is a light; and reproofs of instruction are the way of life" (Prov. 6:20-22 and Prov. 7:1-5; 7:6-27). So it is that the Psalmist says, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word," and again, "Thy word have I hid in my heart that I might not sin against thee" (Ps. 119:9, 11).

God's Word is also the weapon by which we may overcome sin. In the battle with Satan and his hosts we are admonished to "Take the sword of the Spirit, which is the word of God" (Eph. 6:17). Our Lord Jesus met the evil one with that weapon and overcame him (Matt. 4:4; 7; 10-11). So may we. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God. bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5; cf. Rev. 12:11).

III. PURITY IS A MATTER OF LIBERATION

God's Word tells us that unbelievers are "taken captive" by Satan "at his will" (II Tim. 2:26). They are the hopeless, helpless slaves of sin. Paul spoke of the misery of a soul under the control of the wicked one when he cried. "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). If we maintain purity of heart and life we must be set free! Is there anyone who can and will free us?

Thank God! He can and does deliver from the power of the evil one all who trust Him for that deliverance. He permits us to be **tested,** to be sure, but we need never be **tempted!** In this connection do not fail to recognize that God's Word uses the words "tempt" and "temptation" with both meanings. God cannot be tempted, neither tempts He any man. But God can be tested and He does test men. Testing becomes temptation when there is an inward response or desire to do evil. From this our Lord can and will deliver us in every testing. "There hath no temptation (testing) taken you but such as is common to men, but God is faithful, who will not suffer you to be tempted (tested) above that ye are able; but will with the temptation (testing) also make a way to escape, that ye may be able to bear it" (I Cor. 10:13; cf. Jude 24).

IV. PURITY IS A MATTER OF OCCUPATION

Two natures are warring with one another for the control of the soul. On the one hand is the old, sinful nature, the flesh. On the other is the new nature, the Spirit. The one is seeking to lead the soul in ways of sin. The other is seeking to lead the soul in the ways of holiness. And the battle is being fought in the realm of the thoughts. If either nature can control the thoughts of our hearts, he can control the course of our lives. So the Scripture plainly teaches that the way of victory is the occupation of the heart and mind with the Lord Jesus Christ. To be occupied with Him is to "walk in the Spirit," that is, to let the Spirit control in our hearts and lives. Would we be pure? Then we must let the Lord Jesus Christ become central in our thoughts and in our affections. It is

because of this that the Word of God sounds the appeal, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23. See also Gal. 5:16-26; Isa. 26:3; Eph. 4: 22-24).

LESSON ILLUSTRATED

The other day I passed a jeweler's window and there over a medium sized clock were the words: "Correct time; set your watches." Men and women passed with Walthams, Waterburys, Hamiltons and Elgins and corrected their timepieces.

In this land we have scale inspectors who travel the land with standard weights and correct scales. If it were not for them a pound in Florida would be one thing and a pound in Illinois something else.

Do watches and scales sometime need correction? Then let us ask seriously: **Do men and women sometime need correction?** How are they going to tell what is needed in order to make them "just right"?

Paul answers that when he tells us to correct ourselves by the Word. Put the level of the written Word of God against your life and straighten up to it. The Word of God is a mighty mirror into which you may look and behold yourself. Are there any smudges on your moral countenance? You will never find yourself corrected until you find out how far astray you are, and there is nothing like the Word of God to reveal yourself to yourself.

STRAIGHT THINKING ABOUT DRINKING

August 17, 1947

LESSON TEXT: Proverbs 20:1; 23: 19-21; 29-35; Ecclesiastes 10:17

MEMORY SELECTION: Ephesians 5:18

Surely there never was a day when a temperance lesson was more sorely needed than today. And the title chosen for this lesson is a happy one —nothing is more important to the welfare of Christian young people than straight thinking about drinking. The Scriptures chosen for our lesson unmask liquor and reveal it for what it really is.

I. LIQUOR IS A DECEIVER

Proverbs 20:1

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). In this Scripture we are plainly shown that strong drink is a deceiver, and it is! Night clubs and cocktail bars advertise with bright lights and attractive signs, promising gaiety and pleasure. Inside, subdued lights and soft music whisper of romance. No suggestion is here of the heart-ache, and the shipwreck of life and virtue which follows the frequenting of such places and imbibing of the wares offered there. Liquor advertisements commonly picture a beautiful, clear-eyed woman, or refined and cultured looking gentleman with a glass in hand; but they carefully conceal the hardness, coarseness, blearing of the eyes, and destruction of everything fine which attend the habitual use of liquor. Yes, liquor is a deceiver, and those who sell it are liars!

A striking example of the deceptive character of the liquor business is seen in two campaigns of the liquor manufacturers and dealers.

In their campaign to discredit prohibition, liquor interests misrepresented facts and made promises which they never intended to keep. They pretended to be aroused at the evils of the old time saloon, and promised that if prohibition were repealed they would see to it that the saloon never returned. Today we witness the degrading spectacle of drinking places just as disreputable as the old time saloon, with the added shame of women drinking with the men, in such sordid surroundings. They blamed prohibition for the crime wave, and pretended to be alarmed about it, promising that if prohibition were repealed, crime would end. Now, look at the statistics and see the moral degeneracy and juvenile delinquency to which drunkenness has most largely contributed. The people of our nation were so generally deceived by this campagn of misrepresentation, that to this day, in spite of the existing conditions, people still thing prohibition was responsible for the crimes perpetrated by the liquor industry, driven underground. Even if prohibition were admitted to be responsible for the crimes of prohibition days, and this we do not admit, surely it were better for crime frankly to be labeled "crime" and dealt with as such instead of receiving the protection of law, for the sale and use of liquor is a crime for which there is no excuse or justification.

Another example of the deceptive character of the liquor business is the campaign for temperance on the part of the liquor interests. Those bloated barons of booze would have us think they are the messengers of moderation. They can well afford to be! They have nothing to lose. They know full well that drunkenness, and the crimes to which drunkenness leads, discredits their business, and naturally they want people to think they are opposed to the very thing which their business is bound to produce. On the other hand, they know that men and women who use the stuff become the hopeless slaves of this depraved appetite, and if they can persuade the unwary into believing that moderation is possible, save in the case of a few unfortunates who are allergic to alcohol, and that they are in the field to help people be moderate in their use of liquor, they have enticed yet others into their snare. Remember the Scripture warning — "whosoever is deceived thereby is not wise!"

II. LIQUOR IS A ROBBER

Proverbs 23:20-21

"Be not among winebibbers; among the riotous eaters of flesh: for the drunkard and the glutton shall come to poverty; . . . . " (Prov. 23:20-21). Here we learn that liquor is a robber. It robs a man of his wealth, and of his health, and of his manhood, and of his very means of livelihood. Some of the most pitiful social derelicts are the wrecks of the liquor business who have become so enslaved by drink, that to get it they have sold everything they possess, have become unfitted for work, have lost their positions, and have been reduced to homeless, aimless wanderers. Yes, drink robs a man of his wealth—it reduces him to poverty.

But liquor robs others also. It robs young people of ther virtue, of their beauty, of their clearness of eye, and steadfastness of hand, and keeness of wit. It robs women and children of their kind, loving protector and provider, and turns him into a raging beast. It robs helpless babes of their necessary food. It robs gentle women of their clothing, and shelter. And these only begin to tell the tale of woe and misery which liquor brings to those who use it, or those who are so unfortunate as to be related to the

ones who do use it. Liquor is a conscienceless, ruthless robber!

III. LIQUOR IS A DESTROYER

Proverbs 23:29-35

In the next Scripture in our lesson text (Prov. 23:29-35), which we will not quote here because of the limitations of space, we are clearly shown the destructive character and effects of liquor.

Liquor is a destroyer of health and happiness. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" (Prov. 23:29-30). "At the last it biteth like a serpent and stingeth like an adder" (Prov. 23:32). The story of liquor is heart rendering. It is the story of deeds of violence and unnameable atrocities. No man ever used liquor who did not suffer from its destructive effects. If in no other respect, drinkers suffer in their own bodies to some degree at least, from obesity, fatty degeneration of the heart, and malfunctioning of the liver and kidneys.

Liquor is also a destroyer of the will. A man may have determined in his heart to be pure, but when he is under the control of liquor, his will and his actions are relaxed, and he willingly enters into things which in his sober moments he would never have thought of doing. Not only is his will relaxed in the realm of morals, it is relaxed in the realm of honesty, and of speech, and of decency. As the drinking continues, the will is so enslaved that it is virtually destroyed, so that the drinker becomes the hopeless, helpless slave of the drink habit.

IV. LIQUOR IS A CORRUPTER

Ecclesiastes 10:17

The remaining Scripture of our lesson indicates that liquor is a corrupter of those in responsible positions and in public office. "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunknenness" (Ecc. 10:17). There is no more corrupting thing in government than the liquor traffic. It does not hesitate to offer bribes to persuade public officials to favor its own interests. And the use of liquor has caused many a public officer to err in judgment, or to pervert justice, or to fail to uphold law and order. Strong drink is a corrupter of righteousness in government.

V. JESUS CAN SAVE THE VICTIMS OF LIQUOR

The evils of liquor are not nearly as generally recognized as they should be. But even less is the recognition given to the fact that the Lord Jesus Christ can and will save the victims of the liquor habit.

To experience the saving, keeping power of Christ, men must first trust Him as their Saviour. Until they have done this, they are in no position to receive the help which He is so willing and able to give (Acts 16: 31; Heb. 7:25).

Then they must yield themselves completely to Him, and trust Him moment by moment to keep the victorious over this and other sins. This is the way of victory. This is the way of deliverance from the evils of liquor, or from any other sinful habit. Our memory selection suggests that if one is filled with the Spirit, he will not be filled with strong drink. But this is only one among many Scriptures which points out the way of victory (John 8:36; Jude 24; I Cor. 10:13; II Cor. 10:4-5; Gal. 5:16; Rom. 8:37).

LESSON ILLUSTRATED

ASTONISHING: Do you mean to tell me a Government that can keep 130 million people from making, sell-

ing and buying automobiles can't stop them from making, selling and buying booze? Do you mean to tell me that a Government that can stop 130 million people from making, buying, and selling automobile tires and tubes can't stop them from selling and buying booze? Do you mean to tell me that a Government that can stop 130 million people from selling and buying sugar can't stop them from selling and buying booze?

—Sam Morris in the Civic Bulletin

PLAIN FACTS ABOUT HONESTY

August 24, 1947

LESSON TEXT: Proverbs 3:3; 11:1, 3; 12:17-22; Matt. 5:37

MEMORY SELECTION: I Thessalonians 5:21-22

Honesty and truth go hand in hand. They are inseparable. An honest man is a true man. Honesty in speech is truth in expression. Honesty in our human relations is truth in action. So, we need to remember that the Word of God is the essence of truth, and the foundation of honesty. "Thy word is truth" (John 17:17). Remember, too, that to have the Lord Jesus Christ dwelling in the heart and manifesting Himself in the words of our lips and deeds of our lives is necessary if we would live a truly honest life, for He has said, "I am the way, the truth, and the life" (John 14:6). Having recognized these facts, let us now see what our lesson teaches about honesty.

I. HONESTY IS A THING TO BE CHERISHED

Proverbs 3:3

The lesson scriptures open with the admonition, "Let not mercy and truth forsake thee: bind them about thy neck: write them on the table of thine heart" (Prov. 3:3). This is strong language, and it reveals the fact that **honesty is a thing to be cherished.**

At least three reasons may be suggested why we should cherish honesty. Honesty is a thing which delights the heart of God. Honesty is a practical guide for him who has it. And honesty is the means of making us a blessing to others. If these things be true, and if we truly want to please God, if we really desire to enjoy confidence and assurance in making necessary decisions, and if we want to be a blessing to others, then clearly we should cherish honesty in thought, word, and deed. We shall develop these three thngs yet further in the succeeding parts of this lesson.

II. HONESTY IS A THING WHICH PLEASES GOD

Proverbs 11:1; 12:22; 23:10-11

Again and again God's Word teaches that honesty, whether in word or in deed, is a thing which pleases Him. Some Scriptures state this truth positively: "A false balance is abomination to the Lord: but a just weight is his delight" (Prov. 11:1). "Lying lips are abomination to the Lord: but they that deal truly are his delight" (Prov. 12:22). Other Scriptures reveal this truth by implication: "Remove not the old landmark; and enter not into the fields of the fatherless: for their redeemer is mighty; he shall plead their cause" (Prov. 23: 10-11). The truth stated here is that the dishonesty expressed in removing landmarks and defrauding orphans of their heritage shall be judged by the Lord. But this implies the reverse—that one who is honest in his dealings with others shall be rewarded.

Since the Scripture definitely states that honesty is a thing which pleases God, it follows that true honesty springs from faith. "Without faith it is impossible to please God" (Heb. 11:6). Were it not true that honesty in speech and in conduct is a practical expression of faith in the heart, then, in the light of this Scripture, it could never be said that such things delight the heart of God. He who would please God, therefore, must believe in the truths of God's Word, and put his personal trust in the Lord Jesus Christ—then shall his life be characterized by that honesty in which the Lord delights (Gal. 2:20; Rom. 12:1-20).

III. HONESTY IS A THING WHICH GUIDES THE BELIEVER

Proverbs 11:3

"The integrity of the upright shall guide them" (Prov. 11:3). How does this work out?

Daniel is an example of how true and honest standards can become a guide to a man. It was because Daniel was wholly committed to the will of God that he "purposed in his heart that he would not define himself with the King's meat" (Dan. 1:8). Such ntegrity of heart became a beacon to guide Daniel in all his relationships and in all his conduct. Unquestionably this was something which made it possible for God to bless him as He did.

Joseph also is an example of this. Because he had determined to be absolutely honest with himself, with God, and with his fellow men, in an hour of fearful temptation he manifested wonderful purity of character. Listen to his testimony: "How can I do this great wickedness and sin against God?" (Gen. 39:9). Thus young people in any generation need to develop definite and honest convictions, ideals, and principles based on the Word of God; then when the hour of testing comes, they will have a principle to guide them in the most vital decisions of life.

IV. HONESTY IS A THING WHICH BLESSES OTHERS

A truly honest man will be a blessing.

He will be a blessing through the testimony of his life. As men come to recognize that a man is truly honest, they will come to have confidence in him. They may not realize it, but in putting such confidence in a truly honest man, they are witnessing their confidence in the fact which the Scripture states when it says, "A faithful witness will not lie" (Prov. 14:5). Not only so, but a man who is "out and out" in his honesty with God and man is bound to encourage others in maintaining honest standards of dealing. Thus not only is the man blessed who is so influenced, but others are blessed in turn.

But a truly honest man will be a blessing also in his spoken testimony. "He that speaketh truth showeth forth righteousness, but a false witness deceit. There is that speaketh like the piercing of a sword; but the tongue of the wise is health" (Prov. 12:17-18). To speak truth, is to speak concerning the Word of God, and to magnify the Person and work of Christ (John 17:17; John 14:6). It is to let the Spirit of Truth control in our conversation, of which the Scripture says, "When the Spirit of truth, is come, he will guide you into all the truth: . . . . He shall glorify me: for He shall receive of mine and shall show it unto you" (John 16:13-14).

LESSON ILLUSTRATED

We are to be honest in little things as well as large things. "It is a sin to steal a pin." "Surely," said a man once, "you won't say that stealing a pin and a dollar are the same in God's eyes?" "Well," was the conclusive reply, "Will you tell me how much more valuable to God a dollar is than a pin?"

WORK IS GOOD!

August 31, 1947

LESSON TEXT: Proverbs 6:6-11; 18:9; 24:30-32; Ecclesiastes 5:12

MEMORY SELECTION: Ecclesiastes 9:10

Work is God's merciful provision for fallen man. Notice the words **"for thy sake"** in the following: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread" (Gen. 3:17-19). It is true, this was a judgment because of sin. But there is nothng which more contributes to physical and moral detrioration of fallen man than idleness. Thus, in the very judgment there was an element of mercy, in that God provided that man must work for his daily bread.

I. WORK IS A MEANS OF PROVIDING OUR NECESSITIES

Proverbs 6:6-11

In the Scripture the ant is commended as an example for man because of her industry and diligence in gathering her food. (Prov. 6:6-8). In contrast to this, a warning is given to the sluggard. First, the desire of the sluggard is indicated in the words, "Yet a little more sleep, a little more slumber, a little more folding of the hands to rest." Then the warning is sounded: "So shall thy poverty come as one that travelleth, and thy want as an armed man" (Prov. 6:9-11). In other words, unless men will emulate the example of the lowly ant and be diligent in seeking their daily food, these men shall come to want. Work is God's appointed means of providing for our daily food and other necessities.

The Scripture teaches elsewhere that men must work for their food if they would be in accord with the will of God. "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth (Eph. 4:28). "If any man would not work, neither should he eat" (II Thess. 3:10). Work is good because it is God's appointed means of providing our necessities.

II. WORK IS A MEANS OF CONSERVING WHAT WE HAVE

Proverbs 18:9

If we would keep our material possessions in good condition, and get the most out of them, we must work. "He that is slothful in his work is a brother to him that is a great waster," says Proverbs 18:9; and a good illustration is afforded in yet another Scripture: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof. and the stone wall thereof was broken down. Then I saw, and considered it well: and I looked upon it and received instruction" (Prov. 24:30-32). And the conclusion to which the writer came was that the wasted condition of the fields and vineyard wa s a result of laziness (Prov. 24:33-34).

How often we see families living in poverty and squalor because of laziness. Put such a family on a good farm, in a good house, with flocks and herds, and give them the use of whatever tools or supplies needed to work the fields and care for the stock. Give them the fruit of their labors, and in a very short time they will be again living on a run-down

farm. The flocks and herds will have disappeared, the buildings and fences will be dilapidated, the house will be falling to pieces, it will be dirty and unkept, and squalor and poverty will be apparent.

III. WORK IS A MEANS OF GAINING THE COMFORTS OF LIFE

Proverbs 10:4-5

If one is willing to work hard, he need not be satisfied with the bare necessities, for work is a means of gaining the comfors of life as well. "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich" (Prov. 10:4). We are thinking of a community in which people live in wretched shacks, without modern conveniences. They continue to exist in this condition year after year, and from generation to generation, without effort to better their lot. With a little work, those shacks could be made neat, clean, comfortable and attractive. Earning a few extra dollars they could modernize their homes. What a pity it is that men and women will drift through life living on a bare subsistence level. If they were only more ambitious they could enjoy the comforts of life.

IV. WORK IS A MEANS OF PERSONAL SUCCESS AND ADVANCEMENT

Proverbs 22:29

It is amazing how little difference there is between the man who lives his life as an underling and the man who rises to great heights of success in business. It is true, no doubt, that personal characteristics and qualifications play a part, but most often the difference lies in a man's willingness to work hard, and if need be to do extra work or to work overtiime to put the job over. This is not surprising, for the Scriptures teach that work is a means of personal success and advancement. "Seest thou a man diligent in his business? he shall stand before kings." (Prov. 22:29).

V. WORK IS A MEANS OF PHYSICAL WELL-BEING

Work contributes definitely to physical well-being. There is nothing more debilitating than idleness. Let a man fail to use his muscles over a period of time, and those muscles will atrophy, harden, and become useless. But let a man use his muscles day by day, and they will keep strong and pliant, and even increase in strength and ability to perform hard tasks. Those who live their lives in idleness and pleasure are notoriously poor sleepers. But the Scripture says "The sleep of a laboring man is sweet" (Eccl. 5:12).

VI. WORK IS A SOURCE OF PERSONAL SATISFACTION

Proverbs 13:4

Work is also a source of much personal satisfaction. There is not a man living who does not find pleasure and satisfaction in a task well performed. "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat" (Prov. 13:4).

VII. WORK CANNOT GAIN US ENTRANCE TO HEAVEN

But in closing let us say emphatically that work cannot win for any soul entrance to heaven. We are not saved by our own good works. We are saved by the grace of God, through faith in the finished work of Christ. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5; Eph. 2:8-9; II Tim. 1:9).

LESSON ILLUSTRATED

"The melodies of Beethoven never sprang spontaneously into being,"

says Camille Bellaigue in his sketch of Beethoven's life. "The sketch books of the master witness with eloquence unexpected to the persevering obstinacy and agony even, of his researches and efforts. He wrote, effaced, rewrote and effaced again, having always the rough draft of several works in his books at the same time." "There is hardly a bar in his music," says another writer, "of which it cannot justly be said that it has been written fifteen or sixteen times." And when we read how Schopenhauer, the apostle of pessimism and despair, said of one passage, "One has only to hear it to forget that the world is nothing but misery," and how Napoleon's old soldier, when he heard the finale of the C minor symphony sprang to his feet shouting, "The Emperor!" we should not forget the part that drudgery had in producing those masterpieces.

—Hull

Not By Subtraction

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof (Romans 13:14).

A student, vile of mind, once filled the walls of his "den" at college with evil pictures. And one day when he did not expect her, his mother paid him a visit. She sat in his room and he knew she saw these evil things. Not a word of comment did she offer, but she went to a picture shop and bought the finest likeness she could get of Jesus Christ, and sent it to her son. When next she visited his room, there was not an evil picture in it, but on the wall in solitary grandeur was the big, fine picture of the Saviour. "You know, mother," he said in a shamefaced way, "I found the old, bad pictures would not go with this one, and so they had to come down and go out." She had solved his problem not by subtraction, but by addition. And so Augustine found it fifteen hundred years ago. "Thou didst cast out my sins," he said, "by coming in Thyself, Thou greater sweetness."

—R. H. W. Shepherd



Harold A. Wilson
Expositor
International Sunday School Lessons

APART

By SADIE LOUISE MILLER

Have you learned, when cares oppress the heart,
With Christ to come apart
And find in Him sweet comfort blest
And rest?
Do you close the sanctum door on mart
And throng and each distracting guest?

Do you seek Him early, ask His plan
For you in the day that just began:
What word
He wishes you to speak, or thought unheard
On which your soul should meditate, or deed to man
Of kindness, long by you deferred
Because of vision blurred?

As you then on His bosom lean
In the innermost circle of love, serene
And calm and still,
Do you list to His whispered confidence, until
No clamoring voice can come between
Your soul and His most holy will?

If you then gaze unhurried on that face,
So tender with condoning grace,
Till love
Links your affections firm with things above,
No subtle charm can from your soul remove
The impress of that holy place.

The CHRISTO-CENTRIC *Principle*

By the EDITOR

The Christo-centric Principle is universally recognized and used. It stands forth as one of the most important of all the principles and laws of Bible interpretation. Its importance cannot be over-estimated. It is a key principle of Bible study, and it is a wonderful key. Christ is the key to Scripture. As the hub is to the spokes in a wheel, so Christ is to the Scriptures. As in the Roman Empire all roads led to Rome, so all the roads of Scripture lead to Christ.

THE PRINCIPLE DEFINED

The Christo-centric Principle is that principle of divine revelation under which God sets forth Christ, His eternal Son, as the center of the universe, the object of satanic hatred and angelic ministry the center of the Scriptures, and the object of all human occupation and hopes.

This principle finds expression in types, symbols, colors, numbers, characters, institutions, analogies, in fact, this principle is exemplified in all the other laws and principles of Bible study, and works hand in hand with them.

THE PRINCIPLE PROVEN

The proof of the Christo-centric Principle is found in the direct statements of Scripture. Christ stated in a most familiar passage that the Scriptures point to Himself: "Search the scriptures; for in them ye think ye have eternal life: and **they are they which testify of me"** (John 5:39). In this entire passage Christ is making a defense of His mission before the unbelieving Jews. He pointed them to their own Scriptures, and stated that if they searched their own Scriptures they would surely find Him there. He closed His discourse wtih an appeal to the writings of Moses, saying: "For had ye believed Moses, ye would have believed Me: for **he wrote of me"** (John 5:46).

Another clear statement of the Christo-centric Principle is found in Hebrews 10:7, which reads: "Then said I, Lo, I come **(in the volume of the book it is written of me,)** to do thy will, O God."

Nothing could be plainer than this. Here we are taught that the entire volume testifies of Christ, in fact, the Living Word and the Written Word are one.

During His resurrection days Christ taught His disciples many important truths, but the most important of them all was the fact that He stood at the center of the Scriptures. This He stated in unmistakable terms:

> And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things *concerning Himself* (Luke 24:27).
>
> And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and

in the Psalms, *concerning me*" (Luke 24:44).

It is plainly evident that this was one of Christ's methods of interpretation —He pointed out the Scripture's teachings concerning Himself. In doing so, He gave to us one of the most fruitful methods of Bible study.

THE PRINCIPLE ILLUSTRATED

Octavius Winslow, a noted preacher of a century ago, said, "The Word of God is a garden of fruit and flowers — luscious with the sweetness, penciled with the beauty, and fragrant with the perfume of Christ. All its shadows, types and prophecies, all its doctrines, precepts and promises, testify of Him. Search the Scriptures in what part, or view them from what standpoint you may, of Christ they speak, and to Christ they lead."

Christ is at the center of the work of creation. John states that "All things were made by him; and without him was not anything made that was made" (1:3). To this, Paul adds:

> For by him were all things created. that are in heaven, and that are in earth, visible and invisible. whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for Him: And he is before all things, and by him all things consist (Col. 1:16-17).

And Paul sums up his teaching in the words: "That in all things he might have the pre-eminence" (vs. 18).

The key verse of the Bible is Genesis 3:15, which sets forth an epitome of Bible history. It is a prophecy of the conflict between the two seeds— the Seed of the woman and the seed of the serpent. The entire Bible story finds this conflict as its center. The Seed of the woman is the object of satanic hatred all the way from the first murder (Gen. 4) to the final rebellion of Satan (Gog and Magog, Rev. 20:7-10).

Christ was the object of angelic ministry. An angel made announcement to Joseph of the coming birth (Matt. 1:20-21). The angel Gabriel made announcement of the coming birth to Mary (Luke 1:26-35). The angel of the Lord and a heavenly multitude heralded the birth of Christ to the shepherds (Luke 2:8-14). The angel of the Lord so named Him Jesus before He was conceived (Matt. 1:21, Luke 2:21). Angels came and ministered unto Christ in His temptation (Matt. 4:11). In Gethsemane an angel appeared unto Jesus, strengthening Him (Luke 22:45). At the arrest Christ announced that He might have had more than twelve legions of angels sent to Him by His Father, to overpower His enemies, if He had chosen to so do (Matt. 26:53). The angel of the Lord was present at the resurrection of Christ, and announced to the women that Christ had risen from the dead (Matt. 28:2-7). Two angels were present in the tomb, one at the head, and the other at the foot, where the body of Jesus had lain (John 20:12). When Christ returns in glory to reign, all His holy angels will accompany Him (Matt. 25:31). The Book of Revelation makes numerous references to the ministry of angels in the judgments which are to take place during the Great Tribulation. Paul states that when the Lord Jesus comes in His revelation His mighty angels will be with Him, taking vengeance upon earth-dwellers who know not God, and obey not His gospel (II Thess. 2:7-8).

Christ is the center of the Scriptures. Dr. W. Graham Scroggie has brought this out so clearly in his book, "Christ, the Key to Scripture." The following is the outline which he presents:

1. In the Old Testament He is the Christ of Prophecy.
2. In the Gospels He is the Christ of History.
3. In the Acts and Epistles He is the Christ of Experience.
4. In the Revelation He is the Christ of Glory.

Christ is the sum and substance of all the Scriptures, the center of the types, and the heart of divine prophecy. The Old Testament presents the Portrait, and the New Testament presents the Person.

Another expositor, Dr. W. D. Herrstrom, has written of Christ as the golden key to Bible interpretation. He makes the Bible a gloriously open book. Every phase of study leads to Christ. Study the Bible's biography and you find Him Who is the Life. Study its history and you find Him Who is the Beginning and the End. Study its geology and you discover Him Who is the Rock. Study its husbandry and you find Him Who is the Sower. Study its masonry and you find Him Who is the Cornerstone. Study its carpentry and you find Him Who is the Door. Study its botany and you find Him Who is the Lily and the Rose. Study its philanthropy and you find the Unspeakable Gift. Study its therapy and you find the Great Physician. Study its judiciary and you discover Him Who is the Righteous Judge. Study its astronomy and you find Him Who is the Bright and Morning Star. What joy and delight is ours as we find Christ in the Book.

Christ is the master key that unlocks every book in the Bible. The following list of the Bible books show how Christ forms the heart of their message.

Genesis—Creator

Exodus—Passover Lamb

Leviticus—High Priest

Numbers—Star out of Jacob

Deuteronomy—The Prophet

Joshua—Captain of our Salvation

Judges—The Righteous Judge

Ruth—Kinsman Redeemer

Samuel—Lord of David and Seed of David

Kings and Chronicles—King of kings

Esther and Nehemiah—Lord of Heaven and Earth

Job—Risen Redeemer

Psalms—Son of God

Proverbs—Wisdom of God

Ecclesiastes—The Satisfying Christ

Song of Solomon—Chief among Ten Thousand

Isaiah—Suffering Servant

Jeremiah—The Lord our Righteousness

Lamentations—Man of Sorrows

Ezekiel—High Priest

Daniel—Ancient of Days

Hosea—Risen Son of God

Joel—The Lord Who pours out His Spirit

Amos—The God of Israel

Obediah—The Lord in His Kingdom

Jonah—Risen Prophet

Micah—The Bethlehemite

Nahum—Bringer of Good Tidings

Habakkuk—The Lord in His Holy Temple

Zephaniah—The Lord in the midst of Israel

Haggai—The Desire of Nations

Zechariah—Prophet, Priest and King

Malachi—The Sun of Righteousness

Matthew—King

Mark—Servant

Luke—Son of Man

John—Son of God

Acts—The Risen and Ascended One

Romans—The Lord our Righteousness

Coriinthians—The First-fruits from the Dead

Galatians—Author of the Gospel

Ephesians—Head of the Church

Philippians—Joy of the Believer

Colossians—Fulness of the Godhead

Thessalonians—The Coming One
Timothy—The Only Potentate
Titus—God our Saviour
Philemon—Substitute
Hebrews—Great High Priest
James—His Coming draweth nigh
Peter—Lamb of God and Lord of Glory
John—Coming Son of God
Jude—Coming Judge
Revelation—The Judge upon the Throne

The great wonder of it all is that this literature came into existence, not in one age, but gradually over a period of about sixteen hundred years. The writers were men of different stages of culture. No two writers wrote in collusion, that is, got their heads together and agreed to write upon certain subjects. They were separated by space and time. All is collected together and called "The Book," and it has one grand theme—CHRIST.

Questionable Amusements

"I think a Christian can go anywhere," said a young woman, who was defending her continued attendance at some very doubtful place of amusement.

"Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him wearing the white garments afterwards.

—Bulletin of Downey (Calif.) Presbyterian Church

SEVEN PILLARS of WISDOM . . .

By Elmer J. Larson

Proverbs 9:1, "Wisdom hath builded her house, she hath hewn out her seven pillars." Several years ago I saw in a certain book store a book entitled "The Seven Pillars of Wisdom." My interest was aroused for I had just completed four years of college and three years of seminary training. I was fairly bulging with knowledge, but I felt the need of wisdom, that is the ability to use this knowledge. So I bought the book and after reading through its 672 pages found nothing about wisdom. But it started me to thinking. What is wisdom? What are the seven fundamental truths upon which I could build my house? Through the years I have written them down and this morning I should like to pass them on to you.

I. Reverence

Pillar Number One is Reverence. In Proverbs 9:10 we read that the "fear of the Lord is the beginning of wisdom." Reverence for God and the things of God is the absolute prerequisite. On Memorial Day I watched the parade. Every time the American Flag would pass, the people about me would salute or put their hats over their hearts. It thrilled me through and through, for it showed a reverence toward our nation without which we would not long exist. To stand in the presence of God with heart bared is the beginning of wisdom.

II. The Sense of Wonder

For the second pillar I would put the sense of wonder which is closely akin to reverence. When Isaiah was a young man his heroking died. To him this was the end of all things. The bottom dropped out of his little world. But in Isaiah 6 we read, "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Note that it was in the temple, the house of God, not in the hills, that he saw the Lord. And his heart was filled with wonder as he heard the seraphim crying one to another, "Holy, holy, holy is the Lord of hosts; the whole earth

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Baccalaureate Address by Rev. Elmer J. Larson, Pastor of the Highland Park Presbyterian Church of Denver, Colorado. Delivered to the graduating class of the Denver Bible College of Denver, Colorado, Sunday, June 15, 1947.

is full of his glory." And with this sense of wonder came a sense of sin and shortcoming. And he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: **for mine eyes have seen the King, the Lord of hosts.'** With a sense of wonder in the presence of the majesty of God came a sense of his own pettiness and the consequent desire to grow. His iniquity was taken away and his sin purged!

III. Humility

Following closely upon the pillar "The Sense of Wonder" is the pillar "Humility." In reference to God a sense of wonder is developed and it makes us very humble. This has been true of every great man. Tending sheep on a mountain side Moses witnessed God in the burning bush and heard the Voice say "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moses was humbled and became one of the greatest men of all time.

Saul, "breathing out threatenings and slaughter against the disciples of the Lord" was on his way to Damascus when "suddenly there shined round about him a light from heaven: and he fell to the earth" blinded and trembling. Saul the arrogant, when humbled became Paul the Apostle. It was Jesus the Son of God who humbled himself even unto the death of the cross who once said, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven."

IV. Faith

Pillar Number Four which is the center pillar would be Faith. The world today is in a state of chaos simply because we have lost faith in one another. One of our men returning from the war tells of a dying man in Rome asking for a Bible. For three hours they searched the City of Rome until they finally found one. He told of how the people build high walls between their houses because they don't trust each other, of how each room is kept locked because they don't trust the servants. And they were three hours finding a Bible. They had lost faith in one another because they had lost faith in the Living God.

The prophets of doom do not frighten me for I believe the Bible—ALL OF IT. I even believe Romans 8:28! "Without faith it is impossible to please him" (Heb. 11:6). Faith is the middle pillar of Wisdom.

V. Love

An aged professor was giving organ lessons to a young woman. She played expertly. Her technique was faultless. But something was lacking. Finally he asked the sweet young thing, "Were you ever in love?" And she answered, "Why professor, this is so sudden." But the professor realized that his pupil needed a great emotional experience before she could really play the organ. There can be no wisdom without love. Jesus when asked what was the greatest commandment answered, "Thou shalt love the Lord thy God with all thy

heart, with all thy soul, with all thy mind, with all thy strength." And as we obey this command we will discover a new love flowing from us to all mankind.

VI. Positive Thinking

And as you carve out this Pillar of Love, your thinking habits will begin to undergo a change; a process of divine sublimation begins to take place, which I like to call Positive Thinking. One of the best prescriptions for lasting health is found in Philippians 4: 8. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of a good report, if there be any virtue, if there be any praise, think on these things" for "as a man thinketh in his heart so is he." No one here would allow their friends and neighbors to dump their garbage cans on the front-room carpet, and yet we are apt to allow them to fill our minds with vile and negative ideas. You have absolute control over what enters your minds. Any one can, when he feels the approach of an ugly thought, repeat to himself the 23rd Psalm. And it is impossible for two thoughts to occupy the mind at the same time. I once told a friend that I could see beauty in anything and I gave as an example the city dump. And to prove it I set up my easel and canvas before the dump of tin cans and painted the picture and presented it to him. It now hangs in his living room as a thing of beauty.

VII. Enlightenment

I have said that you have absolute control over what enters your mind. This is true if you carved out your last Pillar Enlightenment, which in the language of theology is salvation. Or to put it in the simple words of Jesus, "Ye must be born again." Nicodemus came to Jesus by night. He had education, culture, background, position, money, friends, in fact about all the world could give him. But being an honest man he knew he lacked something. He came to Jesus; and Jesus came right to the heart of his problem by saying to him, "Ye must be born again. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. For God so loved the world that he gave his only begotten son that whosever believeth in him should not perish but have everlasting life." Salvation then, is the main pillar of our house, if we are to have wisdom.

Conclusion

I have given you the Seven Pillars of Wisdom: Reverence, the Sense of Wonder, Humility, Faith, Love, Positive Thinking, and Enlightenment. But Christ is your foundation. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every

man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned; he shall suffer loss; but he himself shall be saved; yet so as by fire. **Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you?"**

How I Ascertain the Will of God

By George Muller

SURRENDER YOUR OWN WILL

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

DO NOT DEPEND ON FEELINGS

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

SEEK THE SPIRIT'S WILL THROUGH GOD'S WORD

3. I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriiptures and never contrary to them.

NOTE PROVIDENTIAL CIRCUMSTANCES

4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

PRAY

5. I ask God in prayer to reveal His will to me aright.

WAIT

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continue so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

Comments on HERE *and* HEREAFTER

By Bob Jones, Sr.

"I do not believe in miracles," someone says, "I believe in the operation of the natural law." Men sometimes forget that there are supernatural laws in the universe of God. God never uses the supernatural as long as the natural will do. He does not give spiritual eyesight when physical eyesight is all a man needs. He doesn't give supernatural powers to the natural mind to solve a problem in mathematics if the natural mind is able to solve the problem. Men who have been born again and who know what it means to be saved know that there is a supernatural power in the universe of God. Many things have happened in the life of the writer that cannot be explained by any thinker on just the ordinary, every-day, natural plane. The humblest Christian who knows the Lord Jesus Christ can understand what the most intellegent, unregenerated man cannot in his unregenerate state know, feel or experience. Man by human wisdom cannot explain many things. There is, however, a wisdom from above. This is a supernatural wisdom. The writer in his lifetime has met a great many men who from a worldly standpoint were considered great men. They were great as far as it is possible for human resources and the natural intellect to make men great, but these great men who never know anything about what it means to trust the Lord Jesus Christ as a personal Saviour are just as ignorant about supernatural matters as the humblest, ragged, ignorant bum who panhandles his way toward a drunkard's grave.

There is an idea in the minds of a great many of our conservative orthodox, fundamental "intellectual" group to the effect that in university and college centers where men are supposed to think which, by the way very few of them do—that we must approach certain intellectual type people in a more intellectual way than we reach the ordinary, common, everyday men. If these conservative, intellectual leaders mean by this that we should in dealing with intellectual people clothe the gospel story with good English and approach the intellectuals in whom we are interested with as little crudeness as possible, we might agree with them. But the writer from many years' experience thinks he is in position to speak with authority and this is what he has to say. It is not analyzing the gospel or clothing the gospel with beautiful English but it is the gospel **itself** that is the power of God unto salvation to every one that believeth. It has been our privilege to preach the gospel in centers of culture, in the slums of the cities and in rural districts where some people who listen could not read or write and he has always preached it just exactly the same way to all the groups. He has found sometimes the less learned were a little more responsive because they were a little more humble than some of the intellectuals. But he has found that the same message given under the power of the Holy Ghost

works the same miracles in university halls that it works in slums and in rural districts.

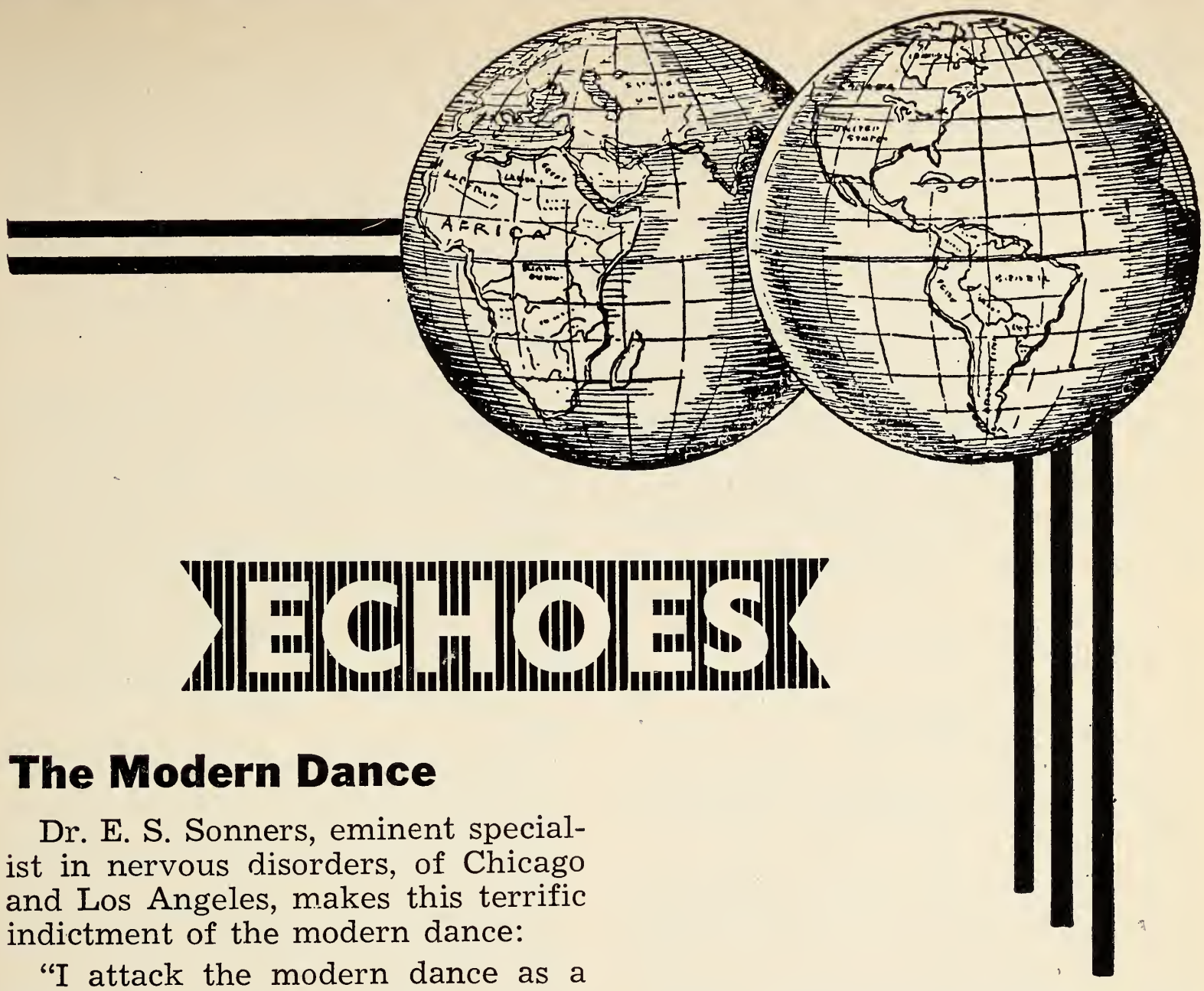
In the twenty-second Psalm we have an inspired pen picture of death by crucifixion. In this Psalm Christ prophetically appears on the cross. In the twenty-third Psalm you have a picture of the Lord in relation to His people. He is our Shepherd and we shall not want. The Lord has always been the Shepherd of His people but in a more wonderful way He is the Shepherd of all who trust Him in this dispensation. He is our Shepherd brought back from the dead. In the twenty-fourth Psalm we have a prophetic picture of the Lord's coming again. When He came the first time no everlasting doors were lifted for Him to enter. He came the first time meek and lowly, a man of sorrows and acquainted with grief. He came to be despised and rejected of men. When He comes the second time He will come leading an army out of heaven with a sword proceeding from His mouth. He will come as Conqueror, as Judge and as King.

Our Lord has been here one time. He went away one time. He is coming back sometime. He came the first time to die on the cross and bear our sins in His body. He did not come the first time primarily to be our example and our teacher. He came to die. He kept saying, "My hour has not yet come." When He stood in the shadow of His cross He said, "For this hour came I into the world." Our Lord is up in heaven now at the right hand of the Father saying a good word for all who trust Him. He is our intercessor. He Who came the first time to redeem us with a price which was His blood shed on the cross, is coming back some day to redeem us with power. We who are under His blood belong to Him. Everything in the universe belongs to Him. He made all things and all things were made for Him. When the race went astray He brought the race back with His blood. Some day He Who paid the price of redemption will take over His possessions by His mighty conquering power. Those who suffer with Him now will some day reign with Him. We are not to be surprised if the world hates us. The world hated Him. And we are not better than our Lord. The closer we live to Him and the more uncompromising we are in our testimony, the more the world will hate us. The world does not love Jesus Christ as a Saviour .Many people admire Him as a teacher and there is always a strange power about His name. But fallen man, though unable to save himself, does not naturally wish to admit that he is helpless and lost and that his only hope of salvation is in the Lord Jesus Christ. The Natural man does not like to sing, "In my hand no price I bring."

Helped by Being Hurt

Sometimes we are helped by being hurt. A skilled physician about to perform a delicate operation upon the ear said reasurringly, "I may hurt you, but I will not injure you." How often the Great Physician speaks to us the same message if we would only listen! Richer life, more abundant health for every child of His, is His only purpose. Why defeat that purpose?

—The Sunday School Times



ECHOES

The Modern Dance

Dr. E. S. Sonners, eminent specialist in nervous disorders, of Chicago and Los Angeles, makes this terrific indictment of the modern dance:

"I attack the modern dance as a reversion toward savagery. As a medical man I flatly charge that modern dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal.

"A young girl enjoys the dance because she is drugged by suggestive music and emotionally over-stimulated into a drunkenness, a frenzy that takes her back nearer to the beast we are supposed to be evolving from.

"Why is the long married husband wearied soon of dancing with his wife? I tell you, the basic spell of dance is the spell of illicit contact.

"A man who has learned what true love really is—something more than physical—does not willingly dance the modern dance with the woman he truly loves, nor watch her dance with others.

"We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptations of the dance. A trail of broken homes prove this.

"The physical stimulation of the dance with its fingerings of the lowest and most primitive emotions, drugs the intellect and the spirit."

Could people see the demons
  And the devils in the dance,
And the flames of hell astreaming,
  Into every naughty glance,
They would hesitate and hesitate,
  Before they entered there,
When broken hearts and suicides
  Are ending in despair.
Where little girls of tender years
  Are ruined by the score;
And crumble underneath their fears,
  Till Satan yells for more.

—Selected from The Family Altar News

Cocktails

I gathered about me a gang of kids, and I submitted ten words to them—and asked them which one they heard most often. Among the words were potatoes, coffee, tea, bread—and cocktails. All in unison shouted "Cocktails!" I wasn't surprised. Why would one be? With more than three-quarters of a million liquor-selling places now in the land, and according to a reliable source, more than 20,000,000 homes serving cocktails, it has become the much-spoken word of the American home.

Behold, it is not coming; it **has come**—the Cocktail America. I lived through a generation of the saloon. Then, no woman could enter a saloon, embrace the brass rail, and ever live down the disgrace. But I have lived to see a dsigrace a thousand fold deeper.

In one of America's greatest hotels I recently saw a cocktail lounge —I beg your pardon, a "Ladies' Cocktail Lounge"—the largest drinking place I have ever seen in my more than four-score years. The managers told me their average daily customers totaled three thousand. America's death is in that pot.

I asked seven preachers whom I came upon by chance, how many of them had used their pulpits to smash the liquor trap during the past twelve months—not a one. I tried the past two years on them. The same replies. Somehow I got the impression from them that there wasn't anything worth fighting for any more.

"The man who hasn't found something worth dying for hasn't found anything worth living for."

—The Liberator

The Coming World Fire

There has come to us a beautifully illustrated pamphlet from the Smithsonian Institution of Washington, D. C. It contains an alluring description of twelve volumes just issued which contain much of the interest and information stored in that great storehouse of knowledge. It is an encyclopaedia written by eminent writers, and filled with material of value.

At the close of the description, it is stated that "this series has been selected for inclusion in the Crypt of Civilization at Oglethorpe University, Georgia . . . . . The most authentic sources of knowledge regarding our world . . . . will be preserved for posterity. When this work has been accomplished and the final deposit made in the Crypt, the stainless steel door will be sealed up to remain inviolate until the year 8113 A.D."

That is, for six millenniums the scientific planners purpose to preserve the above-mentioned volumes, together with such other items as may be chosen. There is no notice taken of the fact stated by Peter, that "the heavens and the earth . . . . are reserved unto fire against the day of judgment and perdition of ungodly men." We who accept the Scriptures are sure that, in the coming cleansing by fire of the earth, the stainless steel Crypt will disappear for ever.

—Alliance Weekly

Messiah's Highway

A 1,000-mile highway, called "A Highway for the Messiah" by Jews working on it, is being constructed from the heart of the Saudi-Arabian desert to the Mediterranean Sea at Haifa. The highway, built from construction materials left by the U. S. Army in the Middle East, will be built under American auspices and will run parallel to the oil pipe line which American engineers will build from Dhahren, through Saudi-Arabian territory, across Trans-Jordan to Haifa.

—Palestine in the News

"He journeys far who walks with
God,
He journeys swift who walks with
God,
He journeys safe who walks with
God,
He journeys home who walks with
God."

—The Drum Call

Religious Downgrade

Yet do we realize today's rapid drift from God? The Church of England today has nearly 5,000 fewer clergy than it had thirty years ago. In 1914 it had about 20,000 clergy. By 1939 the number had fallen to 17,000—12,700 incumbents and 4,300 curates. By 1948 it is estimated that they will not have more than 15,000 clergy on the active list. Recently the editor of "The Church Times," the organ of Anglo-Catholicism, Mr. Sidney Dark says ("New Statesman," April 7, 1945): "It is astounding to me that the Church seems placidly indifferent to the fact that it is dead in the countryside." So also, in the destruction of war—to take only one group. Of the 225 Congregational churches in London, 16 have been damaged, and 60 entirely destroyed.

Reversion to Paganism

Leaflets advocating "plural mating" as a means of solving Europe's man shortage were distributed in London in December by the "Bachelor Motherhood League." The author of the leaflet disclaimed any desire to break the laws with regard to bigamy, and suggested "plural mating" could be arranged by private agreement. It was stated that there are 200,000 more women than men in England alone, with corresponding lack of balance in the sexes in other countries. The condition caused "widespread frustration of legitimate biological desires," and something needed to be done about it, continued the writer who gave a name but no address. Steadily the laws of God are being protested by godless men, as the time for the manifestation of "the lawless one" draws near.

—The Alliance Weekly

Christian (?) Approval

Prominent Egyptians in Washington and elsewhere are establishing plans to build a large Mohammedan mosque in the nation's capital. This is all within the American rights to religious freedom. The part to question is why "Christian leaders" are giving a favorable response to the plan.

—Message of the Open Bible

"Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in Heaven." "Convincing testimony." Victorinus, a great man at Rome who had many rich heathen friends and relatives, was converted to the Christian religion. He repaired to a friend of his, also a convert, and told him secretly that he, too, was a Christian. "I will not believe thee to be a Christian," said the other, "until I see thee openly confess it in the church." "What," said Victorinus, "do the church walls make a Christian?" But directly the answer came to his own heart: "Whosoever therefore shall be ashamed of Me and of My words, . . . of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels."

—"Augustine's Confessions"

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"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." "Lightened sacrifices." Men who have made the greatest sacrifices for the cause of Christ have hardly been conscious of them. So Livingstone, as late as 1857, said, "I never made a sacrifice"; and Hudson Taylor, the leader of the China Inland Mission, has publicly made the same statement of himself. It was in this spirit that Samuel Rutherford said, "The Cross of Christ is the sweetest burden I ever bore; it is such a burden as wings are to a bird, or as sails are to a ship."

—Selected

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A Moment in the Morning

A moment in the morning
Ere the cares of day begin,
Ere the heart's wide door is open
For the world to enter;
Ah, then, alone with Jesus
In the silence of the morn,
In Heavenly, sweet communion,
Let your happy day be born;
In the quietude that blesses
With the prelude of repose,
Let your soul be soothed and softened
As the dew revives the rose.

A moment in the morning
Take your Bible in your hand,
And catch a glimpse of glory
From the peaceful promised land;
It will linger still before you
When you seek the busy mart,
And, like flowers of hope,
Will blossom in your heart;
The precious words, like jewels,
Will glisten all the day,
With a rare effulgent glory
That will brighten all the way.

—Unknown

The Church Has the Message

By Gerald P. Norton

The materialism of our day is of an extremely low order. Everywhere we are faced by a cynical world that places a minimum value upon character values, personal integrity and spiritual ideals. It is a world in which men are content to live in crass materialism. There is an intense and unparalleled mammon - worship. The end of life seems to be to make money, more money, yes, more money. This shallow materialism results in unsound ethics. There is a lowering of moral standards. Godlessness and sensuality produce an indifference to God. Sovietism, Fascism and Nazism thrive under an atmosphere of paganism.

The Church has the answer. The Church is the hope of the future. She must have dynamic convictions. She must stand by the Word. The Church must retain her conservative theological position. These beliefs must be her convictions. The outlook of the Church should be a passion for the lost. Christ, the Head of the Church, said, "For the Son of Man is come to seek and to save that which is lost." The Church cannot do less than to carry on the commission of seeking the lost.

The Church needs to capture the lost radiancy of the Christian faith. The spirituality of the Church needs to be revived. She should not be afraid to talk about the great truths of the Scriptures.

His Call

I heard the call, "Come, follow!"
That was all.
My gold grew dim,
My soul went after Him,
I rose and followed:
That was all.
Who would not follow
If they heard His call?

How Shall the Young Secure Their Hearts?

By Isaac Watts

How shall the young secure their hearts,
And guard their lives from sin?
Thy Word the choicest rule imparts
To keep the conscience clean.

'Tis like the sun, a heavenly light,
That guides us all the day;
And, through the dangers of the night,
A lamp to lead our way.

Thy Word is everlasting truth;
How pure is every page!
That Holy Book shall guide our youth,
And well support our age.

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Book Browsings



A Primer on Preaching by Alfred P. Gibbs. Watterick Printing Company, Fort Dodge, Iowa. 207 pages. Paper 60c; cloth $1.25.

It is encouraging, in a day when true gospel preaching is far less common than it was fifty years ago, to find a recent book on preaching which recognizes preaching to be primarily and fundamentally the exposition of the Word of God.

Although there are twenty-five chapters in the short compass of 207 small pages, each chapter is packed with interesting and helpful material.

The author treats the subject under five general divisions: the preacher, the necessity for preaching, the sermon with its types, titles and preparation, and the delivery of the sermon.

The volume is admirably adopted as a textbook for classes in the fundamentals of preaching, for students, and for active ministers. The book offers an opportunity to take advantage of very excellent material on preaching, which if properly used, it can be of profit and pleasure in the important task of preaching the gospel.

Though the Mountains Shake, by Amy Carmichael. Loizeaux Brothers, 19 West 21st St., New York, N.Y. 292 pages. Cloth, $3.50.

This is a book that will stir the heart of every reader. It is beautiful in every way —in its style, its printing, and its illustrations. It is a great contribution to missionary literature. It concerns itself with the rescue of little children from a fate worse than death, that of being married to the gods. The book is also a classic of faith and prayer.

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The Feast of Trumpets

(Sixth in the series, "The Feasts of Jehovah")

By A. H. YETTER

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord" (Lev. 23:23-25).

In the days when our gallant young men were answering the call to the colors one of our consecrated young men put into my hands two huge, pigskin-bound books. They were called, "Wesley's Bible," and contained the Reverend John Wesley's "Explanatory Notes on the Old Testament." They were printed in Bristol, England, and bear the date of 1765. On page 425, I found this interesting and illuminating comment which I believe will be of special interest to our readers in connection with our study of the feast of trumpets: "A sabbath — Solemnized with the blowing of trumpets by the priests, not in a common way, as they did every first day of every month, but in an extraordinary manner, not only in Jerusalem, but in all the cities of Israel. They began to blow at sunrise, and continued blowing till sunset. This seems to have been instituted, 1. To solemnize the beginning of the new year, whereof as to civil matters, and particularly as to the Jubilee, this was the first day; concerning which it was fit the people should be admonished, both to excite their thankfulness for God's blessings in the last year, and to direct them in the management of their civil affairs. 2. To put a special honour upon this month. For as the seventh day was the sabbath, and the seventh year was a sabbatical year, so God would have the seventh month to be a kind of sabbatical month, for the many sabbaths and solemn feasts which were observed in this more than in any other month. And by this sounding of the trumpets in its beginning God would quicken and prepare them for the following

sabbaths as well as that of atonement and humiliation for their sins, as those of thanksgiving for God's mercies."

As we study the symbolic significance of the "blowing of trumpets" in the Bible we come to the conclusion that it signifies, "Institution of action," or "change of action in relation to groups." Consequently, it often is related to "a gathering of people." (Exod. 19:13; Num. 10:1-10; Judges 9:33-35; Ps. 47:5-7; Isa. 28:12-13; Matt. 24:29-31: I Thess. 4:16-17; I Cor. 15:51-52; Rev. 8:6-13; 11:15-19).

A particular significance of the Feast of Trumpets is suggested by its relation to the preceding feasts. A brief review of the feasts will indicate this significance: the Passover Feast typifies Christ as our Passover Lamb sacrificed for us; the Feast of Unleavened Bread typifies Christ as our Bread of Life, giving and sustaining life; the Feast of the Firstfruits typifies Christ as the Resurrection and the Life providing justification for us and assurance of our resurrection; the Feast of Weeks or Pentecost, typifies Christ's members united in One Body with Christ as the Head: the Feast of Trumpets typifies Christ as the Restorer and Regatherer of His people Israel at His return. This statement is supported by the following analogy.

THE FEAST OF TRUMPETS

1. The feast of trumpets was the signal for Israel's gathering and the beginning of Israel's civil year (Lev. 23:24).
2. A long time elapsed between the feast of weeks and the feast of trumpets (Lev. 23:24).
3. The long interval between the feast of weeks and the feast of trumpets was of uncertain length (Lev. 23:24 with 23:10).
4. The feast of trumpets was accompanied with special recognition of the burnt offering, the meal offering, and the sin offering (Num. 29: 1-6).
5. Following the feast of trumpets, Israel was to rest (Lev. 23:25).

THE REGATHERING OF ISRAEL

1. Christ at His return shall cause a trumpet to be blown as the signal for Israel's regathering and the beginning of the Kingdom Age (Matt. 24:29-31; Isa. 27:12-13; Ps. 47:5-7; Isa. 18:1-3, 7).
2. A long time elapses between Pentecost and the return of Christ (Matt. 25:14-30; Hos. 3:4-5).
3. The length of the interval between the beginning of the Church and the return of Christ is unknown (Matt. 24:36-39; Acts 1;6-7).
4. The regatherng of Israel will be accompanied by special recognition of the Deity of the Lord Jesus Christ (Zech. 14:1-5), of the Humanity of the Lord Jesus Christ (Matt. 24:29-31), and of the substitutionary work of the Lord Jesus Christ (Zech. 12:10; 13:6; Isa. 53: 10-11).
5. Following the regathering of Israel at Christ's return they shall be ushered into the long-promised kingdom rest (Mic. 4:1-4).

A few comments on the points which require clarification or emphasis are in order here.

The Feast of Trumpets was the Signal for Israel's gathering.

The gathering of Israel is indicated by the words, "In the first day of the month, shall ye have

a sabbath, a memorial of blowing of trumpets, an holy convocation." When our Lord returns to earth after the time of Israel's "great tribulation" we read that "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. 24:31). This has to do with Israel, and not with the Body of Christ, the Church which has been translated to heaven some seen years prior to this event (I Thess. 4:16-17).

A long time elapsed between the feast of trumpets and the feast of weeks. It has been nearly two thousand years since the Holy Spirit descended to baptize believers into the Body of Christ which was preceded by the ascension of our Lord into heaven. This long time is suggested in the parable of the talents where we read of the man traveling into a far country. Before he leaves he calls his servants and delivers to them his goods. Then after a "long time the Lord of those servants cometh" (Matt. 25:19). But the fact that our Lord has been gone a long time does not nullify His promise to "come again." In spite of scoffers of the last days, our Lord shall come "in like manner" as His disciples had saw Him go into heaven (Acts 1:9-11).

The long interval between the feast of weeks and the feast of trumpets was of uncertain length.

August Van Ryn comments thus on this thought: "The feast of firstfruits was always celebrated on the Sunday after the Passover. But the Passover did not come on the same day of the week every year, for it always fell on the fourteenth day of the month. One year it would therefore fall on Sunday, another on Monday, etc. But the feast of the firstfruits always fell on the same day, the day after the sabbath. Therefore the period between Pentecost and the feast of trumpets was of uncertain length each year" (p. 85, "His Appointments"). This uncertainty typifies and emphasizes the truth enunciated by our Lord in respect to the time of His return: "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. 24:36; cf. Acts 1:6-7).

The feast of trumpets was accompanied by special recognition of the offerings.

The three offerings mentioned are the burnt offering, the meal offering and the sin offering. These offerings in this connection indicate that when Israel is regathered at Christ's return they shall recognize Him as the Lord God (Zech. 14:5), as the Son of man (Matt. 24:30), and as their Sin-bearer. This latter thought is set forth by the prophet Zechariah in this fashion: "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in

bitterness for his firstborn" (Zech. 12:10; cf. 13:6; Isa. 53:10-11). Then Israel shall claim Him as their "offering for sin."

Following the feast of trumpets, Israel was to rest.

This typifies the glorious kingdom rest into which Jesus Christ shall usher His chosen people Israel following the stormy years of the "time of Jacob's trouble." Listen to Micah's cheering words concerning this coming golden age: "And many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation. neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Mic. 4:2-4).

But as individuals, we do not need to await the coming kingdom of Christ in order to have rest for our souls! With a voice as the sound of a silver trumpet (Rev. 1:10-11) our Lord calls, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Those who have heeded His loving call can testify thus:

"I came to Jesus as I was,
Weary and worn and sad;
I found in Him, a resting-place,
And He has made me glad."

Let us then lift our trumpets and with no uncertain sound proclaim the unsearchable riches of Christ and His grace to a needy restless world. For soon the "trump of God" shall sound and our period of opportunity for service shall be over (I Thess. 4: 16-17).

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DR. HOUGHTON'S *Obituary*

Dr. Will H. Houghton, president of Moody Bible Institute, Chicago, since 1934, died in a Hollywood hospital at 7:45 a. m. Saturday, June 14, as a result of a sudden heart attack. He had expected to return to Institute duties the following week.

The loss of the 60-year-old Christian leader will be felt keenly throughout America. He was noted not only as an educator, but as speaker, author, and lyric writer as well.

Dr. Houghton was educated in Boston, and after a brief theatrical career entered the ministry. R. A. Torrey, one-time superintendent of Moody Bible Institute, was influential in his conversion and became a close friend to the young man. When Dr. Torrey died, Dr. Houghton was chosen to preach his funeral sermon. The late president was also a friend of Dr. James M. Gray, whom he succeeded as Institute head.

In 1923, after holding several smaller pastorates, Dr. Houghton became pastor of the Baptist Tabernacle in Atlanta, Ga., increasing its membership from 2,000 to 4,000 during his four-year ministry there.

He then accepted a call to Calvary Baptist Church, New York City. In the middle of Manhattan and only five minutes off Broadway, the skyscraper church had a regular midweek prayer meeting attendance of 500, and added 900 members during Dr. Houghton's ministry.

Since he assumed the presidency of the Institute in 1934, student enrollments in day and evening schools climbed from 1,500 to the present annual 3,000. Almost 15,000 more are enrolled in correspondence school each year.

His administration also saw the completion of modern 12-story Crowell Hall and the lower hall of Torrey-Gray Auditorium, in addition to the organization of the missionary aviation course, the Moody Institute of Science, and frequency modulation radio station WDLM.

As author and editor, Dr. Houghton increased the circulation of Moody Monthly from 25,000 to the present 75,000. Let's Go Back to the Bible, The Living Christ, Back to the Bible, and The Star and the Scepter are among his books, while he has written lyrics for a number of hymns and choruses. Perhaps the most popular of his musical compositions is a chorus titled, "Lead Me to Some Soul Today."

Funeral services were held Friday afternoon, June 20, in Moody Memorial Church of Chicago, attended by nearly 4,000 people. Dr. Houghton is survived by his widow and three children: Adelaide (Mrs. R. B. Brown), of Los Angeles; Everett, of Oxford, Ohio; and Firman, of Boston, Mass.

Burial was in New Bethlehem, Pennsylvania.

WORD PUZZLE
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By Stan Shirmacher



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Back Page Comment . . .

Does This Make News?

Word comes from Venezuela that 250 priests have severed connections with Rome and have set up their own independent "Venezuelan Apostolic Church." One third of all the priests in the country have broken with the Roman Catholic Church. Castillo Mendez, the leader of the movement has been excommunicated for "violating fundamental dogmas of the Roman Catholic Church and holding concepts blasphemous and offensive to the person and authority of Pope Pius XII." All Catholics within the country are warned that they will be also ex-communicated if they support the movement in any way.

The movement appears to be another Protestant Reformation. We hope that it is. It is time for such a movement to spread to all Latin American countries. It is reported that recently a Roman bishop in Brazil broke with Rome and started an independent church there. We hope that these newly formed churches will prove to be instruments for the evangelization of Latiin America.

The New York Times of March 9 contained a report concerning Mendez and the 250 priests who founded the new church in Venezuela. In recent years the American press has played up the conversion of certain noted people to the Catholic faith. We wonder if the break of 250 priests with Rome is not of such importance as to give it wide publicity. We would like to see all the details printed in "Time" and "McCall's" magazines. It would be instructive to American Roman Catholics and Protestants alike.

Women Preachers

Among the matters to be taken up at the General Assembly of the Presbyterian Church U.S.A., to be held at Grand Rapids in the latter part of May, is the proposal brought up in last year's General Assembly that "women be ordained to the ministry in the Presbyterian Church."

We believe that the Word of God is very clear on this matter, and the proposal ought to be tabled or voted down. The Scripture states that the bishop "must be the husband of one wife . . . . One that ruleth well his own house" (I Tim. 3:2, 4). The same instructions apply to the deacons or elders (vs. 12). God's Word is very clear on the matter.

We recall that when Aimee Semple McPherson came to Denver years ago, that among the first statements she made was one relative to her having a quarrel with the Apostle Paul when she arrived in heaven. The quarrel is not with the Apostle Paul but with God Himself. He has ordained that the women shall be in subjection. Aside from the authoritative Word of God, we do not believe that it lends to the dignity of a church to have women preachers. The Presbyterian Church already has women elders. The General Assembly may vote for women preachers. By

the time this reaches our readers the matter will have been decided.

The Conservative Baptists

The Conservative Baptist Fellowship has held three regional conferences in San Francisco, Chicago and Brooklyn recently. These conferences resulted in the recommendation of a National Baptist Association which would be a federation of all Bible-believing Baptist Churches for the purpose of fellowship and service. The plan is to be submitted at the annual meeting of the Conservative Baptist Fellowship which meets in Atlantic City at the same time as the Northern Baptist Convention.

The regional conferences also took action requesting conservative churches to withhold funds from organizations within the Northern Baptist Convention which do not "affirm faith in the Bible as the inspired Word of God."

We are for this conservative movement, and we are happy to see it gaining impetus. Here in Colorado the Conservative Baptists are an evangelistic and soul-winning force. We would like to see similar conservative movements in some of the other denominations that are honeycombed with modernism.

Editor's Note:

As we go to press we wish to further state that the Conservative Baptists at Atlantic City, New Jersey, recently organized a National Association with a provisional constitution. Three regional conventions will be held next fall.

United Nations' Godlessness

There has been no prayer yet in any of the sessions of the United Nations Organization. God has not been called upon to give wisdom in solving the great problems confronting the nations. We cannot see any difference between ruling God out and leaving Him out. Communism and fascism have ruled out God, as also did the Nazis. The UNO has left Him out. To leave God out is to be godless. The unavoidable conclusion is that the UNO is a godless organization.

This conclusion is verified by the recent appointment of Dr. Julian Huxley as the head of the United Nations' Educational and Cultural Organization. Dr. Huxley is known for his godless and anti-religious views. He is reported by Time to have stated: "I do not believe in God because I think the idea has ceased to be a useful hypothesis."

With such a man at the head of the UNESCO will the educational and cultural work of that organization be anything other than godless and atheistic? Such godlessness will bring upon the UNO God's judgment and not His blessing.

To each is given a bag of tools,
A shapeless mass and a book of rules:
And each must make, ere time has flown,
A stumbling block or a stepping-stone.

A man who lives right, and is right has more power in his silence than another in his words.

—P. Brooks

THE AUGUST ISSUE

of

GRACE *and* TRUTH

Question Number

Interesting Topics

By

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RICHARD S. BEAL

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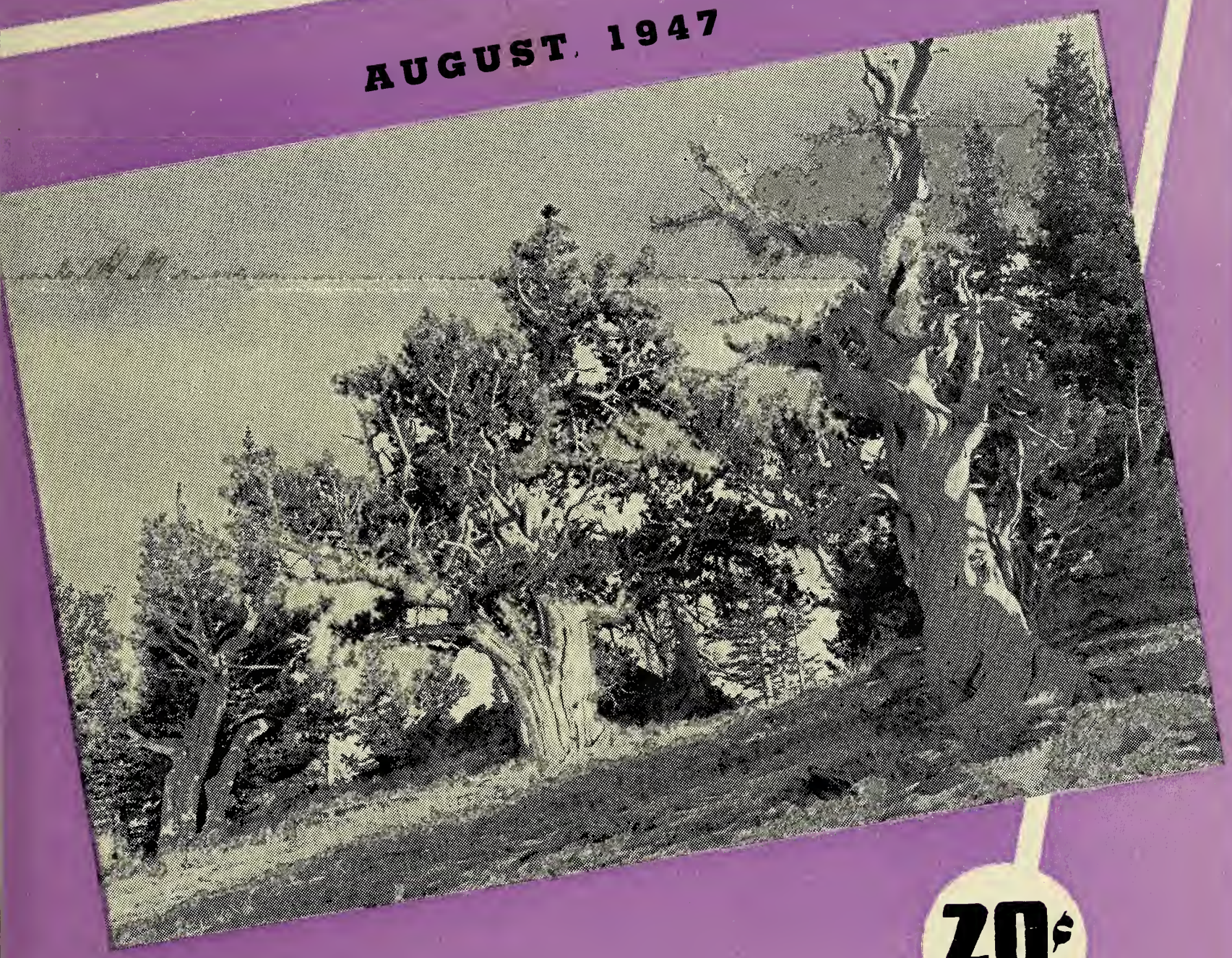
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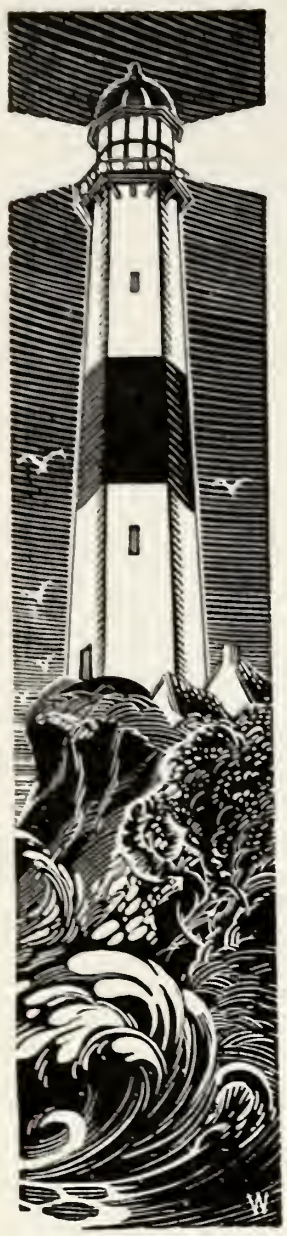
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MAURICE G. DAMETZ
Editor

GERALD P. NORTON
Managing Editor

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EDITORIALLY SPEAKING . . .

The Final Prayer Meeting

Prayer meetings today are pretty thin and few are in attendance. We believe that it is safe to estimate that over half of the churches have no midweek prayer meeting service. A pastor in a nearby suburb has recently stated that "the age of the prayer meeting is over." This pastor (Methodist) states that the age of pastoral calling is also over. If we enter his church on Wednesday evening we will discover that the age of the dance has come in. Dancing is popular while prayer meetings are not. God's professing people are becoming lovers of pleasure more than lovers of God. Another church nearby has not had a prayer meeting in it during the six years that we have known it, yet Wednesday evenings are taken up with dances for the young people, and the preacher presides at the piano.

While the prayer meeting is taboo in many a church and the attendance is thin at the surviving prayer meetings today, there will be a great multitude at the final prayer meeting. All who have treated the Lamb of God unworthily and persisted in it, will be present. Distinguished persons will be present. Those who live in high places usually have nothing to do with prayer meetings for they are above such things. They leave such meetings for the poor and the unlearned. But they cannot stay away from the last great prayer meeting. The Scripture makes express mention of those in attendance, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains" (Rev. 6:15). And what constitutes their prayer? "And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:16-17). They may never have been in attendance at a prayer meeting before, but they cannot stay away from this one.

The Church of the Apostasy? Number 5

Take a look at the First Methodist Church of Evanston, Illinois, of which Ernest Fremont Tittle is the pastor. Dr. Tittle is the leading pacifist and outstanding modernist of Methodism. What kind of a program does this church put on? It will be interesting to see whether this church is engaged in soul-winning or not.

According to the half-year book which reports from September 1946 through January 1947, the most conspicuous feature about the church program was one dance after another and one bridge party after another. These dances and card parties are announced as having been held both in the church and in the homes of the parishioners. Obviously, the report omits the numerous cocktail parties which were also held in the homes of the parishioners. "Re-

freshments" are mentioned, but the report is strangely silent as to what the refreshments consisted of.

It is a report of social worldliness and not soul-winning. It is a report of refreshments and not of Bible classes. Dancing and bridge have taken the place of evangelism and the prayer meeting. This kind of a church is not worthy of the name "church." It is a mere club. It has gone over to serving the world, the flesh, and the devil.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be the friend of the world is the enemy of God" (James 4:4).

World Government

The world's cry for a super-government seems to be ascending as never before. "The News Chronicle" of London says, "The best hope for humanity is the swift creation of some form of world government with power to enforce its laws."

This statement is significant in the light of Scripture prophecy. World government is prophecied in scripture. Antichrist will come before Christ, and he will be a dictator. All the world is going to wonder after him and worship him, except the saints, the saved of the Great Tribulation. He will have power over all kindreds, and tongues, and nations for forty-two months. He will blaspheme the God of heaven and make war on the saints (Rev. 13:1-8). After Antichrist comes Christ to set up the kingdom, the final world government. The Antichrist will be subdued (Rev. 19:20; II Thess. 2:8). Satan will be bound (Rev. 20:2). The saints of the Most High shall possess the kingdom and reign with Christ a thousand years (Dan. 7:27; Rev. 20:4). Christ will be **KING OF KINGS, AND LORD OF LORDS** (Rev. 19:16).

Gandhi's God

Is Gandhi a Christian? There are those who speak of him as such. Some preachers mention Gandhi as a marvelous example of Christian living. Recently the "Times" of India carried the following report from New Delhi: "Mr. Gandhi put his prayer time audience through a course of 'spiritual drill.' He asked them to shut their eyes, utter 'Ram Nam' a dozen times and then open their eyes. He himself set the example for the gathering, which at his bidding repeated the course three times." "Ram Nam" means "The Name of Ram." "Ram" is one of the many millions of heathen gods of polytheistic Hinduism. It is evident that Gandhi's god is not the God of the Bible; the one true God Who revealed Himself in His eternal Son, Jesus Christ. Gandhi's god has nothing in common with God, nor with the Christian's Christ. The Scripture gives the record of rejection, and of the turning from God to idols: "Because that, when they knew God, they glorified him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:21-23).

Russia Blows Hot

Russia is now foaming at the mouth for arms reduction as a sure prevention of World War III. Her sincerity is of the same stripe, no doubt, as her eagerness for free elections in Poland. Anyway, those Americans nearest the picture, such men as Byrnes, Marshall, Vandenberg, Austin and Conley, are not fooled in the least. A few church visionaries seem to feel that the millennium has arrived. But men who understand Russia know that this is but another slick scheme to gain advantage. Russia is blowing hot. She'll be blowing cold soon—possibly before this editorial reaches the printer.

—The Methodist Challenge

Doctrinal Statement

DENVER BIBLE COLLEGE
GRACE AND TRUTH MAGAZINE

The Trinity

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

Verbal Inspiration

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

Total Depravity

The depravity and lost condition of all men by nature—Rom. 3:19.

Personality of Satan

The personality of Satan—Job. 1:6-7.

Virgin Birth

The virgin birth and deity of Jesus Christ—Luke 1:35.

Blood Atonement

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

Resurrection

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

Justification by Faith

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

Person and Work of the Holy Spirit

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

Eternal Security

The eternal security of all believers—John 10:28-29.

Second Coming of Christ

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

Hell

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

The Church

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

Missions

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

Separation from the World

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

Where did Cain get his wife?

By R. S. BEAL

The question which forms the title of my sermon might be considered a threadbare one because it has been asked so often. It has been propounded on the street and college campus alike. It has been upon the lips of believer and unbeliever. Sometimes it is asked by those who are puzzled and perplexed and out of honest hearts they desire an answer. Others seek occasion against the scriptures, and with a flippant air they propose the question as though it justified the rejection of the Word of God.

Having faced it many times, I am confident that a careful reading of the Word itself will provide an answer, and that difficulties, which at first blush look insurmountable, will vanish. Many who are troubled over the question will read into the Word what is not there, or without taking time to read it for themselves, will say what they imagine is there. And this is a very poor way to take the Bible. Imagination is a wretched substitute for revelation. Just as we sing, "Take Time To Be Holy," so ought we to "take time to be informed." The Bible is a reliable and trustworthy book, and if we spend time with it, seeking guidance from the Author Himself, we will come into a right understanding of it. God never gave His Word to puzzle man, but to enlighten him. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

Now it is an easy thing to ask questions, but it is not always easy to provide the answers. I am reminded of a crossword puzzle set forth in a sort of poetic form which I want to pass on to you. It reads:

Where can a man buy a cap for his knee,
Or a key to a lock of his hair?
Can his eyes be called an academy
Because there are pupils there?
What gems are found in the crown of his head?
Who travels the bridge of his nose?
Can he use, when shingling the roof of his house,
The nails on the end of his toes?
Can the crook of his elbow be sent to jail?
If so, what did he do?
How can he sharpen his shoulder blades?
I'll be puzzled if I know, do you?
Can he sit in the shade of the palm of his hand?
Or beat on the drums of his ears?
Does the calf of his leg eat the corns off his toes?
If so, why not grow corn on the ears?

Well, this is a bit of pleasantry, but there is a real answer to the question which confronts us. Some one has well said that "while the Bible is not a complete compendium of universal knowledge, yet apart from its pages as the key, all knowledge remains unlocked to man's entrance. Apart from the Bible as the light, no path of true knowledge is distinguishable to man." The very history of the Book is vital. Four-fifths of it is history, yet its history is the touchstone and the interpreter of all history.

Inasmuch as many are concerned about the wife of this man Cain, I am to assume that Cain is to be looked upon as an historical character. Surely if he were a creature of fiction no one would be interested in his family affairs. We are fully justified in accepting his historicity since the New Testament confirms it, and this is enough. The story we are to consider is not based upon human assumption.

Cain and his descendants are the founders of our present civilization. The fourth chapter of Genesis makes this plain. Singular, is it not that the world's civilization should have been founded in the heart of its first murderer? Cain's sin marred the peace of the first home of mankind and broke the family circle. From this point on we find sin moving in the world with terrific and terrifying rapidity.

Before we look at the wife of Cain, let us take time to consider the life of this character. We will think of

CAIN IN GENERAL

Many interesting things are revealed about the first child born into the world. His mother, Eve, was overjoyed with his advent because she supposed him to be the fulfilment of the promised deliverer. She expressed her feeling by calling the infant "Cain" which means "acquisition." Thus the name signifies that she believed she had acquired the deliverer, the one who would surely crush the head of the serpent. But alas, he was crushed by the serpent. The scripture is interesting at this point. "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord" (Gen. 4:1). Or to put it more literally, "I have gotten a man, even Jehovah." In due course of time the second son was born and she called him "Abel" to express her disappointment because his name means "vanity."

These lads grew, and then the day came in their experience when they were to make an offering to the Lord. Each brought his gift to the east gate of the Garden of Eden from whence they had been driven. The presence of God was to be found at this particular place. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering" (Gen. 4:3-4). Abel's offering was in keeping with the will of God and in harmony with the way of approach to God, namely, through sacrifice, "But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell" (Gen. 4:5).

In all probability Cain felt he brought a beautiful offering. Such stands as a type of all that is offered in the flesh and in unbelief. His was worship in self-will and this is not acceptable to God. On the part of the offerer there was no adequate sense of sin and no need of the realization of atonement. It has been well said that all men are incurably religious, but they want to worship God the way they desire and not after God's plan. The flesh desires a little religion and feeds on forms and ceremonies, but it spurns the idea of shed blood for salvation. If a soul is to be saved, he must be saved on Christ's terms. So many say that they are trying to do the best they can. Such never find approval in the eyes of God. We are not called upon to serve Him after the ideas we have conceived, but after that which has been revealed in His Word.

Why did the Lord have respect unto Abel and his offering? The New Testament supplies the answer, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet

speaketh" (Heb. 11:4). This young man believed what he had been taught as the right way to approach God. And as he brought his bloody sacrifice, fire leaped from the presence of God and devoured his offering, thus supplying evidence of its acceptance before God.

In His patience, God gave to Cain another opportunity. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin (sin-offering) lieth at the door: and unto thee shall be his desire, and thou shalt rule over him" (Gen. 4:6-7). As it was then, so it is now—a sin offering lieth at the door of every heart. "Behold, I stand at the door, and knock" (Rev. 3:20). The hand that knocks is nail-pierced. It belongs to the Lamb of God who beareth "away the sin of the world" (John 1:29). There is hope and help in what our Saviour has accomplished in our behalf.

As we advance in our story of Cain it is to come to a very sad picture. He and his brother Abel went out into the fields and as they conversed, Cain lifted his hand in murder and slew his younger brother. Here was a deliberate act induced by the bent of his own corrupt nature. He was not influenced by evil companions nor was he forced into wrong doing. The judgment of God fell upon him, "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand" (Gen. 4:11). Then God declared that he would be "a fugitive and a vagabond . . . . in the earth" (Gen. 4:12). He would be moving and wandering from place to place. Then he was driven from the presence of the Lord and we are told that he "dwelt in the land of Nod, on the east of Eden."

This brings us to the introduction of Cain's wife. For we read, "Cain knew his wife; and she conceived, and bare Enoch" (Gen. 4:17). No one has ever seemed interested in Abel's wife, or who Seth, another brother, might have married. Mrs. Cain has held the spotlight of interest ever since the days of Tom Paine who is credited with first having raised this question. It is not so much the fact of her being his wife, but where he happened to find her. After Cain was driven out, he made his home in another land. Did he take a wife with him or did he go to the land of Nod and there find a wife from among another race of people? Were there human beings before Adam and Eve? Are we to understand that Adam was the first man and Eve the first woman and that there were none before them or beside them? Evidently, Adam was fully persuaded that his wife was the first woman and that all others would spring from her because he called her "Eve." This he did in faith. God had taught him that she was to be the mother of all living. There was no doubt in his mind.

This leads to the second point I wish to emphasize. It is

THE ANSWER OF EVOLUTION

Without hesitation a science, falsely so-called, declares there were other humans besides Adam and Eve. We are assured that the Bible is mistaken and does not square with science when it calls Adam the first man. We are told to see the absolute evidence in museums of the world. With pride we are shown the various representations of beings supposed to have lived on the earth thousands of years prior to Adam.

The so-called evidence in these museums of natural history is a grand hoax calculated to discredit the Word of God and to give the true explanation of the antiquity of man. But the arrangements are all artificial and arbitrary, and set up to suit the preconceived notions of those who steadfastly refuse to bow to the

revelation of God concerning origins. God declares that Adam was the first man and that all the race sprang from him through Eve, his wife. Evolution declares it is not so, and that there were millions of other humans in the world prior to Adam and Eve. And a host of unsuspecting youth swallow this nonsense and feel justified in rejecting the truth.

The next thing I present is

THE TEACHING OF THE WORD OF GOD

An ounce of scripture is worth a ton of human guesses, and one word from God's Book is of more value than all the text books of a science, falsely so-called. The Bible and true science are in perfect agreement, but the Bible and evolution are as far apart as the poles and in utter conflict. Please do not accuse me as being opposed to education for if you do you expose your ignorance.

The first verse in Genesis introduces us to the original creation of the universe. This is in no sense the condensed account of what follows. The time of the creation is not given except to state that "in the beginning God created." It may have been two billion years ago. And it does not state how long it took Him to do it. But the next verse introduces an entirely new situation. For the earth was (became) waste and void. This is judgment because sin entered and God had to bring this about.

Beginning with the latter part of the second verse and sweeping on through the first chapter and the second, we have the account of how God recreated the earth in six days of twenty-four hours each. When God declared that each should produce "after his kind," evolution became a dead issue and an impossibility. This is why plants still produce plants and why monkeys still produce monkeys and will continue to do so. So long as this fiat of God holds good, there never will be a spark of evidence that evolution is the method ordained for the development of life.

Man was the crowning work of God's creation. To Adam was given the task of replenishing the earth and of supplying a new population. God treated Adam as a rational and responsible being and gave him certain tasks and permitted him to exercise his will. From what the Bible reveals, Adam was the most marvelous man this world has ever seen apart from Jesus Christ. He was not the crude, uneducated, cave-like creature that many have imagined. He came in perfection from the hand of his Creator. And let us remember that nothing was half-done that God performed. Adam was not left to a course of self-improvement. There was no room for improvement as He came from God.

We are prepared now to face

THE FACTS CONCERNING CAIN'S WIFE

If Adam and Eve were the first human beings, as we know the Bible teaches them to be, where did Cain get his wife? First of all, he either married his sister or his niece. This is not unreasonable, nor was it unlawful in his day. If the human family was to be propagated and the terms of the Adamic covenant carried out. this had to be the case. In Genesis 5:4 we read, "And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters." So far as the Bible record is concerned only three of the children were named and all of these were sons. But from this passege it is clear that there were other sons and also daughters. Only the prominent ones are mentioned by name.

A little figuring would be interesting at this point. Adam lived nine hundred years and on the commonly accepted basis of four children to a family, in the period before the flood

there would have been an average of one hundred and twenty children to a family, considering that the length of life at that period was thirty times as great as now. Supposing that there were forty-eight children to a family and that one-fourth of the population died and another fourth never married, and that children were born only during the second and third hundred years of the parents' lives, then the population at the time of Adam's death would figure twenty million. The Bible does not say how old Cain was when he murdered Abel; in fact, he may have been married a few hundred years before the murder. We do not know Cain's age at the time he was married — he might have been three or four hundred years old, and he might easily have had his pick of a million girls.

We must note carefully what the Bible says about Cain and his wife. We are not told that he went to the land of Nod and there found a wife, but that when they got to the land of Nod he knew his wife in the same sense as that given in the first verse of the fourth chapter, "Adam knew Eve his wife; and she conceived, and bare Cain." So we read, "And Cain knew his wife; and she conceived, and bare Enoch" (Gen. 4:17). The intermarriage of close relatives was in keeping with those early days of the race. Within historic time, the marriage of brother and sister was in practice in the royal family of Egypt and this was followed to secure unquestioned royalty of blood in the descent, and this happened when civilization was at its highest in Egypt. It was not a sin in those days for no law was given forbidding its practice. A remnant of the intermarriage still obtains among royalty in the Old World.

In Abraham's day, God's word went forth putting a stop to the practice of relatives marrying each other. God had cut down longevity, the earth had been populated, all of which had been swept away in the flood of Noah's day save for eight souls. The earth must again be repopulated and Noah was given this command, but as the centuries slipped by and with the population numbering into the millions, there was no longer any reason why marriage should take place within families.

Let us learn to read God's Word with care and accept it for what it says. It solves its own problems and it answers its own questions. This Book is not only "a lamp unto our path," but it is able to 'make us wise unto salvation." It declares the awfulness of sin, the need of salvation and the glorious fact that "God sent not his Son into the world to condemn the world; but that the world through him might be saved." "Believe on the Lord Jesus Christ, and thou shalt be saved."

Good Business?

Liquor revenue gives the Government three billion dollars a year, but liquor costs the Government eleven and one-half billions a year.

—Pentecostal Evangel

Movie Industry Destroys Character

The Fairmount (Indiana) Young Friends, at their September meeting launched a movement among the Quaker people (and others) to encourage their young people to refrain from attending motion picture houses and other places of worldly amusement. We wish we had space to publish their three-page statement, but we are glad we can at least quote the following:

"Let us state briefly a few good arguments against the movies:

"THE MOVIE IS a rival of schools and churches; the feeder of lust; a perverter of morals; a tool of greed; a school of crime; a betrayer of innocence.

"IT GLORIFIES impurity as love; pictures murder as entertainment; exalts nakedness and indecency as beauty; shows drink, divorce, revelling, gambling, revenge and gun fights as proper and legitimate.

"MOVIES RUIN the influence of a Christian; debauches the minds of children; inflames the lusts of youth; and hardens the hearts of sinners.

"THE MOVIE IS A TRAP for souls, a mocker of God, and a curse to America."

"Recent studies show that in the U. S., 77 million people attend the movies each week with only 19 million attending Sunday School per week. Think of it. Is it any wonder that the standards of our present age are so low?"

—Bible News Flashes

Should Christians Tithe?

By Bernard Von Ehrenkrook

The word **tithe** means tenth and is customarily used to denote the giving of one tenth of one's income to the Lord's work. The first use of the word is in Genesis 14:20. Here we see that Abraham gave tithes to the Lord's representative, the high priest Melchisedec. This event is recorded and commented upon in Hebrews 7: 1-10. Tithing is also incorporated in the levitical law (Lev. 27:30-33). "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." Notice that this is the "last word" on levitical law. It is also interesting to see that the last book of the Old Testament mentions tithing. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land saith the Lord of hosts" (Mal. 3:8-12). Here blessing is promised to the tither. Keep it in mind that only the Lord's people are asked to tithe. There is no value to a heathen if he should tithe for he is not a child of God and rewards are given only to the saints.

"But," someone says, "these quotations apply to Old Testament days, not to the church age in which we live."

Is the Old Testament out-dated? Has the New Testament superceded it? The law did not annul the Abrahamic promises and neither has the New Testament annulled the Old Testament. The threats and promises of God as recorded in the Old Testament are as effective today as they have ever been.

"But we are not living under the law," someone replies.

Neither did tithing originate with the law, but with Abraham. Should not the children of Abraham follow

their father's example? Who are the children of Abraham if not the faithful, the Christians? "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3:7).

Will you listen to the advice of Christ on this matter? "Woe unto you, scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23: 23; see also Luke 11:42). Here Jesus tells the Pharisees that tithing is necessary, but that the other should not have been overlooked. Paul quotes Christ in Acts 20:35: "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

Is tithing a good thing? Can it be classed among other good works? Yes, it can, and Christians are rewarded according to their works. Here is one good work in which every Christian can participate. James says in 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Then he continues in chapter five with denouncements against the rich of this world. Jesus did not tell us to save our money, neither did He say to throw it away, but to lay up treasure in heaven (Matt. 6:19-21). How do we lay it up in heaven? By giving to the Lord's work.

Paul stressed giving in his writings to the churches. Acts 20:35 have already been noticed, but see also I Corinthians 16:1-2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Paul does not use the word tithe, for there is nothing to keep a Christian from giving more than ten percent. Some of the early Christians pooled all their resources, and then distributed them to every man as he had need. This did not work out properly so Paul taught that each should give of his own substance as the Lord prospered him. A modern example of this is the life of R. G. LeTourneau. He has proven Malachi 3:10. LeTourneau started by taking the Lord as his partner and giving ten percent to the Lord's work. As he was prospered the percentage was increased until now he gives at least ninety percent to the Lord. Another business man has taken the Lord as his partner. In this case the Lord receives his full share of the proceeds plus at least ten percent of the rest.

A number of business men give a tenth of the profit, but why not give a tenth of the total income before the bills are paid?

A certain woman was left with two small daughters to support on a very limited income. There was hardly enough to pay for food, rent, and clothing; how could she tithe? For a long time she thought it was impossible, but finally claimed the promise in Malachi 3:10. Since she began to tithe, nearly twenty years ago, there has been more than enough left to meet every obligation.

Every church member should be a tither. That should be the minimum amount given. Many people suppose that the preacher doesn't need to tithe because he lives on the tithes of others, but why shouldn't he? The priests in Israel paid tithes (Num. 18: 26).

The Macedonian churches are commended on their liberality in II Corinthians 8, and the churches at Corinth are exhorted to keep pace with their giving in Chapter 9. In II Corinthians 9:7 we are encouraged to give

not grudgingly, hating to part with our money as a miser; nor of necessity—because of duty as the necessity of paying taxes; but cheerfully, as giving to our most dearly beloved. If we have not the grace to give cheerfully "God is able to make all grace abound toward you" (vs. 8). Paul is still speaking of giving in verses 12 and 13: "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." It is a service and ministry—to the edification of saints and to the glory of God.

"Thanks be unto God for his unspeakable gift" to us ward—even His Son. Let us be generous in our gifts to Him.

The Believers Expectation

You are familiar with the picture of the maiden standing on the shore looking out over the sea and waving her handkerchief in welcome to her returning lover. He had been absent from her many a long day. She had watched for his coming until hope deferred made her heart utterly sick. Sometimes she saw a distant sail that she fancied was his. But it passed on and her hopes vanished with it. Many a time she arose in the morning murmuring to herself, "Surely he will come today," only to watch vainly during the long hours until night came, and she lay down worn out with her disappointment. But at last the day she had prayed for came. She saw the gleam of the sail as soon as it appeared above the horizon. On it came, her hopes rising with its approach. Her faithfulness and patience were at last to have their appropriate reward. As the vessel drew near she thought she could descry her lover standing in the forward part of it looking as anxiously for her as she was looking for him. She ran at once to a conspicuous place on the promontory, and while her heart beat fast with love and her eyes filled with tears of gladness, she waved to her lover the white symbol of his welcome home. So the Church watches for her absent Lord, often with fainting heart because His Coming is long delayed. But some day our waiting will be rewarded, for our Lord will not disappoint His waiting Bride.

—Dr. Frank Goodchild, in Wonderful World

Are They Fundamentalists?

By Kenneth M. Stewart

The term **fundamentalist** has fallen into disrepute within recent years. We need not be surprised at this, inasmuch as practically every fanatic in the religious realm claims to be a **fundamentalist.** Recently a small group of Mormons or Latter Day Saints, as they like to be called, were arrested for practicing polygamy. They justified their practice of polygamy by claiming it was a fundamental tenet of the Mormon faith and that they were **fundamentalists.** As to such a practice being an original, fundamental tenet of that faith we would not for a moment question, but that does not give them the right to be called **fundamentalists.** Now and then we read of the fanatical sect called **Jehovah's Witnesses** alluding to itself the term **fundamentalist** or being designated as such by one who is ignorant of what the term means. Wrong usage of any kind of religious terminology never justifies itself. What then is a **fundamentalist?** A **fundamentalist** is one who insists upon a literal interpretation of the Bible; who does not call into question any established doctrines of the historic faith, or in other words is strictly orthodox in his theology. Fundamentalists differ among themselves regarding certain secondary considerations such as the mode of baptism, but they are united in believing the Bible to be the Word of God, the only infallible rule of faith and practice, and hold that there is no other authority in matters of belief but the Bible.

Until recently many devout believers were proud to call themselves fundamentalists or to be called such by others who differed with them as to what is properly called orthodoxy. But when certain individuals take to themselves the appellation **fundamentalists** and these individuals are known to be fanatical along certain lines, or whose conduct is seen to be contrary to what is commonly recognized as Christian, then these devout believers begin to wonder if they should not be called by some other name. Some have gone over to the use of the term **conservative,** feeling that that more properly designates their doctrinal position and manner of life. But many of us who are reluctant to let the term **fundamentalist** be associated with that which is really false and unworthy, feel that by some means we must restore it to its rightful place in religious terminology by encouraging among such who hold to this view, a greater measure of consistency, a more scholarly approach to the matter of biblical interpretation, and a closer bond of fellowship among such as cling to the essentials of the historic faith. We are determined to rescue the term **fundamentalist** from the bad company with which it is sometimes associated and feel it is not too late to enter upon such a procedure. In our writings, our sermons, and our conversation, we must make it plain to others who might misunderstand what the term **fundamentalist** implies, the real meaning behind the usage of the word. Not everyone who calls himself a fundamentalist is a fundamentalist. This term should stand for something definite, and it is up to those who are still proud of it to see that as much as possible it is not misrepresented by heresy of life or doctrine.

Is CREMATION Christian?

By Gerald P. Norton

"The early Christians," writes Dr. Madison C. Peters, "had a holy horror of the practice of burning the bodies of the dead, which was the custom prevailing at the time in the Roman Empire. Beyond all reasonable doubt it was the doctrine of the resurrection of the body, and the belief in the perpetuation of its identity in another life, where it might again be recognized and known, which inspired them with disgust for a practice which seemed to indicate the belief that hope ought in no way cling to the lifeless remains. Their tender and hopeful affection is beautifully seen in the conduct of the congregation of Smyrna in reference to the body of Polycarp, their bishop, after he had suffered martyrdom."

Of the burial of Polycarp, Neander writes, "We gathered up his bones which are more precious than gold and jewels, and deposited them in a suitable place; and God will grant us to assemble there in joy and festivity and celebrate the birthday of his martyrdom, in remembrance of the departed champion, and for the purpose of exciting and arming those whom the conflict is still waiting."

In the Old Testament, cremation was repugnant to the people. With horror they looked upon the burning of the body. The very things with which cremation was associated made it a gruesome act.

Among the ancient Hebrews, the people of God, cremation was not the prevailing custom. The contemporary pagan nations about then practiced it, but faith in God forbade it.

In the Pentateuch, cremation was prescribed for certain cases of unchastity. "And it came to pass about three months after, that it was told Judah, saying, 'Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth and let her be burnt" (Gen. 38:24). "And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you" (Lev. 20:14). "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire" (Lev. 21:9).

In the Old Testament the cremation of the corpse was added to the death penalty. "And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel (Joshua 7:15). And Joshua said, "Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire,

after they had stoned them with stones" (Joshua 7:25).

In the record of the Kings cremation was associated with the sin of idolatry. In the prophecy against Jeroboam's false altar we read, "And, behold, there came a man of God out of Judah by the word of the Lord into Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, men's bones shall be burnt upon thee" (I Kings 12:1-2). Of Josiah's reformations we read the fulfillment of the prophecy, "And he slew all the priests of the high places that were there upon the altars ,and burned men's bones upon them, and returned to Jerusalem" (II Kings 23: 20).

Cremation bears the argument for the period called time as against eternity; the argument of unbelief against faith; the argument of reason against revelation.

The biblical account of the death and burial of the saints is in distinct contrast to the death of the pagan and the rites connected thereto. The hope of the saints of all ages has been constructed upon the promise that they would dwell together with their friends in heaven through all eternity.

Alexander Cruden has superbly summed up the hope of the saints. He has written, "The enjoyment of the Divine presence in heaven is the supreme and everlasting felicity of the saints; whatsoever is requisite to their complete blessedness is enjoyed there; there is an exemption from all evils; sin and all the penal consequences are abolished; the body is revived to a glorious life, and the soul lives in communion with God and Christ. The understanding there shall be clearly enlightened with the knowledge of God. Here the revelation of God, in His works and Word, is according to our capacities, but in heaven it is most glorious, and our faculties are raised and refined to receive it. The communion also of the angels and saints afford the purest pleasure. And the fulness of joy in heaven is everlasting, without defect and without end."

The capacity of the saint is beyond that of the unbeliever. The "new life" gives the ability for new concepts. It "refines" the individual in his tastes and choices. The choices in life are based not on time alone but in the light of eternity. The testimony by word and act convey a spiritual sense.

Upon the promises of God the saints builded a hope. Everything in their lives spoke of this hope. Even the burial of the saint was a witness to that eternal hope. CREMATION CRIES OUT IN THE WAILS OF A DOOMED SOUL—IDOLATRY, UNCHASTITY, UNBELIEF. The simple burial of a saint bespoke the coming of the Lord of glory for His own and has echoed up through the ages the glorious prayer, "Even so, come quickly, Lord Jesus."

There is a phrase, familiar to the most of us, that is used in the Old Testament, "gathered to his fathers," or "gathered to his people." or "sleep with his fathers." While this does not refer to the burying of the body in a burial ground alongside of departed loved ones and friends it nevertheless has its counterpart in the burial of the dead.

The strong desire on the part of the Old Testament saints to be buried together in the same place resulted in the buying of burial grounds and the transporting of the dead to these places.

At the death of Sarah, Abraham bargained with Ephraim for a burial ground. "And the field of Ephron, which was in Machpelah, which was

before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth" (Gen. 23:17-20).

At the death of Abraham, his sons, Isaac and Ishmael buried him in the burying place in the field of Machpelah.

At the death of Jacob, his sons took the body from Egypt to Canaan and buried him in the burying place of Abraham, the cave of Machpelah.

At the death of Joseph in Egypt, his body was embalmed and carried for more than forty years on wilderness journey and wanderings to the Land of Canaan. There he was buried.

But what does this convey to us? Not a sentiment, not an ideology, but a faith in a promise. "They had lived together in life; they wished to lie together in death; to rise together in resurrection and to dwell together in everlasting habitations."

We read of the death of Stephen, the first martyr of the church, "And they stoned Stephen as he called upon God saying, "Lord Jesus receive my spirit . . . . Lord lay not this sin to their charge." And he fell asleep. The Son of Man stood at the right hand of God and received the soul of Stephen. But what a glorious burial of the body — a redeemed body — a body awaiting the resurrection morn. "Devout men carried Stephen to his burial, and made great lamentation over him." The Christian way — devout men burying a devout man.

Of those in that great Hall of Faith, the Hebrew Epistle declares, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11: 13-16).

No wonder the saints of all ages have looked forward with great anticipation to that day when their faith should blossom out into sight in the other world. The final act that loving hands bestowed upon a saint was a cry against idolatry, unchastity and unbelief.

Cremation is built on a supposition.

Burial conveys the idea of faith.

Cremation is founded on hopelessness.

Burial is grounded in a living, vital, vibrant hope.

Cremation embraces doubt and fear.

Burial embraces faith and confidence.

Cremation argues against the "born again" life.

Burial precedes the resurrection of the "born again."

Cremation argues against the resurrection of the saint.

Christ stands by the empty grave and calls death craven to its face.

Cremation is a denial of eternal life.

Burial is a confession of eternal life.

These saints of God, of whom the scriptures speak, knew the Word of God, followed the will of God, conveyed the hope of God, practised the precepts of God, answered the call of God, and were buried in ground hallowed by God to receive the body until resurrection breaks.

Is It Fair?

The night lies dark upon the earth,
And we have light;
So many have to grope their way.
And we have sight.

One path is theirs and ours
Of sin and care,
But we are borne along, while they
Their burdens bear.

Footsore, heart-weary, they
Upon their way
Mute in their sorrow, while
We kneel and pray.

Glad are they of a stone
On which to rest,
While we lie pillowed
On the Father's breast.

Oh, is it fair, beloved,
To let them die,
Without the hope of Heaven?
Shall you? Shall I?

—Unknown

WHY *Parent-Controlled* Christian Day Schools?

By Reverend W. Benson Male

Parent-controlled Christian Day Schools are spreading rapidly throughout America. In the 100 such schools under the general direction of the National Union of Christian Schools there are more than 20,000 students. In scores of cities, from the East to West Coasts, associations of parents are being formed, and new schools are constantly coming into existence.

Why is there this upsurge of parental interest in the **Christian** education of their children? Here are a few reasons why Christian parents **should always** be, and **now** especially **must** be, determined to educate their children in Christian schools.

First, Christian parents are held accountable to God for the proper training of their children. Until the child reaches the age of maturity, he is under the authority of the parent who is held accountable for the child's conduct and training. It is the parents' duty to shelter the child, as they are able, from evil influences and teachings that he may grow up not merely as a good citizen of this land of liberty, but, more than that, as a good citizen of the Kingdom of Heaven. It has always been considered a great wrong for any parent to subject his impressionable child to influences that would impair his moral character; how much more serious the crime committed by parents who subject him to influences that will also destroy his soul. For this God-given responsibility, parents must give an account to God. Yet, Christians have felt they are justified in turning their children over to the public school where they are in situations out of control of the parents and which are for evil or good depending entirely on the local situation.

How can the Christian fulfill his duty and responsibility before God to teach the child the fear of God in all of life: in work, in play, in the facts of science, in government, in everything, when the atmosphere of the public school must be largely indifferent to God? The public school cannot, because it is a state institution, teach God-consciousness; it **must,** to avoid offense, teach the least about God—and the **very** least is atheism. In the **parent**-controlled Christian Day School, the parent can determine the kind of education his child will receive, and can thus give the child the God-conscious education he must have if the parent meest his responsibility to God.

Secondly, the benefits which accrue from a consistent Christian training of necessity will be immeasurably greater than those benefits coming to the child from a spasmodic study of the Bible for a few minutes each week in Sunday School. If the child's Day School education during the 25 school hours of each week is soundly Christian,

great benefits must come. Instead of conflict, the child of Christian parents will find a harmony in school and home and church. Since it is through the knowledge of God that the Holy Spirit brings divine graces to the soul, such an education should result in great Christian growth. Nothing so disciplines the soul as the fear of God. Nothing so strengthens our Christian life as the companionship of Christians and the examples of godly teachers and leaders. In the Chrsitian School the child would receive all these blessings not obtainable through the program of the public school.

The home would feel the effects of a Christian school education in the obedience and respect given the parents. God's law will be emphasized. His truth is the subject uppermost in the whole curriculum. Think of the spiritual subjects that would dominate the conversation of the home! What spiritual communion! And Christian parents would have the satisfaction of knowing that they had provided the best available training for their children. This would engender confidence that God will surely bless the implanted Word to the salvation of the child.

The Church, too, would profit without measure from this kind of education of its children. The pitiable ignorance generally prevalent, of the facts of the Bible and its great teachings would be overcome. This deeper knowledge would produce, under God, a greater ability to lead others in the Christian life. The children would be much better prepared for service to the Church in any capacity.

Our nation is built upon the Bible. Its government is founded on biblical principles. These principles are so dependent upon the fact of God that if God is left out (as the state does, to a great extent, leave Him out) then the principles are left hanging in the air without foundation. Be assured that the principles will soon disappear unless our children have a solid grounding in the truth of God. History has demonstrated that when men feared God more than they feared any danger, when they were determined to serve God rather than compromise in any wise with evil, then, and then only, has liberty flourished. If our children are to be taught either actually or tacitly that **God** is unnecessary to their lives, it will be a matter of a few short years and they will feel that God's **principles of liberty** are unnecessary to their lives. Then, for any temporary, material gain, they will sacrifice their most valuable spiritual heritages.

The world is still in need of missionaries. The history of missions has shown that the most successful missionaries are those who have come from strong Christian churches, and their schooling has been primarily in the Word of God. To be a missionary demands the strongest of Christian characters. Will America produce these characters through the public or through the Christian School?

Christianity has the only basis of true world cooperation and peace. Will America produce statesmen in the crisis that lie ahead of us, who will be able to act on the basis of Christian principle? Or will they act on the basis of mere expediency and bring our nation to ruin? A thorough education in Christian principles is necessary to prepare men for Christian statesmanship.

Let us summarize: Parents are the responsible agents of God in the training of children. Christian parents, therefore, must train their children in the home and in the school and in the church in conformity to the Word of God. With these three institutions in harmony, a three-fold chord cannot be broken. The promise of Proverbs 22:6 is de-

pendent upon the parents' obedience to a command. Fulfill the command, parents, and the promise is yours. "Train up a child in the way he should go, and when he is old he will not depart from it." The fulfillment of such a promise is the Christian parents' joy and crown.

A little boy who lived in the house of a heathen said to him one day: "There is but one God—the one who made the earth, and the sky, and everything. It is He who gives us the rain and the sunshine, and He knows what we do and what we leave undone. He hears us when we pray, and He, the eternal One, will punish us if we do wrong, and reward us if we do right. He can save us or He can destroy us. But these images that you pray to are only lumps of baked clay. They can't see or hear; how, then, can they do you any good or save you from any trouble? You ought to talk to God's messenger about that." He meant the missionary. The heathen paid no heed to him, but soon afterwards went on a little journey. While he was gone, the boy took a stick and broke all the images except the largest, into the hands of which he put the stick. When the man returned, he was furious to see what had happened, and exclaimed: "Who has done this?" "Perhaps," said the little boy, "the big idol has been beating his little brothers." "Nonsense," said the man. "Don't talk such stuff as that! Do you think I'm a fool? You know as well as I do that the thing cannot even raise its hand. It was you, you little rascal! It was you! And to pay you for your labor of wickedness, I'll beat you to death with the same stick." And seizing the stick, he approached him. "But," said the boy gently, "how can you trust to a god so weak that a child's hand can destroy him? Do you suppose that, if he can't take care of himself or his companions, he can of you and the world, let alone MAKING you?" The heathen stopped to think, for it was a new idea. Then he broke his great idol, and went and kneeled down to pray to the true God, and called Him "My Father."

—Schmidt, in Biblical Encyclopedia

If Thou Coulds't Know

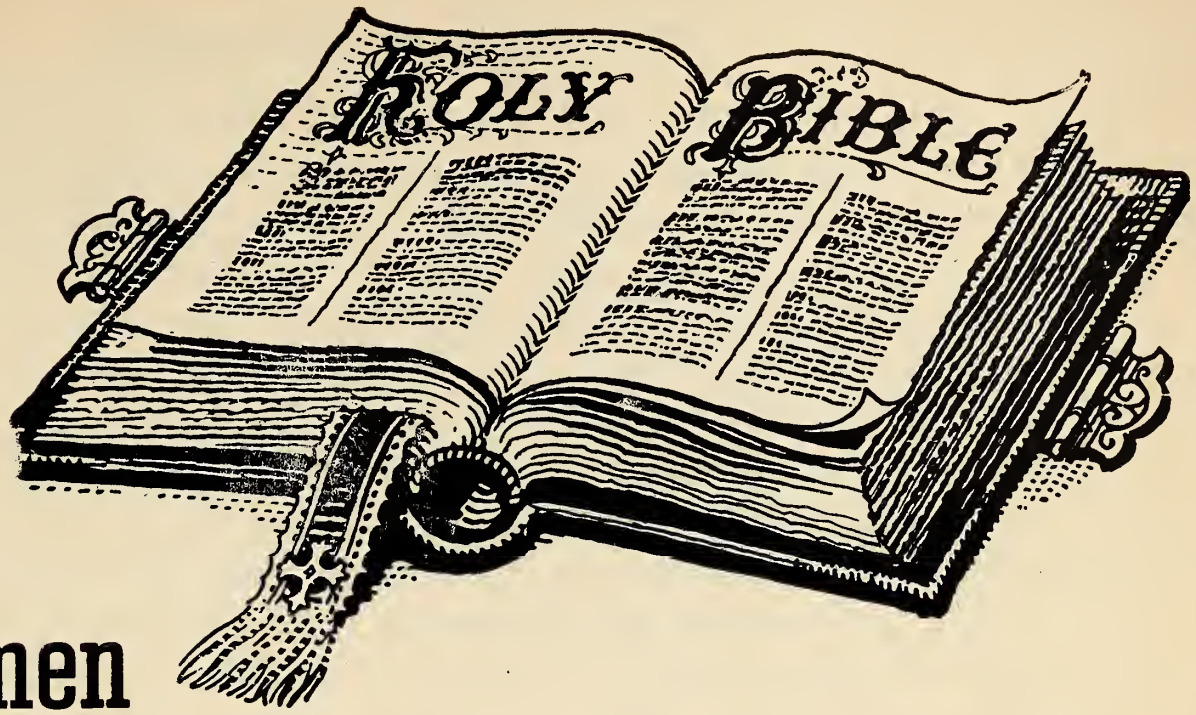
I think if thou couldst know,
O soul, that will complain,
What lies concealed below
Our burden and our pain,
How just our anguish brings
Nearer those longed-for things
We seek for now in vain,
I think thou wouldst rejoice, and not complain.

I think if thou couldst see,
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed —
If thou couldst see them right,
I think that they would seem all clear, and wise, and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, a poor soul,
In HIM who rules the whole,
Thou wouldst find peace and rest;
Wisdom and right are well, but trust is best.

—Adelaide A. Proctor

Helps for God's Workmen



Does Christ Live Here?

Bishop Charles L. Slattery tells the following story he heard in a little church in France:

A new pastor had come to the village, and called at a certain cottage. When the husband came home from his work the wife said, "The new pastor called today."

"What did he say?" asked the man.

"Oh," she answered, "he asked, 'Does Christ live here?' and I didn't know what to say."

The man's face flushed: "Why didn't you tell him that we were respectable people," he said.

"Well," she answered, "I might have said that; only that isn't what he asked me."

"Then why," continued the husband, "didn't you tell him that we say our prayers and read our Bible?"

The wife replied, "But he didn't ask me that."

The man grew more vexed. "Why," he continued, "didn't you say that we were always at church?"

The poor woman broke down; "He didn't ask that either; he asked only, 'Does Christ live here'?"

This man and woman pondered for many days what the grave pastor meant by his question. Little by little their lives were changed; little by little they grew to expect Christ, not dead, but gloriously alive. And some way, they knew not how, through great love and through a willingness to be surprised by the mystery of His radiance, they knew Him. He did indeed live there!

—The Pilot

The 'Prince of Peace'

Reared in the home of a carpenter, never having access to the wisdom of the past, never coming in contact with the sages of other lands, and yet, when only thirty years of age, He gave to the world a code of morality the like of which the world has never seen. He preached for a few months and gathered around Him a few disciples. Then He was crucified, buried and resurrected; His disciples scattered and most of them put to death. And yet from this beginning His religion has spread until hundreds of millions have taken His name with reverence upon their lips, and millions have been ready to die rather than surrender the faith He put in their hearts. How do you explain this fact in history? It is easier to believe Him divine than to explain in any other way what He said and did and was. Christ has earned the title of "Prince of Peace."

Fruits of Repeal

The wets solemnly promised that legalization of liquor would bring financial and social benefits to the nation. After more than ten years of legalized drunkenness we now have:

1. The highest rate of juvenile delinquency in our history.
2. The greatest period of crime in the history of the nation.
3. Venereal diseases so frightful in their prevalence that our foremost health and medical authorities refer to one of them, syphilis, as Public Health Problem No. 1.
4. Jails, penitentiaries and asylums more crowded than ever before.
5. Traffic fatalities more terrible than the statistics of American deaths in battle.
6. Highest tax rate on record.
7. The largest public debt in the nation's history.
8. Sickening spectacles of corruption in government.
9. The gloomiest postwar prospect of public morality that ever confronted our people.
10. Liquor outlets numbering 437,000 with 50,000,000 drinkers.

—Signs of the Times

LIGHT . . . *on the Lesson*

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Harold A. Wilson Illustrations by Casey Smith

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Earning and Spending

September 7, 1947

Since writing the last group of lessons we have had the privilege of meeting many of our friends who are reading and using these lessons, and we want to express our appreciation for the many words of encouragement which you have given us. Sometimes when a fellow is writing, it is difficult to visualize the multitude of friends who are following those lessons, so it is a real blessing and encouragement to meet you, and to hear from your lips that you are using them and receiving blessing and encouragement from them. We wish you would feel free to write us, when you have questions which we do not anticipate and answer; and if you have suggestions concerning help you would like to have in the lessons, which we are not giving you, we wish you would let us know, for we are eager to serve you as best we can, under God.

Now, for today's lesson, in the light of the teaching which we find in the lesson scriptures, this lesson might well be entitled, "The Blessing Of Being Poor," or "The Dangers Of Being Rich." In order to develop this teaching logically, we shall change the order in which we treat the lesson scriptures from that in which they appear in the text. We shall also depart from our usual custom of treating only the portion assigned for printing, in order to include other scriptures which will help to shed light on the lesson text.

LESSON TEXT: Proverbs 11:24-27; 16:8; Ecclesiastes 5:10-11; James 5:1-6

MEMORY SELECTION: Proverbs 16:8

I. RICHES FAIL TO SATISFY

Ecclesiastes 5:10-11

No man has ever been satisfied with riches. One millionaire bore this testimony: "When I was poor, I thought I would be happy if only I could lay away a thousand dollars. But when I got that thousand, I must have five thousand, then twenty-five thousand, then one hundred thousand. Though I have millions, I find I am driven to get more and yet

more. I shall never be satisfied with what I have, no matter how much I can gain, I must always have more." And this is characteristic of the experience of wealthy people, if they are honest enough to admit it, if they have wealth without Christ. The more wealthy people become, unless they know our Lord and Saviour Jesus Christ, the more discontented they seem to be. This is what the scriptures declare when they say, "He that loveth silver shall not be satisfied with silver: nor he that loveth abundance with increase: this is also vanity" (Eccles. 5:10).

One reason riches cannot satisfy is that as wealth increases, expenses increase out of all proportion. The more wealthy a man becomes, the more demands are made upon him. Take income taxes, for example. Taxes pyramid even in the lower brackets, and many men are penalized in the higher brackets. Truly we live in a day when it seems to be a favorite sport of legislators to "Soak the Rich!" Another illustration is seen in social life. The more wealthy a man becomes, the more he must entertain, lest he be considered a "cheap skate." In this way, and in multitudinous other ways, expenses multiply with wealth, and this increase of expenses is endless. "When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?" (Eccles. 5:11).

The Scripture speaks truly when it says, "a man's life consisteth not in the abundance of things which he possesseth" (Luke 12:15). In what blessed contrast to the restless, grasping, greed and dissatisfaction which characterizes the lives of so many rich men is the contentment which the scripture commends to God's children: "Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee" (Heb. 13:5).

II. RICHES DO NOT CONSTITUTE REAL VALUE

Proverbs 16:8, 19; 22:1-2; 23:4-5

In the next group of scriptures which we have selected from our lesson material we are shown that real value lies not in the amount of silver or gold or other material possessions which a man may have.

"Better is a little, with righteousness than great revenues without right" (Prov. 16:8). This being true, righteousness is the true value, whether with or without riches. A man may be poor and yet have this value. And happy is the rich man who, with his riches, also possesses this thing which is of far greater worth!

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold" (Prov. 22:1). The man who has a reputation for honesty, integrity, fair, and kindly dealing is far more wealthy than the man who has a million dollars if he lacks this greater value. As a matter of fact such a good name is worth money, for a man who is known to have these virtues can easily borrow money when he needs it, or find men who will invest in his business because they trust him.

"Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven" (Prov. 23:4-5). How easily and how quickly riches may vanish, even in this life! Certainly at death they avail nothing. Someone asked, concerning a rich man, "How much did he leave?" and the significant answer was given, "He left it all!" Someone else has put it this way, "There are no pockets in a shroud!" Wise, indeed, is that man or woman, having material possessions, who gives heed to the Saviour's admonition, "Make to yourselves

friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). (See also Luke 12:16-20; Matt. 6:31-33; Mark 8:36).

III. RICHES BRING A SNARE

Proverbs 28:20-22; 11:4

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9). This is in full agreement with the testimony of one of our lesson scriptures: "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent . . . . he that hasteth to be rich hath an evil eye" (Prov. 28:20-22). Surely these scriptures reveal that desire to be rich may be the cause of a man's downfall. The desire to be rich makes it easy for a man to yield to many different temptations. One of these temptations is to get riches by dishonest or unethical methods, or at the expense of others.

One of the greatest temptations presented by riches is that men come to depend upon them to help them in any hour of need, though riches often fail a man in his greatest hour of need. "He that hasteth to be rich . . . . considereth not that poverty shall come upon him" (Prov. 28:22). And again the Scripture says, "Riches profit not in the day of wrath: but righteousness delivereth from death" (Prov. 11:4).

But one of the greatest evils of riches is that too often they blind men to their spiritual need. Too many rich men are almost impossible to reach with the Gospel of Christ. They have the attitude of the Laodiceans, saying, "I am rich, and increased with goods, and have need of nothing" but know not that spiritually they are "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). Too often such unfortunate "up - and - outers" are lulled to sleep in the pseudo religious atmosphere of some formalistic, ritualistic, modernistic church. (Matt. 19:16-26).

IV. RICHES MAY BRING JUDGMENT

James 5:1-6

A man's wealth may be the occasion for severe judgment. The Scripture pronounces a special woe to come upon the rich in the last days. In the light of James 5:1-6, where these woes are most particularly prophesied, apparently the wealth involved has been misused, and consists of ill-gotten gains, gathered by the oppression of the poor and by unfair dealings with laborers. The implication of this Scripture is very clear that God, Himself, the Lord of Sabaoth, that is, "the Lord of hosts," will judge such sins, and will plead the cause of the oppressed (See James 1:4). This implication also underlies the admonition to the brethren to be patient. At His coming, again the Lord shall judge the oppressors and avenge the oppressed.

V. WE SHOULD HONOR GOD WITH OUR MATERIAL SUBSTANCE

Proverbs 3:9-10

In contrast to such rich men as we have been speaking about, it is a blessing to note that some rich men use their riches as a stewardship committed to them in trust by the Lord. Such rich men are truly servants of God. They are a blessing to the Lord's work and to the Lord's people. They have done what every believer should do, honored the Lord with their substance. Thus God has prospered them here, and He will reward them hereafter for their faithfulness in using their wealth in His service. (Prov. 3:9-10; Prov. 11: 24-25).

Most of us who use this lesson ex-

position are not rich, and probably never will be rich in this world's goods, but let us not despise the lesson. Even with our more limited possessions we face the same temptations, and need to learn the same lessons as rich men. After all, riches are a comparative matter. If most of us lived in China, or in India, for instance, with our present income, we would be considered fabulously rich in comparison with the poor coolies of China or the outcasts of India. Let us, then, take to ourselves the lesson which the Spirit teaches, as being rich in our own lives. (Mal. 3:8-10).

LESSON ILLUSTRATED

It's not what you'd do with a million,
If riches should e'er be your lot:
But what are you doing a present
With the dollar and quarter you've got?

Cultivating Good Will

September 14, 1947

LESSON TEXT: Proverbs 3:30-31; 15:18; 22:24-25; 25:18; 21-22; 26:20-21; Matt. 5:9; James 3:17

MEMORY SELECTION: Matthew 5:9

Most of today's lesson scriptures deal with sins of the tongue. Among the sins of the tongue named are, strife (Prov. 3:30-31), grievous words which stir up anger, and foolishness (Prov. 15:1-2), wrath (Prov. 15:18), anger (Prov. 22:24-25), false witness (Prov. 25:18), tale bearing (Prov. 26: 21-22), contention (Prov. 26:21). These Proverbs contain much wholesome counsel as to the hurtful character of these sins, and as to the desirableness and wisdom of refraining from them. But apart from suggesting the opposite as a wise and helpful course of action, these scriptures, in themselves, do not explain why men are given to such sins, nor do they tell how they may overcome them and speak the wholesome words which they are counselled to use. In considering this lesson, therefore, rather than dealing in detail with each of these sins and its harmful character, or the wisdom of the wholesome conversation which is commended, **we wish to consider the deeper, underlying reason why men commit such sins of the tongue, and to point out the way of victory over them.**

As a background for this consideration we need to point out that every believer in our Lord Jesus Christ has, dwelling within his body, three personalities.

Dwelling in the believer, first of all, is the soul, which is the man himself. The soul is the seat of the senses, faculties, and impulses. It is the soul who perceives things through the senses of sight, hearing, taste, touch, and smell. The body is simply the instrument by which the soul exercises these senses. Likewise it is the soul which is capable of thought, reason, judgment, emotion,

will, desire, speech, and motion. It is in the soul that the basic impulses reside, as, the mating impulse, the feeding impulse, the acquisitive impulse, the protective impulse, and the religious impulse.

In the body, with the soul, dwells the sinful nature which came into the race through the fall of Adam, and is transmitted by natural generation to all his seed. (Rom. 5:12; Ps. 51:5). This sinful nature the scriptures call "Sin," (Rom. 6:11-14; "The Old Man," (Eph. 4:22); and "The Flesh" (Rom. 8:5-8).

In the body, with the soul of the believer, dwells also a new nature—God's own nature, begotten in us by the miracle of the new birth. (John 3: 3, 5, 7; Gal. 3:26). This new nature the scripture calls "The Spirit" (Rom. 8:5-11). In this new nature the God-head dwells in the believer—God the Father, God the Son, and God the Holy Spirit, for remember, this new nature is GOD'S OWN NATURE (II Pet. 1:4).

These two natures are constantly warring with one another for the control of the soul. The battle is fought in the realm of our thoughts, (Rom. 12:2; Eph. 4:22-24), and as the soul chooses, the issue of the battle is decided (Gal. 5:16).

Now with this background in mind, let us look at the basic reasons for the conduct mentioned in the variuos lesson scriptures.

I. THESE SINS OF THE TONGUE ARE THE WORK OF THE FLESH

Such sins as those listed in the introduction, and mentioned in various lesson scriptures, are definitely works of the flesh, the sinful nature. Some of them are specifically named in Galatians 5:19-21, which lists a number of the works of the flesh; and certainly the others, not specifically named, are included among the "such like" of which this scripture speaks.

The Word of God tells us that we have "put off the old man with his deeds" (Col. 3:9). This is the believer's perfect standing before God. As God sees us, perfect in Christ Jesus, "Our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6). Because this is our standing, or position in God's sight, now His Word appeals to us to put away the sins of the flesh in our state, that is, in our daily life. (Col. 3:5-10).

II. THESE SINS OF THE TONGUE GRIEVE THE HOLY SPIRIT

In Ephesians 4:29-31 we are told plainly that the sins of the tongue grieve the Holy Spirit. In this Scripture, the admonition, "Grieve not the Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30), is sandwiched in between two verses which speak of the corrupt use of the tongue, corrupt because prompted by the sinful nature which waxeth corrupt according to the lusts of deceit (Eph. 4:22 R.V.), and corrupt because of its corrupting effect on the lives of those who hear. In this connection note that in Ephesians 4:29 the words, "corrupt communication," stand in contrast to the words, "that which is good, to the use of edifying, that it may minister grace unto the hearers."

"But what," you may ask, "has this to do with grieving the Holy Spirit?" The Holy Spirit wants to use our tongues to speak forth the praises of our Lord Jesus Christ, and to make men know of Him. If we are filled with the Spirit, we **will** speak of Christ. This is the inevitable effect, whenever, in the scriptures, men are said to be filled with the Holy Spirit (Eph. 5:18-19; cf. Luke 1: 41-45; Luke 1:67-79; Acts 2:4-11; 1:8, etc.). Since the Holy Spirit wants to use our tongues to speak for Christ, to the salvation of the lost and to the edifying of the saved, it grieves Him when we so misuse our tongues as to

give voice to anger, wrath, malice, blasphemy, tale-bearing, strife, lying, and other such sins of the tongue.

III. VICTORY OVER THE SINS OF THE TONGUE MAY BE ATTAINED BY WALKING IN THE SPIRIT

"Walk in the Spirit," says Galatians 5:16, "and ye shall not fulfill the lust of the flesh." Herein is the secret of the transformation which the Proverbs quoted in our lesson text admonish us to experience, but which they fail to tell us how we may experience. It is as we follow the leading of the Spirit, letting Him direct our thoughts toward the Lord Jesus Christ, and His Word and will, and as we let Him lead us to yield ourselves unto God, and our members "as instruments of righteousness unto God," rather than yielding ourselves to the flesh, and our members "as instruments of unrighteousness unto sin," that the transformation is wrought in us which our Lord is so eager to work. (Phil. 4:8; Rom. 6:11-14; 12:1-2).

IV. PEACEABLE CONVERSATION AND PEACEABLE DEALING WITH OUR FELLOW MEN COME AS THE FRUIT OF THE SPIRIT

Our lesson scriptures call upon us to be peaceable in our speaking with our fellow men, and in our dealing with them, and they commend those who make peace. This brings to mind instantly the words, "The fruit of the Spirit is love, joy, peace . . . . . (Gal. 5:22). Since peace is the fruit of the Spirit, peaceable conversation and peaceable actions will characterize the life as we let the Spirit control our thoughts and fill our hearts.

One other result of letting the Spirit control in our lives, mentioned in our lesson, is specially noteworthy. "A wholesome tongue is a tree of life" (Prov. 15:4). Like unto this are others of the Proverbs: "The lips of the righteous feed many," (Prov. 10: 21); and "The law (that is testimony, or instruction) of the wise is a fountain of life" (Prov. 13:14); and again, "The lips of the wise disperse knowledge" (Prov. 15:7). As we let the new nature control our thoughts, and as wet let Him lead us into a momentary yielding of ourselves to our Lord, we will be filled with the Spirit, and we will be speaking of our Lord Jesus Christ, so shall our lips feed many, and so shall our conversation prove to be, to whom we speak, a tree of life.

LESSON ILLUSTRATED

Solomon's proverb, "A soft answer turneth away wrath, but grievous words stir up anger," is illustrated in ordinary life every day. A story comes from Maine of a lawyer who bought a farm where there had been a lawsuit going on for many years with a neighbor about the boundary line. The lawyer went to see the obstinate neighbor at once and he found the man ready for a fight. The lawyer mildly inquired, "What's your claim here, anyway, as to this fence?" "I insist," replied the neighbor, "that your fence is over on my land two feet at one end and one foot at least on the other." "Well," replied the lawyer, "you go ahead just as quick as you can and set your fence over. At the end where you say that I encroach on you two feet, set the fence over on my land four feet. At the other end push it on my land two feet." "But," persisted the astonished neighbor, "That's twice what I claim." "I don't care about that," said the genial lawyer. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself." The old farmer paused abashed. He had been ready to commence the old struggle

tooth and nail, but this move of the neighbor stunned him. Yet he wasn't to be outdone in generosity. After looking at the lawyer a moment, he said, "Squire, that fence ain't going to be moved an inch. I don't want the land. There wasn't nothin' in the fight, anyway, but the principle of the thing."

After it was thought the worst of the forest fires that devastated great areas in the West last autumn were over, certain sections were visited by a terrible blaze which was fatal to more than a score of persons and made homeless hundreds of others. It swept on through dry forest, encircling villages, thereby preventing the escape of the inhabitants. In many instances, these fires were started by the spark from an engine or were the result of a hunter's carelessness. "The tongue is a fire," and it often kindles great conflagrations.

The Essence of Goodness

September 21, 1947

LESSON TEXT: Proverbs 4:23; 6: 16-19; 9:10; 14:34; 15:1; 16:18; 21: 3; 22:1; 27:1; 28:18; James 4:17

MEMORY SELECTION: Micah 6:8

The title of today's lesson reminds us of the Saviour's words to the rich young ruler, "Why callest thou me good? there is none good but one, that is, God" (Matt. 19:17). At the same time we recognize that in His Word God does speak of "good men," and of "goodness" as being of the fruit of the Spirit (Matt. 12:35; 25:21; Luke 23:50; II Chron. 32:32; 35:26; Eph. 5:9). So, while we have some compunctions about using the expression "goodness" as applying to men, yet we believe this use is justified by the Lord's use of the word, and particularly if we are careful to note that any genuine goodness in human experience comes from the working of the Spirit of God in the heart and in the life of the man who has it. With this understanding, let us consider the lesson scriptures as they relate to a good man. To develop this thought in a logical sequence we will rearrange the order of the scriptures selected for our lesson.

I. THE NEED OF GOODNESS

Proverbs 14:34; 15:1; 16:18

From a practical point of view, goodness is a much needed characteristic. The man who is without it, because he lacks it, will often find himself in trouble. The good man, because he is a good man, will escape. Three scriptures, selected from among those assigned for today's lesson, suggest the need of goodness.

"Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). In this connection it is significant that the decline and fall of any great nation is invariably preceded by a period in which the citizens of that nation laid the reins upon the necks of their carnal de-

sires, and gave themselves over to riotous gratification of their lusts. This is one of the most sinister characteristics of life in the United States today, and many able Bible expositors and pastors are sounding forth to the nation the solemn warning, "Except ye repent, ye shall all likewise perish" (Luke 13:3).

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1). The truth of this is so apparent as to require no comment, but it should be noted that the ability to return a soft answer, when such an answer is needed, is one important characteristic of real goodness in human relationships. From this scripture, as well as from practical experience, it is obvious that a good man, by the soft answer in the time of need, will keep out of much trouble and avert much strife with his fellow men.

"Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18). Here again is a scripture which clearly reveals the need of goodness. Pride and an haughty spirit do not characterize a good man—rather he is marked by meekness and humility. And if, at times, his fellow men despise him for his meekness and humility which they esteem marks of weakness, let him comfort himself with the thought that "God resisteth the proud. but giveth grace to the humble" (James 4:6).

II. GOD'S ATTITUDE TOWARD GOODNESS

Proverbs 6:16; 21:3

One of our lesson scriptures shows that God is displeased with the badness which is the opposite of goodness in human conduct. "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6: 16-19).

But mere human goodness, apart from faith in our Lord Jesus Christ and submission to His will, cannot please God. "Without faith it is impossible to please him" (Heb. 11:6). Given this indispensable foundation of faith, however, God can be and is pleased with good conduct on the part of men. "To do justice and judgment is more acceptable to the Lord than sacrifice" (Prov. 21:3; in this connection see also I Sam. 15: 22-23).

III. THE VALUE OF GOODNESS

Proverbs 22:1; 28:1; 29:18

The superlative value of goodness is clearly stated in Proverbs 2:1: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." No man ever got and retained a good name who was not a good man. Thus a good man may be poor when it comes to material possessions, but he has something which is of far greater worth, a good name, and loving favor with man and God.

Two others of our lesson scriptures specify some of the values of goodness. One of these values is boldness: "The wicked flee when no man pursueth: but the righteous are bold as a lion" (Prov. 28:1). One illustration of this may be seen in the fact that a good man has no fear of policemen! Another specific value of goodness is happiness, or the enjoyment of God's blessing. "Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Prov. 29:18).

IV. THE SECRET OF GOODNESS

Proverbs 9:10; 4:23

Surely we are all aware of the value of goodness, but how may this goodness be obtained? Two of

our lesson scriptures give the answer.

Goodness in the life springs from the fear of the Lord in the heart. When we say "fear of the Lord," we use this expression in the sense in which the scriptures use it, as synonymous with worship. The man who has a worshipful attitude toward his Lord, in consequence of this attitude will be a truly good man. We read in Proverbs 9:10, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (See also Ps. 4:4).

Goodness in the life springs from the right occupation of the heart. It is a principle in human psychology that a man becomes like the thing he thinks about, and of course the very best subject for the occupation of the heart is our Lord Jesus Christ. As we look to Him we are transformed. A man whose heart is occupied with evil things will become an evil man. So the Scripture exhorts, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23; see also Phil. 4:6-8; Isa. 26:3; Heb. 12: 1-3; Col. 3:1-3; II Cor. 3:18; 4:17-18).

We must not forget, however, that goodness is the fruit of the Spirit. So says Galatians 5:22-23, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." A truly good man is a man who has trusted the Lord Jesus Christ as his Saviour, and then has learned to "walk in the Spirit," and to experience the transformation which the Spirit alone can produce in a life. (Gal. 5:16; Eph. 4:22-24).

V. THE URGENCY OF GOODNESS

Proverbs 27:1; James 4:17

The remaining scripture selections suggest the urgency of goodness. "Boast not thyself of tomorrow; for a man knoweth not what a day may bring forth" (Prov. 27:1). Many men fail to become the men they want to be because they put it off. We have no time but the present; we are now becoming the men we are going to be. If we want to be truly good men we need to start now—tomorrow will be too late. The Scripture solemnly warns us of our responsibility in this connection: "To him that knoweth to do good, and doeth it not, to him it is sin!" (James 4:17; see also II Cor. 6:2; Heb. 4:7).

LESSON ILLUSTRATED

A ship was once wrecked on the Irish coast. The captain was a careful one. Nor had the weather been of so severe a kind as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much interest attached to the disaster that a diver was sent down. Among other portions of the vessel that were examined was the compass that was swung on deck, and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocketknife blade.

It appeared that the day before the wreck a sailor had been sent to clean the compass, had used his pocketknife in the process, and had unconsciously broken off the point and left it remaining in the box. That bit of knife-blade exerted its influence on the compass and to a degree that deflected the needle from its proper bent and spoiled it as an index of the ship's direction. That piece of knife-blade wrecked the vessel.

Even one trifling sin, as small as a broken knife-point, as it were, is able to rob the conscience of peace and happiness.

—John McNeill-Webber: Choice Illustrations and Quotable Poems

Testing Philosophies of Life

September 28, 1947

LESSON TEXT: Ecclesiastes 1:2; 17; 2:1, 11, 24; 12:1-8, 13-14

MEMORY SELECTION: Ecclesiastes 12:13

"Testing Philosophies of Life" is not a bad title for a study of the Book of Ecclesiastes, for this is just what Solomon did, as recorded in the book. As we shall see, in his testing various philosophies of life, however, Solomon made one glaring mistake, he put these philosophies to the test of **experience** instead of submitting them to the test of **revelation.**

Before we engage in this study may we pause to remark that the Book of Ecclesiastes stands in striking contrast to the Book of Proverbs. Proverbs is the inspired record of the thoughts which the new nature prompted in the heart of King Solomon. Ecclesiastes, on the other hand, up to chapter twelve, is the inspired record of the thoughts that the old man prompted in the heart of the same man. Let us emphasize this fact, the Spirit of God inspired Solomon to write the book as a faithful and accurate record of the false philosophy of the old nature. In like manner, He inspired Moses to record the lies of the Devil, as we find in Genesis 3. But God's Spirit did not inspire the content of the teaching in much of the Book of Ecclesiastes any more than He inspired Satan's lies.

I. THE FALSE PHILOSOPHY OF ECCLESIASTES

To get a fair and accurate appraisal of the Book of Ecclesiastes, we need to note its false philosophies.

First, however, let us notice that there is an element of truth in the book. Here and there we will find good, sensible, wholesome, even spiritual counsel. This is to be expected, even in such a book as this, for Satan himself can and does tell the truth when it best suits his purpose. You will recall that in the Garden of Eden he said, "God doth know that in the day ye eat thereof ,then your eyes shall be opened, and ye shall become as gods, knowing good and evil" (Gen. 3:5). This was true, although it was spoken to bolster up a lie , for after Adam had eaten, God Himself said, "Man is become as one of us, to know good and evil" (Gen. 3:22). So, in the book of Ecclesiastes we will find many things that are right and true. Let us not be misled by this, however, because apart from the last chapter which holds a special place in the book, the general teaching recorded in the whole book is false and unscriptural. It is the philosophy of the natural man—the carnal mind. (II Cor. 11:14).

Notice a few of the most patently false teachings recorded in this strange book.

In Ecclesiastes is recorded the false teaching of soul-sleeping. This is the teaching that the soul is unconscious between death and the resurrection. "The dead know not anything" (Eccles. 9:5). This is violently contrary to the teaching of the rest of God's Word. (See Luke 16:22-31; Rev. 6:9-11; Phil. 1:21-23).

In the book of Ecclesiastes is recorded the false teaching that man is no better than the beast. "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast" (Eccles. 3:19). This is the false philosophy of Darwinian

evolution. This is the philosophy which has wrought such havoc, morally and spiritually, to young people in our institutions of higher learning. It absolutely ignores the striking difference in the description of man's creation from that of the beasts. In that of man alone it is said that "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

In the Book of Ecclesiastes is recorded the false teaching that God is responsible for vanity. "For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit" (Eccles .2:26). So imbued did Solomon become with this false teaching, while under the influence of his old nature, that he even despised the wisdom which God had given him, saying, "What hath the wise more than the fool?" (Eccles. 6:8). Again, "Then said I in my heart, that this also is vanity" (Eccles. 2:15).

These are only samples of the false philosophy in the book. Others may be found among the scriptures assigned for today's lesson, notably, Ecclesiastes 1:2, 17; 2:1, 11, 24.

II. THE LIMITED VIEWPOINT OF ECCLESIASTES

One of the reasons for the false philosophies of Ecclesiastes is the limited viewpoint of the book.

The outlook of Ecclesiastes is limited to the things "under the sun." In fact this expression "under the sun," is a key expression of the book. When one's heart becomes occupied with earthly things, to the exclusion of heavenly things, he is bound to draw conclusions from the things which he observes that are erroneous. Faith takes its stand upon the promises of God's Word, and looks beyond the transitory things of earth, to the day when we shall stand in the presence of our Lord and Saviour Jesus Christ, and receive at His hand the reward of our labors. What a significant contrast there is in these two points of view! (cf. Heb. 11:24-27 with Eccles. 1:14; Rev. 22: 12 with Eccles. 2:11).

The outlook of Ecclesiastes is limited to time. Notice that again and again the discussion of the book comes up to the hour of death **and stops there,** or at least professes ignorance of anything beyond. (Eccles. 3:20-22; 5:15; 6:3-4; 6:12, etc.). No wonder Solomon's experience was so disappointing and disillusioning when he viewed things only in the dim, shadowy, darkness of time, and ignored the bright, white, light of eternity. Contrast with his unbelieving testimony, cited above, the glowing testimonies of faith voiced by great men of God. (Gen. 50:24-25; Job 19:25-27; Heb. 11:13-16, 39-40; II Tim. 4:6-8; II Cor. 4:17-18).

III. THE SUICIDAL PESSIMISM OF ECCLESIASTES

The false philosophy of the old nature leads to suicidal pessimism. This is one reason for the wave of crimes of self-destruction which have been sweeping through our land in recent years. The philosophy of Ecclesiastes is the philosophy of the natural man. It may be summed up in the words, "Oh what's the use!" This is the modern counterpart of the words of Solomon which are repeated over and over throughout the book like a funeral dirge, and which are a veritable key-note to the book: "Vanity of vanities; all is vanity . . . . vanity and vexation of the spirit" (Eccles. 1:2, 14; 2:1, 11, 17, 21, 26).

This suicidal pessimism is not only implied in such expressions as the above, it is plainly stated in a number of passages. "Wherefore I praised

the dead which are already dead more than the living which are yet alive. "Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun" (Eccles. 4:3-3). "Better is the day of death than the day of one's birth" (Eccles. 7:1). "Therefore I hated life; because the work that is wrought under the sun is grievous to me: for all is vanity and vexation of spirit" (Eccles. 2: 17). Truly "The wages of sin is death," and "To be carnally minded is death' (Rom. 6:23; 8:6). Herein is one of the most striking evidences that it was the old nature who prompted many of the utterances in the Book of Ecclesiastes.

IV. THE PERVADING CARNALITY OF ECCLESIASTES

Another striking evidence that many of the words found in Ecclesiastes were prompted by the old nature, is the frequently repeated advice, "Eat, drink, and be merry." This is the philosophy of Hedonism —the philosophy of pleasure. This false philosophy of carnality pervades the whole book. It is emphasized by frequent repetition, and it is emphasized by the exceedingly strong language which Solomon uses concerning it. "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor" (Eccles. 2:24, 3:13; 5:18; 8:15, cf. II Tim. 3:4; I Tim. 5:6; I Cor. 15:32-34).

It in no wise mitigates the carnality of this counsel to recognize that Solomon added, "This also I saw that it was from the hand of God." The old nature does not hesitate, when it thinks it can, to try to make God a partner in its evil deeds. As a matter of fact, to cultivate a veneer of religion to blind men to their need of Christ is one of his favorite tricks (Rom. 7:8-13).

V. THE GLORIOUS CONCLUSION OF ECCLESIASTES

We must not close this discussion, however, without recognizing that before the end of the Book of Ecclesiastes, Solomon came back to the Lord. He had tried everything this world has to offer, seeking satisfaction, and had failed to find it. Now he recognizes that only the Lord can satisfy the hungry soul, and so he says, "Remember now thy Creator in the days of thy youth," and sums up with the words, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments" (Eccles. 12:1, 13).

We wish that space permitted us to discuss in some detail Ecclesiastes 12:1-7. Suffice it to say that here in these verses, there is a remarkable picture of the encroaching ravages of age, by which the admonition is emphasized, "Remember now thy Creator in the days of thy youth."

THE LESSON ILLUSTRATED

The best preacher in New York is a silent man. You may see him standing on the corner of Broadway and facing the multitudes that hurry past, preaching without a word or gesture. His hands are bound behind his back; his lips are sealed. It is only his attitude that speaks; but what a sermon! "Men and women of the jostling crowd, what seek ye? Wealth is yellow dust that will presently sift through your stiff fingers! Pleasure is like a snow-flake in the river, a moment white, then gone forever! Honor is a wreath of laurel that fades with the setting sun! Pause and consider the things that are worth while because they endure! Live today that ye may live forever!" It is a bronze figure of Nathan Hale, the patriot spy.

—David James Burrell, D.D.

IS HELL A MYTH?

By ROBERT G. LEE

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

I. The Asking—"Is Hell a Myth?"

A myth? Like Aeolus imprisoning in a leather bag tied with a silver string such winds and tempests as might be hurtful to the further voyage of Ulysses?

Like the cranes of Ibycus? Like the Minotaur, the fierce animal with a bull's body and a man's head, which demanded a tribute of seven young men and seven young women —and the killing of this beast by Theseus with the aid of Ariadne?

A myth? As Hercules and the poison garment of Nessus? As Hercules strangling two serpents with his hands at birth? As Hercules and his "Twelve Labors"? As Midas and his golden touch? As Sisyphus who made a chair with automatic workings—so that when a creditor called upon him to collect a debt, Sisyphus invited him to sit down, and no sooner had the fellow taken a seat when one hundred ligaments of steel darted out and bound the fellow fast—and Sisyphus kept him there until he cancelled the debt?

Asking, "Is Hell a myth?" is but an interrogatory way—on the part of some—of stating that Hell IS a myth —ah, much as the wild mythologies of the Greeks. With playful raillery do many speak of the fact of Hell. With a blighting barrikin do many speak of the fact of Hell. With many Hell is the wild nightmare of a disordered brain—the fanciful fake of an erratic mind. A myth? Just as well say a lion has the mouth of a mouse. A myth? Just as well say an eagle has sparrow's wings. A myth? Just as well say you can cradle a furnace in a thimble.

All of which brings us to consider some

II. Asseverations

Asseverate means "to affirm, to aver positively or with solemnity." Many there are who, with ridicule of those who disagree, declare that there is no Hell. Atheists tell us that we die like dogs—that our souls perish with our bodies—that when the earth has swallowed us up, we become part and parcel with clay; and that is the end of the whole matter. We, believing not what atheists say, doubt if the atheists believe themselves.

But note what some say:

(1). "The Dantesque picture as a place of penal flames, smoke, and physical torture is an absurd picture."

(2). "Hell-fire is a riot of imaginative genius."

(3). "It is the feeblest form of sentimentality to believe in a Heaven, just as it is a terrible folly to believe in Hell."

(4). "The pulpit teaching about Hell is an unauthorized accretion to the true doctrine—and repugnant to reason."

Pastor, Bellevue Baptist Church, Memphis, Tennessee

(5). "The Hell of fire and brimstone was doomed under the revolt assisted by George MacDonald—and the doctrine of material Hell has gradually disappeared from the sermons of most preachers."

(6). "Milton's conception of Hell was inconsistent with the character of God as revealed in Jesus Christ." "Indeed, it is to be doubted whether man ever believed fully in the existence of such a Hell, for if preachers believed in the Hell they taught thirty years ago, and had any humanity in them, they would have been unable to sleep in their beds. To talk of a Hell so horrible that no man with a heart in him would throw a dog into it, and yet to preach that the Almighty Father cast the bulk of the human family into it to burn for ever and ever, was to insult the very name of the Being whom we are taught to love."

(7). "Hell is a state—and not a place." "To live in harmony with what we understand to be God's law is the truest Heaven. To live out of harmony with that law is Hell."

(8). "Heaven and Hell may be the same place—and Heaven will be Hell to the man who loves evil things."

(9). "Many of the terms describing Hell are allegorical or metaphorical or poetical—and imply the spiritual state which is the antithesis of salvation. All such delineations as 'the blackness of darkness forever,' 'perdition,' 'the lake that burneth with fire and brimstone,' 'eternal destruction from the face of the Lord' are purely fantastical — and deserve no attention."

(10). "When it comes to Hell being a place of fire, Origen taught that it was not a material fire, but self-kindled, like an internal fever—a figurative representation of the moral process by which restoration shall be effected." And Clement of Alexandria taught that "Hell fire is a sort of spiritual fire which purifies the soul."

"It is a misconception of His words to import the idea of literal flames." "Fire cannot burn the physical body or vehicle with which the soul will array itself when it goes forth from this mortal to immortality, and from this corruptible to incorruption. Flesh and blood cannot enter the realm of the hereafter. Fire cannot feed upon the cosmic integument of the world of spirits; but what fire does to the body will be supplied by remorse, by the torturing consciousness of an absolutely wasted opportunity, by the perpetual facing of the ruined lives which have been irreparably blasted and corrupted during the earthly sojourn."

"If the Bible teaches 'everlasting punishment,' so much the worse for the Bible, because we cannot believe it; you may quote texts and have behind the texts the very finest scholarship to justify certain interpretations, but it is no good. We are no longer the slaves of a book, nor the blind devotees of a creed; we believe in love and in evolution."

(11). "If punishment is to win the verdict of our best consciousness, it must be remedial." "But I doubt very much whether any intelligent man or woman believes in a materialistic Hell—that is, in a real raging fire in which people are eternally burned." "It is surely not illegitimate to draw the conclusion that Christ intended to teach that even the fire of remorse in the future life may purify the spirit, and so prepare it for some higher and better state." "There never was, is, or will be, any right in the name of the Gospel of Christ to speak of 'eternal torments.' "

(12). "Endless toments are in flagrant contradictions to the goodness of God, as expressed in His holy Word."

But, let us ask, if there is no Hell, is not the Bible a bundle of blunders,

a myth, a book of fairy tales? Are not the prophets, who spoke of God's mercy, liars? Did not the apostles cease to perambulate around the pole of veracity?

If there is no Hell, does not Jesus deserve to wear the label of the imposter?

Into the valley of Hinnom, outside the city of Jerusalem, the Jews threw the refuse of the city and the dead carcasses of animals where the worms would eat them and a fire was kept continually burning. Jesus used this great valley of offal to describe the awful reality of Hell.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched" (Mark 9:43-44).

If there is no Hell, is not Calvary, with all its suffering and sacrifice and finished atoning work, a blunder and all the voices thereof a babel of incoherency?

By every contemptuous mouthful of spit that befouled His face, by every hair of His beard which cruel fingers tore from His cheeks, by every bruise of His face, by every mark of the scourge upon His back, by every thorn that punctured His brow, by every nail that held Him to the tree, by every breath He drew which was a pang of pain, by every beat of His heart which was a throb of agony—by all the shadows that covered the earth when black midnight came at noonday, we say that if Calvary be not the way of escape from ETERNAL Hell—then Calvary is a mistake. It is not credible that the Son of God should have become man and died on the cross merely to save men from the short and temporal consequences of sin. The infinity of the sacrifice implies an infinity of punishment as that from which the sacrifice was intended to deliver those who would accept the sacrifice. If a man accepts the atonement of Christ—how can he doubt the dogma of Hell?

Now, let us ask, can there be a Heaven if there be no Hell? The Bible, book above and beyond all books as a river is beyond a rill in reach, speaks of Heaven. But the same Bible also speaks of Hell. The same Bible that speaks of the glories and bliss of Heaven speaks of the woes and pains and miseries of Hell —as the portion of those who reject Christ.

So let us consider the

III. Actuality

Though some today in the theological and educational world are "fond of a mist that rises from the ground" and rebel against the concrete, the definite, the actual—still there is a Hell. Though many vaporize every great fact and doctrine of the Christian faith and talk as though they believed that only when these great facts and weighty doctrines have been "sublimated into the mythical and poetic" are they worthy of the intellectual—still there is a Hell.

We need realities to meet realities —and we find them in the New Testament, which is not "a collection of photographed mirages" and does not "tantalize with vapors a world perishing of thirst."

Watkinson says: "Although the New Testament is renounced, sin, devils, judgments, Hell remain potential in the human conscience. To take away Hell is to reject the physician and leave the plague, to overthrow the lighthouse and leave the hidden rock, to wipe out the rainbow and leave the storm, to take away the fire light and leave the fire to rage, to take away the vaccine and leave the smallpox. To take away Hell is to meet the tragic blackness of sin with a candle gospel, to make a mild twilight out of eternal retribution, to take away the trumpet

and open the gate to enemies, to take away roses and leave the thorns, to throw away gold and press bankruptcy upon human life."

I know some people call the preacher who stands squarely upon the teaching of Christ and His apostles "narrow,' "harsh," "cruel." As to being narrow, I have no desire to be any broader than was Jesus. As to being cruel—is it cruel to tell men the truth? Is a man to be called cruel who declares the whole counsel of God and points out to men their danger? Is it cruel to warn people on an excursion ship that the ship has sprung a leak and they must get into lifeboats? Is it cruel to tell Miami that a hurricane is headed for the city? Is it cruel to arouse sleeping people to the fact that the house is on fire? Is it cruel to jerk a blind man away from the rattlesnake in the coal? Is it cruel to declare to people the deadliness of disease and tell them which medicine to take? Is it cruel to label poison with the crossbones and skull? I would rather be called cruel for being kind than be called kind for being cruel.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:7-9).

Hell is a terrible ACTUALITY.

Yet some say: "Scholarly preachers have given up belief in an orthodox Hell." If so, they did not give up that belief for reasons of Greek or New Testament scholarship. If so, they gave it up for sentimental and speculative reasons. No man can go to the New Testament and not find Hell in the New Testament. But suppose "scholarly preachers" have given up belief in orthodox Hell. That would not prove anything. Many times scholars have given up belief in doctrines that after all, **in the final outcome,** proved to be true. No scholars, except Noah, believed flood would come. But it did. No scholars, except Lot and Abraham, believed fire would fall on Sodom and Gomorrah. But it did. No scholars, except Jeremiah and one friend, Baruch, believed Jerusalem would be destroyed by Nebuchadnezzar. But it was! Four leading schools of theoligical thought in Jesus' day scoffed at Jesus' prediction concerning the coming judgment of God on Jerusalem. But secular history tells us that in spite of the dissent of all the scholars, it came true just as Jesus predicted. No university in the world in the days of Luther and Huss believed in the doctrine of justification by faith. But it was so—and Luther was right—and every university of Germany, France, England, Scotland, was wrong. So if all the scholars, preachers, scientists, artists, statesmen, politicians, musicians, teachers on earth gave up belief in the doctrine of an orthodox Hell, it would not prove anything.

Some say, "I hate Hell." So do I. But if a man is going to be a preacher of Christianity, he should preach the doctrines of Christianity. I hate to think of anybody going there. But nobody can hate Hell out of existence. I hate snakes, but my hatred does not exterminate them. I hate rats, but rats still live. If we are Christians, we hate sham, but sham is here. If we walk as wise people and not as fools, we hate the works of the flesh. But adultery, fornication, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, rev-

elings and such like are with us. We all should hate dishonesty, but dishonesty is abroad. I hate infidelity, but infidelity is here. I hate liquor, but liquor is here. If hate were an exterminator, I could get rid of sin by midnight. Disbelief in Hell does not put out its fires. Disbelief in poison does not do away with the deadliness of poison. You might believe you could play with nitroglycerine without danger, but that belief won't keep men from picking up your fragments in a basket. Disbelief and unbelief do not alter facts. THERE IS A HELL!

Nobody can believe in the Bible and not believe in Hell as an actuality too terrible for words to describe. And if all the terrible language descriptive of Hell is figurative, how terrible must be the actuality to which the fingers of all figures point!

Now consider some

IV. Attestations

(1) The Bible

Of course, there is only one book in this world to which to go to learn about Hell and that is the Bible—the book which travels more highways knocks on more doors, and speaks to more people in their mother tongue than any other. The doctrine of Hell is essentially and fundamentally a Bible doctrine. I believe what the Bible says. I have never read the Bible and said, "As I **partly** believe."

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25-30).

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:40-42).

"Then shall he say also unto them on the left hand. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:10-11).

But the attestations of many great preachers are in agreement with scriptural attestation.

(2) Dr. R. A. Torrey: "I have written between thirty and forty different books which have been translated, I am told, into more languages than the books of any other living man. I say this simply to show that I have a right to call myself a scholarly preacher. Yet I believe the old-fashioned Bible doctrine regarding Hell."

(3) D. L. Moody: "The same Christ that tells us of Heaven with all its glories, tells us of Hell with all its horrors; and no one will accuse Christ of drawing this picture to terrify people, or to alarm them, if it were not true.

(4) Henry Ward Beecher: "The thought of future punishment for sinners which the Bible reveals is enough to make an earthquake of terror in every man's soul. I do not accept the doctrine of eternal pun-

ishment because I believe in it. I would destroy all faith in it if I could; but it would do me no good. It would not destroy the thing itself.

(5) Dr. W. N. Clarke: "The principle of retribution is right—because good ought to work good and evil ought to work evil. This is a moral axiom. A man not only reaps what he sows in nature and in his own soul, but it is right that he should reap it. Nothing in the nature of sin offers any hope of its own punishing consequences ever ending."

(6) F. W. Faber: "It is a good thing, and wise, for our own sakes to think sometimes of the horrid fact and place of retribution. As truly as Europe lies across the ocean and as truly as thousands of men and women over there are living real lives and fulfill various destinies, so truly is there a place called Hell—all alive this hour with the multitudinous life of countless agonies and immeasurable graduation of despair."

(7) T. DeWitt Talmage: "Not having intellect enough to fashion an eternity of my own, I must take the word of the Bible. I believe there is a Hell. If I had not been afraid of Hell I do not think I would have started for Heaven."

(8) C. H. Spurgeon: "Our joy is that if any one of us are made, in God's hands, the means of converting a man from the error of his way, we shall have saved a soul from this eternal death. That dreadful Hell the saved one will not know, that wrath he will not feel, that being banished from the presence of God will never happen to him."

(9) Paul Stewart: "The preaching that ignores the doctrine of Hell lowers the holiness of God and degrades the work of Christ."

(10) Shedd vs. Beecher: The North American Review engaged Dr. Shedd to write an article vindicating eternal punishment, and also engaged Henry Ward Beecher to answer it. The proof sheets of Dr. Shedd's article were sent to Dr. Beecher, whereupon he telegraphed from Denver to the Review: "Cancel engagement. Shedd is too much for me. I half believe in eternal punishment myself. Get somebody else." The article in reply was never written and Dr. Shedd remained unanswered.

(11) B. H .Lovelace: "There are foregleams of Hell all around us. (Rom. 8:22). Read the tragedies that besmear the front pages of our daily newspapers, behold the victim of drink writhing in the tortures of delirium tremor, see the human wrecks strewn all along life's highway, and hear the sobs and sighs of a sin-cursed world. These are but a few sparks from the Lake of Fire, the eternal abode of the lost. Hell is a logical necessity.

(12) William Elbert Munsey: "There is a Hell. All principles of quality, character, and state exist in correlative dualities. Good and evil are correlates. The very argument which gives merit its reward beyond the grave must, in virtue of a correlation, give demerit punishment beyond the grave." "Shut up in Hell to weep, unnoticed by mercy, forever."

(13) A. C. Dixon: "S-i-n spells 'Hell' in this world and the next. It is no nightmare of medieval darkness. It is not the hallucination of a disordered brain. It is a fact which anyone with open eyes must see. The smoke of torment ascends here from the house of shame, the public-house, the drunkard's home, the divorce court, the prison, the gallows, the madhouse, the gambling den, and the lives of men and women who are burning in the furnace of their own lusts."

(14) Billy Sunday: "You will not be in Hell five minutes until you believe that there is one."

(15) Sam Jones: "I believe in a bottomless Hell; and I believe that the wicked shall be turned into Hell.

The legitimate end of a sinful life is Hell. Every sinner carries his own brimstone with him. How many men meet truth without a tremor in their muscles."

(16) Lee Scarborough: "When we preach on the wrath of God, on the burning doctrines of an eternal Hell, we must do it with heart compassion."

Now, along with these attestations, would I have you think of some

V. Adjectives

Here are some adjectives that describe the severe nature of Hell.

(1). "Everlasting fire."

I am not going to split hairs to prove the fire of Hell is literal fire any more than I would split hairs to prove the gold of Heaven is literal gold. I believe when God says "fire," He means **fire.** I believe when God says "gold," He means **gold. If** the gold in the streets of Heaven is figurative, Heaven will be no less **beautiful.** If the fire of Hell can be proven to be figurative, Hell will be no less **unendurable.** All who believe they prove the fire of Hell is not literal fire, have only removed physical pain, which is the least significant feature of its character. Hell is the madhouse of the universe where remorse and an accusing memory cause unspeakable torture.

All words are incapable of describing that awful place. The very thought of Hell ought to make one uncomfortable. An Oriental legend tells of a king who acceded to his throne late in life. "Too great glory crusheth too small strength," he murmured to his vizier as he sat in state for the first time. "Verily, though my crown shineth as all the stars of Heaven reflected in one small pool, yet its weight is like to that of the water jars that all the women of my kingdom carry upon their heads!" He bent beneath the burden, and died within the year. A thousand times more should the thought of spending eternity in Hell make one uncomfortable — yea, fill one with terror.

(2). "Everlasting fire in a real PLACE."

The rich man of Luke 16 is in Hell bodily. He wanted his brothers to know that where he was after death was a PLACE. Jesus taught that the body would be in Hell along with the soul.

"And fear not them which kill the body, and are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

(3). A place of TORMENT.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:10-11).

(4). A place of vile COMPANIONSHIPS.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

The devil will be there with all his demons. Read the list of the wicked persons in Romans 1:29-31.

"Being filled with all unrighteousness, fornication, wickedness, covetousness, malisciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful."

All of these will be in Hell for eternity if they die in their sins unrepentant and unforgiven.

(5). A place from which there is no EXIT.

In public halls we find in bold letters, "Exit." But "exit" is a word not in the vocabulary of Hell. In other places there are signs, "This way out." But there is no sign like that in Hell. Once there, you are always there. Once in, never out. I read in the paper the other day of some prisoners who worked a year to make their escape from prison. You could work one hundred thousand years in Hell to get out and never do so.

Jesus says: "There is a great gulf **fixed."** It is impassable to those who would come from there here. Open your eyes and look before you enter a place from which no man has ever returned—a place where those who enter come not out forever, but lift up wailing voices to warn those who are wise enough to hear and heed.

(6). A Place ETERNAL.

"And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

No one has any trouble believing the "everlasting life" part of the verse. By every known law of exegesis, it must mean the same thing in the other part of the verse. The expression: "Eis tous aionas tou aionon" occurs twelve times in Revelation and correctly translated means "unto the ages of the ages." Eight times it is used expressing the existence of God and the duration of His reign. One time it is used expressing the duration of the blessedness of the righteous. In every remaining instance it is used to express the duration of the punishment of the wicked. It is the strongest known expression for endlessness.

Eternal! There are ten thousand grains of wheat in one bushel, say. Multiply that by all the grains in the millions of bushels of wheat grown every year. Multiply that by the number of leaves on all the trees in the world. Multiply that product by the number of all the grains of sand on all seashores. Multiply that product by the number of all the stars in the heavens. Multiply that product by the number of inches from earth to sun. Now, if after that many years the joys of Heaven would cease, they would not be eternal. Now, if after that many years the fires of Hell would cease, they would not be eternal. Where will you spend **ETERNITY?** If Hell were nothing but a ten-year palace with no music; a fifty-year palace with no children; a one-year association with a man who killed his mother, it is too much Hell for me.

The Greek word, "Gehenna," means a place of everlasting punishment. Southeast of Jerusalem was a valley where, for a long time, the idol Molech was worshipped. Little children were thrown into his fiery arms and consumed in the flames. Because of their cries it came to be known as the Valley of Lamentation, or the Valley of Hinnom. Those horrible sacrifices were abolished by Josiah (II Kings 23:10). The Jews so abhorred the place that they cast into it all manner of refuse, dead bodies of animals, and of criminals who had been executed. Fires were constantly needed to consume the dead bodies, and so the place was called "Gehenna of fire." It is this word "Gehenna" that the New Testament used to describe the place of punishment appointed for the unsaved after death.

"Many might go to Heaven with half the labor they go to Hell, if they would venture their industry the right way" (Ben Johnson).

A SUMMARY. Hell is a lake of fire (Rev. 20:15). A devouring fire (Isa. 33:14). A bottomless pit (Rev. 20:1). Everlasting burnings (Isa. 33:14). A furnace of fire (Matt. 13:41, 42). A place of torments (Luke 16:23). Where they curse God (Rev. 16:11). A place of filthiness (Rev. 22:10,

11). Where they can never repent (Matt. 12:32). A place where they have no rest (Rev. 14:11). A place of everlasting punishment (Matt. 25: 46). A place of blackness, of darkness forever (Jude 13). A place where they gnaw their tongues (Rev. 16:10). A place where their breath will be a living flame (Isa. 33:11). A place prepared for the devil and his angels (Matt. 25:41). A lake of fire into which people are cast alive (Rev. 19: 20). A place from which the smoke of their torment ascendeth up forever and forever (Rev. 14:11). A place where they drink the wine of the wrath of God (Rev. 14:10). A place where they do not want their loved ones to come (Luke 16:28). A place where there are murderers, liars, fearful and abominable (Rev. 21:8).

Dante's Hell is a perdition which a poet had dreamed; Christ's Hell a pit He has seen—a black night of infinite darkness without one star to break its gloom. Hell—a place of utter separation from God. Hell—a place of sorrow upon sorrow. Hell—a place divested of every good. Hell—a place of hate upon hate. Hell—a place of grief upon grief.. Hell—a place of despair upon despair, where people are eternally crying out for help that never comes, with no one to hear their cries but other damned souls.

The suffering in Hell is described by the rich man desiring one drop of water. "One poor drop desired—though they were glittering on the flowers and plants of a thousand worlds, dancing over the rocks of a thousand rills, and sparkling in amber, ruby, blue, green, gold, listed in the arches of a thousand rainbows, and descending in myriads upon the beggars' homes and the fields of the poor."

I would have you now think of the

VI. Assistance

Now I speak of the assistance the doctrine of Hell in preaching to win the lost. The preaching of this doctrine is ever an asset—never a hindrance—to the success of gospel preaching. The minister of the gospel is under obligation to preach the whole truth of God's word. If he does, God will take care of the results.

Concerning the doctrine of Hell, we should be able to say what Richard Baxter wrote: "I preached as never sure to preach again—and as a dying man to dying men"—holding the literal interpretation of Hell and eternal damnation. If we preachers are to be messengers of God, we must tell the whole message. We must not keep back any part of the Word of God.

In a bad sense is the preacher of the gospel to be regarded who, for fear of offending polite ears or fastidious tastes, or for the sake of conforming to fashionable whims, should gloss over the danger of Hell-fire for all unsaved ones.

It was through faithful warnings that Mary Slessor, the White Queen Missionary of West Africa, was converted at Dundee. And through her thousands of others in darkest Africa got blessing. The person who set the unpalatable truth forth to Mary Slessor's mind performed a most merciful service. If this doctrine, which has been banished from so many pulpits, is not to be preached—why is it in the Bible at all—and why **so often?** Is not the whole Bible studded over with the idea of "FEAR" as a motive to bring men to Christ?

"Let us therefore **fear,** lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1).

"By faith Noah, being warned of God of things not seen as yet, moved with **fear,** prepared an ark . . . . . " (Heb. 11:7).

If we could awaken people and concern them about their salvation, they must be told the **whole truth.** Salvation implies danger. The appeal to fear had considerable place in

Jesus' preaching. It cannot be safe or right for ministers to suppress it in theirs. The Lord Jesus was the most perfect gentleman who has ever appeared—and He was not afraid nor ashamed to speak of HELL.

Dr. A. C. Dixon said: "If we had more preaching of Hell in the pulpit, we might have less hell in the community."

General Booth said: "If I had my way I would not give any of my workers a three year's training in a college, but I would put each of you twenty-four hours in Hell—the best training for earnest preaching you could have."

We need to preach this doctrine along with the truth of the cross.

Preach it—not as a dainty tasters of intellectual subtleties.

Preach it—not as dealers in fine spun metaphysical disquisitions.

Preach it—not as administrators of laughing gas for the painless extraction of sin.

Preach it—not with stammering tongue but as a trumpet that gives no uncertain sound.

Preach it—with broken heart and yearning soul.

But think now of the

VII. AGONIZING

Not only of those who agonize in Hell, but of the agony of soul we should have in prayer and in preaching with concern to save the lost. If this city had a pestilence descending on it—what would we not do to stay its onslaught? If your children were in danger of smallpox — how concerned you would be! If a mad dog were loose in a school—how you would risk life to save chlidren from the virus of hydrophobia from the dog's fangs! How much more when there are souls in danger of Hell—eternal Hell!

Who can arrange or describe fitting funeral obsequies of a lost soul? All the tears ever shed by all the graves and tombs of earth cannot; all the moans and sobs and sighs ever uttered cannot; if the inanimate world could break her silence — would that do it? If all the seas should utter their deep and dreadful wails—would that do it? If all the mountains should lift up rumbling voices—would that do it? If the sun should drape in darkness—would that do it? If the moon should refuse to give her light—would that do it? If all the stars turned to clay —would all these fitly show the dire catastrophe of a lost soul? No songs on earth, no prayers, no words can fitly show what it means to be lost!

Yet, I fear we agonize not as did Abraham over the wickedness of Sodom and Gomorrah; nor as Moses who pleaded for God to blot him out rather than the people; nor as Jacob over the disappearance of Joseph; nor as Samuel who wept all night over Saul; nor as David who cried in agony over Absalom; nor as Jeremiah who wept like a broken-hearted archangel; nor as Ezekiel who at filth to show the horrors of slavery; nor as Job who asked God questions through lips that festered with disease; nor as Jesus who wept over Jerusalem; nor as Paul who counted all things but loss.

"Rescue the perishing, care for the dying"—is short meter poetry that needs to be transposed into long meter activity. We need the passion that girded Francis Asbury as he traveled a distance equal to five circuits around the world every five years, on the average, for forty-five years—and that mainly on horseback. We need the passion that fired Livingstone and kept him aflame amid jungle dangers and twenty-seven attacks of African fever—the passion that was the power working in the heart of David Brainerd who said: "I care not what hardships I endure, if only I can see souls saved" —the passion that drove General Booth, who, with a vision of the

poor of London and what Christ could mean to their lives, said: "God shall have all there is in William Booth." And deacons must not be found guilty under the indictment set forth by Bishop Theodore S. Henderson's alarming assertion: "The average church officer has not the slightest spiritual concern for the salvation of other people."

God says: "He that winneth souls is wise." Let us be wise—daily wise.

Lastly think with me of the

VIII. Antithesis

But as we believe that and preach hell let us not forget to believe and preach the antithesis of that—HEAVEN!

Heaven—where no toil shall fatigue God's redeemed ones.

Heaven—where no hostility can overcome them.

Heaven—where no temptations can assail them.

Heaven—where no pain can pierce them.

Heaven—where no night can shadow them.

Heaven—the most beautiful place the wisdom of God could conceive and the power of God could prepare.

In heaven beauty has reached perfection. Dr. Biederwolf tells us of a little girl who was blind from birth and only knew the beauties of earth from her mother's lips. A noted surgeon worked on her eyes and at last his operations were successful, and as the last bandage dropped away she flew into her mother's arms and then to the window and the open door, and as the glories of earth rolled into her vision, she ran screaming back to her mother and said, "Oh, Mama, why didn't you tell me it was so beautiful?" And the mother wiped her tears of joy away and said, "My precious child, I tried to tell you but I couldn't do it." And one day when we go sweeping through those gates of pearl and catch our first vision of the enrapturing beauty all around us, I think we will hunt up John and say, "John, why didn't you tell us it was so beautiful?" And John will say, "I tried to tell you when I wrote the twenty-first and twenty-second chapters of the last book in the Bible after I got my vision, but I couldn't do it."

Heaven—the land where they never have any heartaches, where no graves are ever dug.

Heaven—where no hearse rolls its dark way to the tomb.

Heaven — where David is triumphant, though once he bemoaned Absalom.

Heaven — where Abraham is enenthroned, who once wept for Sarah.

Heaven—where Paul is exultant, though once he sat with his feet in stocks.

Heaven—where John the Baptist is radiant with joy though his head was chopped off in the dungeon.

Heaven—where Savanorola wears a crown though once he burned at the stake.

Heaven — where Latimer sings praises though once he simmered in the fire..

Heaven—where many martyrs sit in the presence of Jesus though their blood once reddened the mouths of lions.

Heaven—where many saints rest in peace who once were torn on torture racks.

Let Heaven come into your mind —where there are no tears, no partings, no strife, no agonizing misunderstandings, no wounds of heart, no

storm to ruffle the crystal sea, no alarm to strike from the cathedral towers, no dirge throbbing from seraphic harps, no tremor in the everlasting song.

Let us have and hold and preach the Bible conception of Hell.

Let us have and hold and preach the antithetical conception of that perfect vision of God which we, for lack of words to describe, call "the home of the soul"—Heaven.

Cry Aloud — Spare Not

"Because I am in earnest, men call me a fanatic, but I am not. Mine are words of truth and soberness. I once saw a gravel-bank fall in and bury three human beings alive. I shouted so loudly for help that I was heard a mile off. Help came and two of the poor sufferers were rescued. No one called me a fanatic then. When I see eternal destruction ready to fall upon poor sinners, and call loudly to them to escape, shall I be called a fanatic?"

—Rowland Hill



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Comments on HERE *and* HEREAFTER

By Bob Jones, Sr.

Sometime ago the writer in talking to his son, Dr. Bob Jones, Jr., said, "Bob, I have been preaching the gospel for a good many years and I have learned a great many things about the devil. The devil is against any real, honest-to-goodness gospel program or any plan to build an unadulterated gospel program. We have got to always figure when we start out along gospel lines that the devil is going to show up somewhere by creating opposition or organizing persecution against us." Bob replied, "I know that, Dad. But, I think I remember reading in the Bible something like this: 'If God be for us, who can be against us.' So I had rather have a program that God is for and the devil is against than to be engaged in a business and have God and the devil both neutral." Bob was right. The devil himself cannot do anything without the permissive will of God. He could not lay the hand of affliction on Job, God's servant, until God gave him permission to do it. For some reason, God permits Christians to wrestle with principalities and powers in the heavenlies. But God never lets us down if we are really His. No temptation ever comes to us but what God's grace is sufficient. God will not suffer us to be tempted above that we are able to bear. There is connected with every house burning with temptation, a fire escape. If the building gets too hot, we can move out. The early church was persecuted, but the devil did not win. The fires that he kindled about Christians caused them to flee into new territory with the gospel message. So God made the wrath of men to praise Him. When we get to the end of the journey and all the returns come in we are going to see then what some of us believe now but cannot always see, that all things work together for good to them who love God, to them who are the called according to His purpose.

Jesus never leaves us alone. Before He ascended on high He told His disciples, "I will pray the Father and He will send you another Comforter." For three years Jesus had been with His disciples. Now He was going away and they were sad at the thought of His going. So He said, "I will not leave you comfortless." The Holy Spirit Who came down on the Day of Pentecost is the other self of Jesus. It must have been wonderful to have been in close personal contact with the Lord Jesus Christ for three years. But He Who was with the disciples is in the heart of every Christian. The Christian cannot see Christ with his eyes or touch Him with His hands, but if we believe the Word of God which all Christians are supposed to do, then we can rest assured that our bodies are really the temple of the Holy Ghost. You Christians who read these lines have in your body the same Spirit that raised Jesus Christ from the dead. This same Spirit that

raised our Lord will sometime raise us from the dead if we die before He comes. If we do not die before our Lord comes again, then our bodies will be quickened and we will be translated to meet the Lord in the air and so shall we ever be with our Lord. If we Christians would just realize that what God says is so and He has said enough in plain language for us to know all we need to know, then we would not worry and be upset and disturbed as we so often are. Remember, the Holy Spirit is a person, not just an influence. And He Who is God indwells the body of every Christian. This is made clear by the statement in the Word of God, "If any man have not the Spirit of Christ he is none of his." It is, of course, one thing for a Christian to have the Holy Spirit and another thing for the Holy Spirit to have a Christian. But if we are Christians we do have the Holy Spirit—all of us without exception. We should give Him the reigns of authority over our lives and we should turn over to Him every room in our soul. He should not just dwell in us, but He should sit on the throne of our lives and hold absolute sway over our minds and bodies and emotions and soul and our all.

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ECHOES!

Christian Evidence

A generation ago Charles Bradlaugh, an atheist, challenged Hugh Price Hughes, a Godly minister, to debate with him the truth of the Christian Faith. The challenge was immediately accepted in these words: "The courts, as a rule, in rendering their verdicts, do not rely solely upon the arguments of the lawyers on either side. They carefully scrutinize the evidence offered by those who have first-hand knowledge of the facts. I will bring with me to the debate, one hundred men and women who have been saved from lives of sin by the Gospel of Christ. They will give their evidence and you will be allowed to cross-examine them. I will ask that you bring with you one hundred men and women who have been similarly helped by the gospel of infidelity which you preach." The debate was abandoned. The agnostic had no evidence. The Christian had evidence.

—H. T. Kerr, in the Elim Evangel

Satanic Power

Jonathan Lindell of North India tells of a group of Hindus who invoked demon powers to smite a missionary. "Immediately all kinds of strange things began to happen. Apparently from nowhere stones began to shower all over the yard, on their house, and into the house. It was as though a crowd were pelting the place, yet no one was near except the usual occupants. All the members of the family began to get sick, and the animals became sick, the crops wilted and the whole place began to go to ruin." Only prayer in the name of Jesus brought deliverance. Such is the power of Satan these days.

—Message of the Open Bible

A Test for Preaching

An enthusiastic admirer of Charles H. Spurgeon, who was continually extolling him as a preacher, was conversing one day with a friend who said, "I have never heard this man, but I will go to his church next Sunday and find out whether he deserves such extreme praise." Upon his return from the service, his friend said, "What did you think of him?" "Nothing," was the reply. "All I can think of is the great Saviour whom the preacher proclaimed." People nowadays have their own ideas of pulpit effectiveness, but great preaching is that which causes the hearers to see "Jesus only."

A. C. Crews, in Westminster Teacher

Go Forth and Meet the Foe

In a shipping disaster at Samoa, the way in which the British man-of-war, the "Calliope," escaped, is suggestive. Her machinery was very powerful, and just as she was about to strike the reef, she raised her anchors, and, right in the face of the terrible storm, steamed out of the harbor and into the open sea, where she safely outrode the storm. In the Christian life there are times when safety is only to be found in like decisiveness and boldness. Strengthened with all might by His Spirit in the inner man, the soul must bravely go forth to meet its spiritual foes, and boldly attack them.

—C. M. Hawkins, in Bible Truths Illustrated

World Mood

In his interview with a correspondent of "World Report," Herbert Hoover answered the question: "What would you say was the mood of the peoples in the various countries you have visited?" Here was his answer:

The dominant emotion everywhere in the world is FEAR. This applies to every part of human activities—finance, industry, farmers, workers, thinkers and government officials. After the last war there arose a great spirit of hope and confidence. Little has appeared since this war."

Is it not even as our Lord said it would be? (Luke 21:25-26).

—Prophecy

The Cities of Refuge . . .

By the EDITOR

The Cities of Refuge picture gospel promises and privileges, and set forth the person and work of our Lord Jesus Christ. The scriptures continually speak of the Lord as the refuge and defense of His people. The following passages are a few of many that speak thus:

"But the Lord is my defence; and my God is the rock of my refuge" (Psalm 94:22).

"I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust" (Psalm 91:2).

"The Lord is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge . . . . . " (II Sam. 22:2-3).

"We . . . . have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:18).

Canon Clayton has said, "Typically . . . . these cities show us three things, our danger, our refuge, our safety."

Dr. Thomas Manton has said, "Christ is the believer's City of Refuge, or the alone sanctuary for distressed souls."

Of Christ as the believer's refuge, Charles Wesley wrote:

"Other refuge have I none,
Hangs my helpless soul on Thee.
Leave, Oh leave me not alone,
Still support and comfort me."

Again, the same author has written:

"Our city of defence to Thee,
From the avenger, Lord, we flee,
Who in Thy death confide;
Justice divine pursues in vain
The men whom God Himself hath slain,
When sheltered in Thy side."

The Cities of Refuge set forth the perfect and ample security which is in Christ. They are beautiful and expressive types of Christ; awakening faith, hope, and light in our souls, and causing us to rejoice in Him. The gospel is here, the gospel setting forth Christ as the sure and eternal refuge. So significant was this type that it never failed until the cross of Christ was reared.

THE CITIES OF REFUGE WERE ORDAINED OF GOD

"Then ye shall appoint you cities of refuge for you . . . . . " (Num. 35: 11).

They were divinely instituted and promised because of the sanctity of the life of man. They were places of ransom and redemption. They were places of justice and judgment properly exercised. It was intended that they should afford shelter to those who had committed homicide unintentionally and accidentally, or as the scripture says, "at unawares," or by error (Num. 35:11). Such is always

possible through accident and without intention, therefore God in justice provided the refuge cities and laws governing the same.

They were prepared for refuge from the enemy, and thus they typify salvation is ordained and provided of God, in which we find refuge from the enemy of our souls.

THE CITIES OF REFUGE WERE EASILY ACCESSIBLE

There were three cities on each side of the River Jordan. They were distributed at points equidistant and were at points accessible to all. Two were in the northern part of the land, two were in the central part, and two were in the southern section of Canaan. Vantage points were selected for their location. All obstructions along the way were removed, and sign posts were put up to point the way. At every crossroad was a sign "Miklat," meaning "Refuge." It was in plain characters so that he that ran might read. All hills were leveled wherever possible, and the streams were bridged. There was not the least hindrance for the runner to meet in his flight.

The accessibility of the refuge cities speaks to us of the way of salvation through Christ, which is accessible to all. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father, but by me" (John 14:6).

THE CITIES OF REFUGE WERE PLACES OF ABSOLUTE SECURITY

Instantaneous security was obtained by the person passing through the gate. The moment he crossed the threshold he was as safe as God's provision could make him. He was free from danger. His cause was taken up by the elders of the city, and he was in absolute safe-keeping. There was no charge against him. If a hair of his head could be touched it would dishonor and reproach the law. The slayer also became a fellow citizen in the city.

The Christian finds in Christ a place of absolute and instantaneous security. There is no charge against him from the moment he places saving faith in Him (Rom. 8:1, 33-34). He is also made a fellow citizen with the saints (Eph. 2:19).

THE CITIES OF REFUGE WERE PLACES OF PEACE

No weapons of warfare were allowed within the cities, as they were numbered among the Levitical cities. The Levites were set apart for the services of the tabernacle and the temple. Also, it was their duty to instruct the people, and to read the book of the law. There is no record of their participation in warfare. Their cities were altogether peaceful.

The cities of refuge as places of peace were types of Christ Who is our peace (Eph. 2:14).

THE SLAYER WAS RELEASED AT THE DEATH OF THE HIGH PRIEST

At the death of the high priest the slayer might go free and dwell in his own land in peace. He was a prisoner of hope. He might leave the city of refuge at any time, but at his own risk. At the death of the high priest he was free to go (Num. 35:28).

Our High Priest, the Lord Jesus Christ, died on the Cross for us that we might go free; but He not only died, He lives forever, and we are in Him (Heb. 8:1; Col. 2:10).

THE CITIES OF REFUGE WERE THE ONLY SAFETY FROM THE AVENGER

In order to rid the law of blood-revenge of the abuse which had grown up around it, it became necessary to provide a convenient asy-

lum for the man-slayer, where he could be safe from the avenger of blood until he could be given a fair trial. It was for this purpose that God appointed the cities of refuge (Josh. 20:3). They were the only safety the slayer had (Num. 35:26-28).

The city of refuge was a picture forecast of Christ as the strong tower into which the sinner may run for shelter from the condemnation of the law. He is the sinner's only safety (Acts 4:12). None can condemn those who have found shelter in Him (Rom. 8:34). He deals with all that pursues the soul..

THE NAMES OF THE CITIES OF REFUGE SET FORTH THE GLORIOUS EXCELLENCIES OF THE SINNER'S REFUGE

Each one of the six cities of refuge represent some point of the character and work of Christ. Their meaning is as follows:

Kedesh — sanctuary; Christ our sanctuary

Shechem — strength; Christ our strength

Hebron — company, friend; Christ our friend

Bezer—fortress; Christ our fortress

Ramoth—exalted; Christ our exaltation

Golan—joy; Christ our joy

Summing up the typical teaching of the cities of refuge, we can draw only one conclusion — CHRIST IS THE ONLY AND ALL-SUFFICIENT SAVIOUR. He is our sanctuary Whom God has set apart for our worship; He is the strength of our life; He is our unfailing Friend; He is our strong fortress; He is our strong fortress; He is our standing, and He is our joy. All that we need for time and eternity is found in Him.

The cities of refuge embody in themselves truths of the highest importance concerning the salvation of God and His provision of grace and security for us. They illustrate in many ways the mission, person and work of the Redeemer. They point to Christ in His office work of Great High Priest. They are an object lesson on the meaning of sin, of the punishment which it deserves, of the only means of escape from it, and they furnished a marvelous resemblance of the way of salvation in Christ our only refuge. An unknown author has written the following lines:

"Six refuge cities—all in One!
For Christ is all in all!
And they who are in Him are where
No evil can befall..
But out of Him no refuge is—
No other name 'neath heaven,
To be the sinner's hiding place,
Hath God to mortals given."

Jesus' Call to Happiness

Jesus called people to a life of happiness. He faced the despondent facts of life, and yet He claimed to know joy. Just before His crucifixion, He called His intimate friends about Him and in that hour, He spoke of joy. "My peace I give to you," He said. He was talking about that deep happiness which cannot be disturbed, for He said, "Let not your hearts be troubled, My Spirit I give to you."



The Camel

The camel at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off
And rest again.

My soul, thou shouldst to thy knees
When daylight draweth to a close,
And let the Master lift the load
And grant repose.

Else how couldst thou tomorrow meet
With all tomorrow's work to do,
If thou thy burden all the night
Must carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So shouldst thou kneel at morning dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Anna Temple

Book Browsings



This Is the Life, by E. Schuyler English. Christ for America, Philadelphia. 16 pages. Paper, 10 cents; $1.00 per dozen.

This booklet was prepared especially for the purpose of helping untaught Christians and the newly converted. It is well written, and its points are backed by an abundance of Scripture references.

My Sermon Notes on John's Gospel, by W. P. Van Wyk. Baker Book House, Grand Rapids, Mich. 148 pages. Cloth, $1.50.

This book of twenty-four chapters serves as a valuable guide to the preparation of expository messages on John's gospel. The author uses an enviable homiletical style. Here is Scripture outlining at its very best. We heartily commend this book. It will be helpful especially to young preachers.

Precious Poems, by Clifford Lewis. Zondervan Publishnig House, Grand Rapids, Mich. 263 pages. Cloth, $2.00.

The book consists of 235 poems. They are wisely selected, and fit almost every occasion. They are topically arranged, and a topical index is also furnished. This is an exceedingly helpful volume.

A Guide to Missionary Service, by W. E. Vine. Pickering and Inglis, 229 Bothwell St., Glasgow. 56 pages. Paper, 40 cents.

This is a most helpful book and it should be placed in the hands of every missionary candidate. It deals with the missionary call, the qualifications of missionaries, and the responsibilities of the elders of the churches. There is also a helpful consideration of marriage and of finance.

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The Bible for Youth? by C. J. Sharp. The Standard Publishing Co., Cincinnati 3, Ohio. 127 pages. Paper, 60 cents.

The author of "New Training for Service," has written a most excellent and helpful volume which fills a great need. The book consists of twenty-five lessons on introductory Bible study. It is especially adapted to serve young people of the junior high age. It is a book that fills many purposes, as it may be used in Sunday School classes, children's and young people's camps, Daily Vacation Bible Schools, and Weekday Church Schools. The studies are well outlined and are furnished with illustrative material such as maps and charts.

Extras From Exodus, by W. G. Heslop. The Higley Press, Butler, Ind. 176 pages. Cloth, $1.50.

This book is packed full of good things. About one hundred pages are given over to the discussion of the great themes of Exodus, a considerable part treating upon the tabernacle and its furnishings. The latter part consists of expository notes which are most helpful to the preacher and Bible teacher.

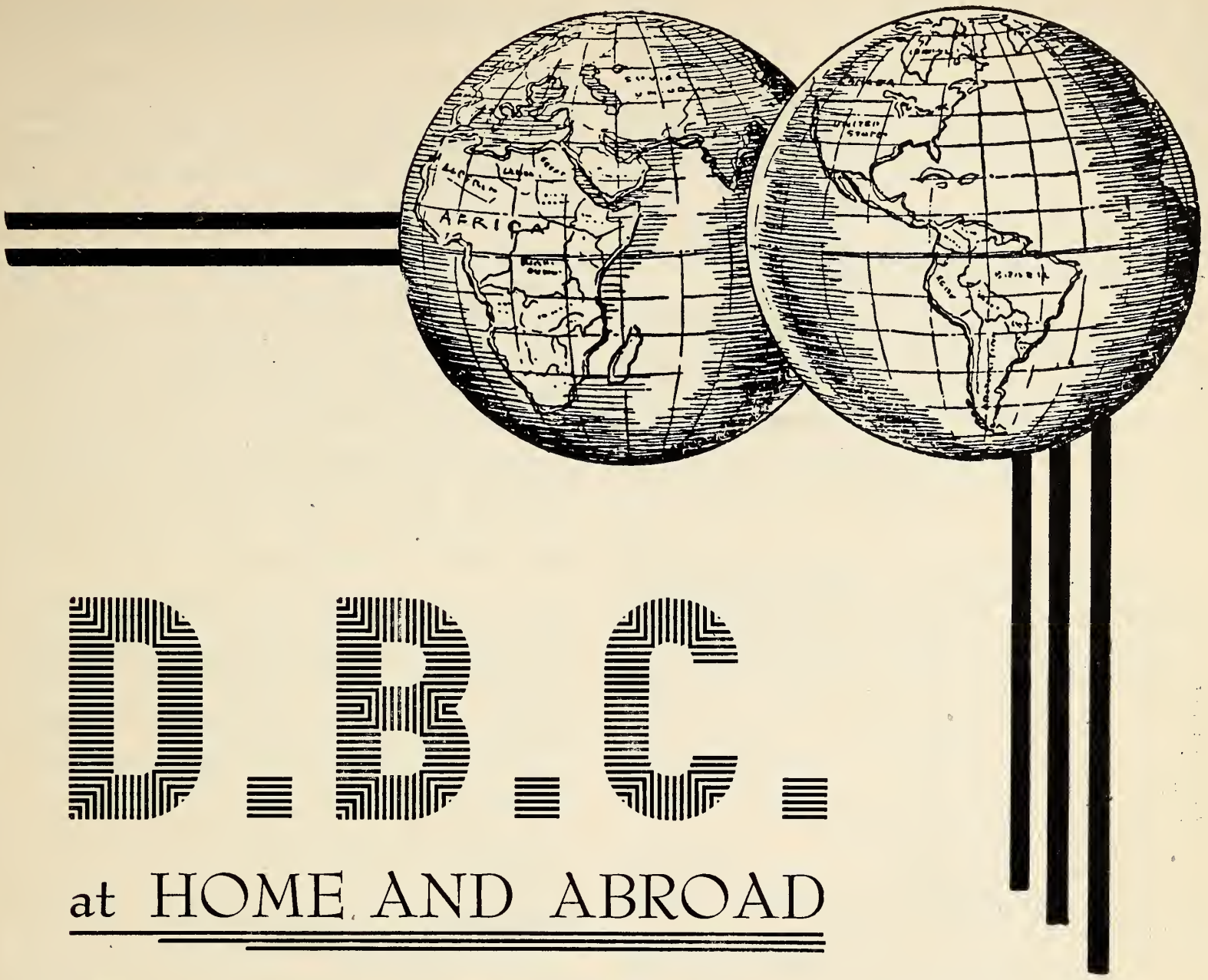
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D.B.C.

at HOME AND ABROAD

On May 12, at the home of Mr. and Mrs. Clarence Harwood, a reception was held in honor of Rev. Harold A. Wilson, and his bride. There were 35 former students and graduates of D.B.I. among those present. A scripture wall-plaque was the gift presented by the guests. Delicious refreshments were served by the hostess.

From the magazine, "The Neglected Continent," we gleaned the following facts from an article by Dolores Teander, '45, who at the writing of this was studying Spanish at Santa Marta, Colombia, S. A. Although the new missionary on the field has many trials in learning the new language, customs, and different routine, God's grace and wisdom and strength is sufficient for every need literally. It is still true today in some places in Colombia that colporteurs, and evangelicals, are "stoned" for their faith. However, the physical suffering is not the greatest. The darkness of the souls in Colombia is the heart-breaking thought, but "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126: 5, 6).

Rev. and Mrs. Ernest Lott, '33, '34, of Lincoln, Nebraska, will spend their vacation in and around Denver, August 10-17. Mr. Lott is associated with Rev. Theodore Epp in the "Back to the Bible Broadcast" of Lincoln, Nebraska.

Rev. and Mrs. Le Roy Thomas, both of class of '31, of Phoenix, Arizona, with their children Betty, Martha and Martin spent a few days in Denver recently. They have a month's vacation and will go as far as Sioux Center, Iowa, to visit relatives.

Rev. Darrell Handel left the "Back to the Bible Broadcast" staff to become assistant pastor to Dr. Walter L. Wilson at Central Bible Hall, Kansas City, Missouri, early in May. He has had the Lord's blessing upon his evangelistic and radio work. We trust that the Lord will continue to use and to bless his ministry.

It is of interest to note that a large proportion of the names litsed as committee members of the "Hyman Appelman Meetings" were either former students or graduates of our Alma Mater. Our students do things for the Lord!

The July issue of "Sunday" magazine carried a short article about another D.B.I. graduate. It is entitled "Indispensable Bible Teachers," and tells of the successful work of Mrs. J. I. Paton, '27, and her associate, Miss Theresa Moore, in teaching the Bible to over 2000 youngsters in Michigan's rural schools.

A letter from Miss Louise Jackson working with the Guatemala Child Evangelism Fellowship, tells of the Lord's blessing on the Word, and the conversion of 32 children in a week's Bible Conference at San Jose. She told of having to walk some distance from the train to the Conference, and this included crossing a river twice by means of stepping stones. On the return journey the same river had to be crossed after having had a good rain to cover up the stones, so this time, at night, the river was waded in water above the knees by aid of flashlights and lanterns. How true is the saying of the apostle Paul, "that by all means I might win some."

Edward Carey, former student of D.B.I. was a visitor in Denver in July. He now lives in San Francisco and is on his way to Emporia, Kansas. He is a personal worker for the Lord.

The Annual Banquet of the Alumni Association of the Denver Bible Institute and the Denver Bible College was held Friday evening, June 13, 1947 at the Y. M. C. A. Lecture Room. Because of having to change the date there was a smaller number than expected, but it was a fine meeting. The food was excellent and the program was as follows:

Toastmaster, Mr. Clarence Harwood.

Welcome and Opening Prayer, Mr. Russell L. Taft, Alumni President.

Brass Quartet, Messrs. Widener, Haupt, Obitts, and Jones.

Trumpet Solo, Mr. Dean Widner

Sacred Choruses, led by Mr. Jesse R. Jones

Piano solo, Gospel medley, by Miss Anderson

Business Session, president presiding, Mr. R. L. Taft

Violin Solo, Mrs. Elmer Seger

Review, President, Dr. Sam Bradford

Preview, Vice President, Dr. Hale V. Davis

Vocal Solo, Miss Antoinette Megginson

Message, Rev. William P. Whittemore, Pastor, First Baptist Church, Ft. Collins

Benediction, Rev. Joshua Gravett

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Readers Response

From Ontario, Canada

"Once again I wish to express my appreciation of your good magazine. I receive rich spiritual blessing from the monthly messages, and after reading it I pass it on to others . . . . . "

—MRS. J. B.

From Anglo-Egyptian Sudan, Africa

"I have become acquainted with GRACE AND TRUTH through a missionary friend and have enjoyed using it very much. Please send me GRACE AND TRUTH so that I may have my own copy . . . . . "

—M. L.

From Milwaukee, Wisconsin

"I do want to say that GRACE AND TRUTH is one of the finest magazines I have read. In my own mind I set the standard of other magazines by GRACE AND TRUTH."

—R. N. T.

From Copiaop, Montevideo, Uruguay

"I heartily thank you for your much appreciated fellowship sending me GRACE AND TRUTH. In the Argentine there is a great scope for Christian teaching among the Christian congregations. I will comply with your request, thanking you for the privilege of using sound teaching for translation into Spanish."

—P. W. A.

From Zaher, Cairo, Egypt

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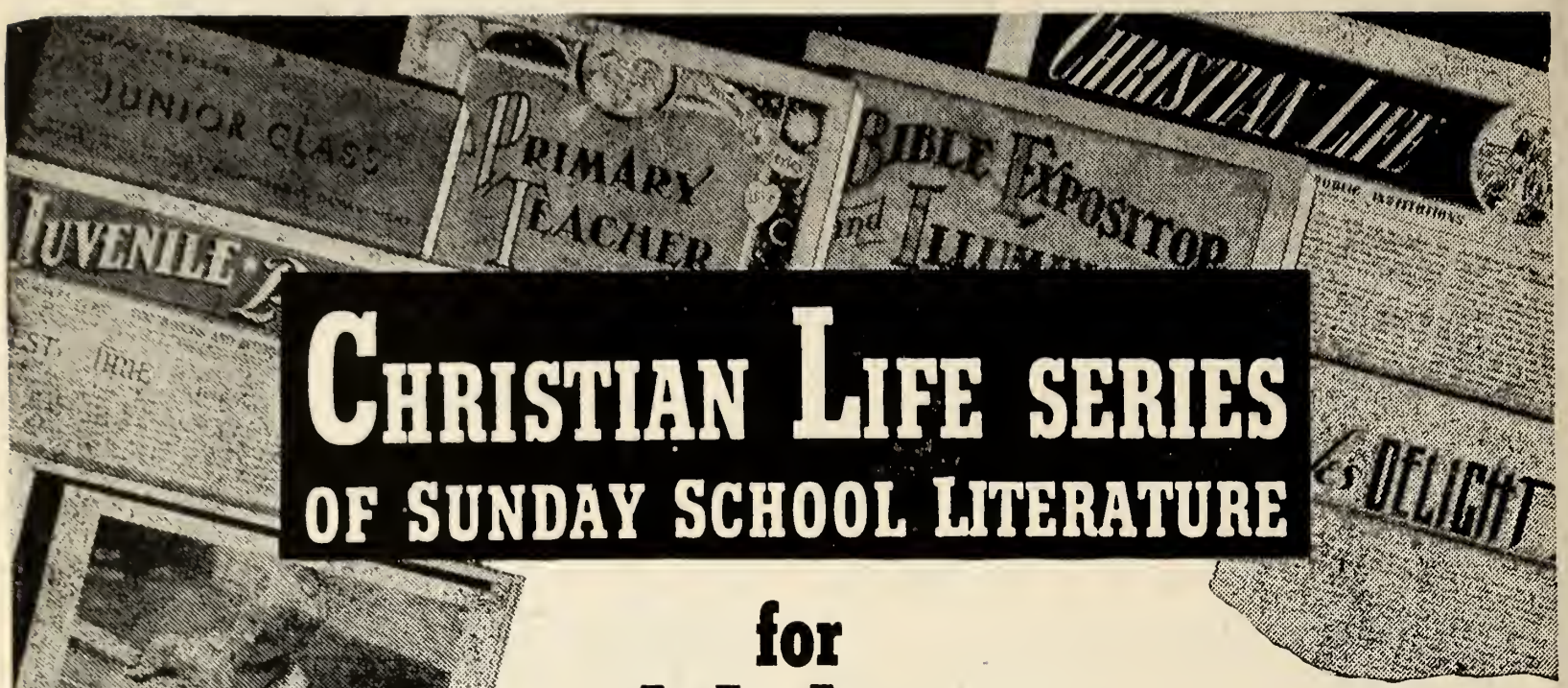
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Back Page Comment . . .

How Does the World Fare?

No one feels happy after reading the daily newspaper. Russia is a problem that no one seems to understand. Europe is starving. Palestine is in an uproar. Greece and Turkey are arming. The Reds unleash terror on the Hungarians. Prominent Britons receive deadly explosives through the mails. Briton and America are experiencing crime waves and strikes. India is divided against itself. Chinese communists are marching on Mukden. Truman says that the Red's coup in Hungary is an outrage. Evil is flaunting itself on every hand. America is experiencing one disaster after another. A. Lindsey Glegg, writing in the Prophetic News, says that a person living in Britain might pick up the morning paper and read of a play that was produced in 1914 that shocked the conscience of England, but that it was being revived today and is considered "mild." He further says, "The moral tone of our land has deteriorated. The 'nonconformist conscience' that at one time would arise and protest is no longer vocal and virile. We have settled down complacently to see divorce spreading like a prairie fire; one couple in every six divorced in England, and one in every four in America, and we are told that it will soon be one in two!" In addition, gambling pools have reached such proportions that the figures are almost unbelievable.

"But evil men and seducers shall wax worse and worse . . . . . " (II Tim. 3:13). "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21: 28).

Whiskey-Soaked UNO Delegates

It looks as though the world stands a good chance of getting straightened out now. A United Press report from Lake Success, New York, states that seventy-eight percent of the United Nations delegates are drinkers; that one out of eight believe in having more than one wife; that six and one-half percent declared that it was nobody's business whether they preferred one wife or more; and that twelve percent reported that they had been in jail for one cause or another.

These are the kind of people that are promoting peace and safety for the world. Naturally Satan would have to choose whiskey-soaked brains for promoting such a project. The movement to promote ONE WORLD is Satan's movement. Any person of high moral and spiritual standards will see that it has sold-out to Satan's control. Soon Satan will bring forth ONE MAN—the Antichrist. The preparations are under way.

"When men shall say peace and safety, then sudden destruction cometh" (I Thess. 5:3).

Why All the Love for Russia?

It is amazing indeed when we note how some people in America, including some of our national leaders, and not excepting some preachers and de-

nominational leaders, seem to love Russia with all her atheism and hatred for all that God Himself has expressed love for. There are those who would turn over the resources of America to Stalin if their public utterances are to be taken at face value. We think that those who love this dictatorship more than the American way of life should embark on a one-way trip to take up their abode in the domain of the man with the huge mustache and pipe. Henry Agard Wallace, once vice president of the United States, and Louie D. Newton, President of the Southern Baptist Convention, should be made to wear on their coat-lapels pictures of Joseph Stalin and the Russian emblem of atheism, the hammer and sickle. It is indeed strange that American citizens would give themselves to the lauding of Russian communism and seek to place the ideals of an atheistic dictatorship on the level with American democracy.

The average American who lives with his eyes open can see what a scourge the tyrannical dictatorships have brought on the nations which follow this way of life. Surely, there is not a more gullible people on the face of the earth than Americans.

Communism is not even a sensible ideology. In addition, God is against Russia and her war lords. God is against her atheism and her Red brutality. This being the case, every American, and certainly, every Christian should be against communism.

"I am against thee, O Gog, the chief prince of Meshech and Tubal" (Ezekiel 38:3).

Christianity and Communism

Stanley Jones, G. Bromley Oxnam and others are trying to tell us that communism is Christianity in action. Some of the Sunday School lesson quarterlies used in the major denominations are chiming-in with statements to the effect that Christianity and communism have the same objectives, differing only in the processes employed. Such rot is also being served-out by the Federal Council of Churches, which, we understand, desires to change its name and adopt a broader platform than it now has.

There is nothing in common between Christianity and communism. Communism is atheistic through and through. Communism bitterly opposes Christianity. It declares that Christianity along with all other religion, is the opiate of the people, and that it must go. We find it hard to understand the mental processes of so-called Christian leaders who associate Christianity with communism. We think that it is rank apostasy. Christianity says, "I will give you what I have"; while communism says, "I'll take what you have."

Question

"Preaching the Gospel of the Kingdom." "Our Substitute." He who is the Bread of Life began His ministry hungering. He who is the Water of Life ended His ministry thirsting. Christ hungered as man, and fed the hungry as God. He was weary, and yet He is our rest. He paid tribute, and yet He is King. He was called a devil, and cast out devils. He prayed, and yet He hears prayer. He wept, and He dries our tears. He is sold for thirty pieces of silver, and redeems the world.. He is led as a lamb to the slaughter, and is the Good Shepherd. He dies, and gives His life, and by dying destroys death.

—The Christian

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EDITORIALLY SPEAKING

NOAH DAYS

It should be obvious to all thinking people today that the world is in a terrible muddle. We see blatant evil and immorality on all sides, with godlessness and blasphemy against Almighty God and His Son Jesus Christ: in fact, the conditions are similar to those described in the Bible as prevailing at the time of the Flood, when we read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

Our Lord compared the conditions then prevailing with those which would be apparent on earth just before His return as King. This is what He said: "But as the days of Noah were so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the Flood came, and took them all away: so shall also the coming of the Son of man be" (Matt. 24: 37-39).

The evil which is apparent today on all sides should make each one of us start thinking very seriously about this warning of our Lord's, for He meant exactly what He said. The world in general no more realizes its danger now than the peoples of the world did just before the Flood.

—A. G. Eastman

SMOKE

Almost one-third of the American loan to Britain is being spent on tobacco. Harold Wilson, British Secretary of Oversees Trade, told the House of Commons that in the last six months of 1946 about 32 per cent of the expenditures from the loan were for the imports of tobacco.

Of the 27½ million persons in France registered for cigarette rations, more than half are women.

The **Chicago Tribune** of April 22nd says concerning the disastrous series of explosions at Texas City:

"A cigaret was the probable cause of the explosion last Wednesday of the nitrateladen French ship, 'Grandcamp,'" William T. Butler of Washington, Coast Guard Explosive Adviser, told a Coast Guard investigating board in Galveston today.

The death toll of that disaster continues to rise as more bodies are found. It is now near the 600 mark.

It is a shame for so much money to be wasted on tobacco. It is a still greater shame when Christians indulge in this worldly pleasure, when the Scriptures tell us specifically to be "not conformed to this world" (Romans 12:2).

GOD'S MESSAGE TO EACH DISPENSATION

In each dispensation there is a message given to all men concerning God's grace and salvation in Christ. The Bible definitely teaches that there is but one way of salvation. Nowhere in Scripture are we taught that God uses different methods of saving men in the different ages. There is but one standard of redemption and there is only one Saviour. His saving work is efficacious for all men in all ages. The Scripture says that Christ offered up Himself "Once for all" (Heb. 10:10). Salvation is by grace in every age.

In the Dispensation of Innocence, immediately after man's fall, God clothed Adam and Eve with the skins of animals (Gen. 3:21). The animals were slain—blood was shed. Clothing signifies righteousness (Rev. 19:8). Righteousness is synonymous with salvation. When the first parents fell, blood was shed; a substitution was made; Adam and Eve stepped forth in garments of skins—typically setting forth the fact that the one way by which God purposed to save sinners throughout earth's entire course of history was by faith in the death of a substitute.

In the Dispensation of Conscience the truth concerning substitution is amplified in the offering of Abel. He brought firstlings of the flock (Gen. 4:4). Such an offering made necessary the shedding of blood. His offering is termed "a more excellent sacrifice" (Heb. 11:4). Abel came to God by way of the shed blood of a substitute.

Noah lived in both the Dispensations of Conscience and Human Authority. The Scripture testifies that Noah "found grace in the eyes of the Lord" (Gen. 6:8), and that he "became an heir of righeousness which is by faith" (Heb. 11:7). After the flood Noah built an altar unto the Lord, and "took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar (Gen. 8:20), thus testifying to salvation by grace.

Many believe that during the fourth dispensation salvation was by law-keeping, but this is incorrect. In the early days of Christianity there was a controversy as to whether salvation was by grace or works. A council was held at Jerusalem in order to settle the matter (Acts 15). It was decided that salvation was by grace. The "fathers" are mentioned, and they agreed that all were saved through the grace of the Lord Jesus Christ, "even as they." The expression "even as they" settles the matter; men were saved by grace during the dispensation when the law was a prominent feature.

For the present dispensation we have the inspired statements concerning salvation by grace, and these clear declarations are most satisfying—"By grace are ye saved" (Eph. 2:5). (Cf. Eph. 2:8-9; II Tim. 1:9; Rom. 3:24; Titus 3:5, 7; Rom. 5:15-20).

During the Great Tribulation, with its awful suffering, God's method of salvation remains the same. Out of the horrors of tribulation a great multitude are saved under the testimony of the Jewish remnant. Of them the scripture states: "These . . . have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). They enter into heaven not on their own merit, but on the merit of the Substitute for sinners. This is the way the Old Testament fathers got in. This is the way we get in. This is divine grace.

The Dispensation of the Kingdom also has need of salvation by grace. At the close of the Tribulation and the inception of the Kingdom, the Lord is seen in vision as standing on times he states in unmistakable terms that he was given a dispensation.

Mount Zion with the 144,000. At the moment when His Kingdom rule is to begin, He is called the Lamb (Rev. 14:1). The meaning is inescapable. The Kingdom, as the other dispensations, will have need for the Lamb of God, and His salvation.

There is but one standard of redemption. There is but one way of salvation. The world passes through seven dispensations but God's method of saving souls does not change. It is always through grace, by the merit of the blood of Christ shed once for all on Calvary.

THE BIBLICAL WARRANT

Augustine said, "Distinguish the dispensations, and you will understand the Scriptures." The dispensations have the warrant of Scripture. They have a much firmer foundation than some mere human theory. They are a key which unlocks the Scriptures. They are the gist of the Bible. Bible study can scarcely be called "Bible study" without a knowledge of the seven dispensations. The Bible is built upon the dispensations.

The word translated "dispensation" occurs eight times in the New Testament. It is the Greek word **Oikonomia.** Three times it is translated "stewardship." Five times it is found in the Pauline Epistles.

I Corinthians 9:17—a **dispensation** of the gospel.

Ephesians 1:10—the **dispensation** of the fullness of times.

Ephesians 3:2—the **dispensation** of the grace of God.

Colossians 1:25—the **dispensation** of God.

I Timothy 1:4—the **dispensation** which is of faith.

These passages clearly reveal that God gave the Apostle Paul a special responsibility in connection with the dispensation in which we live, and Paul was conscious of that fact. Four

Paul uses another word which means "dispensation," but is translated "age." It is the Greek word **aion.** This word is employed in Galatians 1:4, Ephesians 6:12, II Timothy 4:10 and Titus 2:12. It is translated "world" in these passages, but "age" is a more correct rendering. The words "dispensation" and "age" are used interchangeably in referring to the same thing. In proof of this Paul speaks of the coming kingdom as "the dispensation of the fullness of times" (Eph. 1:10), and in Hebrews 6:5 he uses the word "age" in referring to the kingdom—"The powers of the world (Gr. **aion,** age) to come." Thus the words "dispensation" and "age" are used interchangeably in referring to the same thing.

The two words which the Holy Spirit has chosen to properly set forth what we think of as a dispensation, led us to the conclusion that a dispensation is a period of time during which God is testing man's ability to govern the earth.

THE CHARACTERISTICS OF THE DISPENSATIONS

The seven dispensations are distinguished from each other by some change in God's method of dealing with mankind in respect to man's sin and his responsibility to God. Each dispensation has a different test for man. Each dispensation has an auspicious beginning. Each dispensation has an evil manifestation together with a bad ending. Man fails in each dispensation. Man's pet philosophies are given a trial, only to end in failure. Man fails to come to God and to accept. His way of salvation. Each dispensation comes to its close with a universal judgment which divides or marks the dispensation preceding from the one that follows. Four dispensations are in the past; we are living in the fifth—perhaps near its termination; the sixth and seventh dispensations are still future.

THE DISPENSATIONS

There is a distinction between time and eternity. Time is the entire period between the creation of Adam and the new heavens and earth. All before the creation of Adam belongs to eternity past, and with the inception of the new heavens and earth eternity future begins.

What we call "Time" is divided into seven unequal periods called "dispensations." A dispensation is a period of time specifically indicated in the Bible, during which God is testing man under some particular principle, and during which God's use of that principle is completed. These seven dispensations occupying time are known as:

Innocence
Conscience
Human Authority
God's Earthly People
Grace
Great Tribulation
Kingdom

Each dispensation is an economy, or a stewardship. God gives unto man seven opportunities to make good. Man, however, during all seven dispensations (even at the close of the Kingdom) leaves regeneration out of his governmental notions.

CIGARETS CAUSE HOTEL TRAGEDY

City Fire Marshall Harry Philip of Atlanta, Ga., declared that the evidence pointed to the fact that the Winecoff Hotel fire was caused by lighted cigarets, dropped by a hotel guest while in a drunken stupor. He declared that the Atlanta Fire Department was called repeatedly to put out fires of this kind in the city's hotels and that honest fire marshals in all large cities would testify that they face the same problem.

—Message of the Open Bible

600,00 WOMEN ALCOHOLICS

Robert Pritchard, national chairman of Alcoholics Anonymous, asserts that there are more than 600,000 chronic female alcoholics in this country. He also is authority for the statement that one of every four confirmed drunkards is a woman.

With the motherhood of the nation holding a cocktail in one hand and a lighted cigaret in the other, one can but pity the generations yet to be born.

—Message of The Open Bible

DISPENSATIONALISM

Dispensationalism is not necessarily Premillenialism. It distinguishes itself from the latter because the latter is occupied particularly with God's prophetic program, which involves the second coming of our Lord and the events associated therewith, before the millenium. Dispensationalism occupies itself with the entire plan of the ages, from eternity to eternity. Dispensationalism is also to be distinguished from the study of prophecy because the former is concerned with the study of history as well as prophecy. Four of the seven dispensations are a matter of history; we are living in the fifth—perhaps near to its close; and two dispensations are ahead of us. Nor is the study of Dispensationalism identical with the study of Israel's future program, for Dispensationalism concerns itself not only with Israel's future program, but with Israel's past history as well. Dispensationalism is concerned with the entire sweep of scripture, history and prophecy, involving Israel, the Gentile nations, and the Church.

'CRIMINALS ARE MADE'

"There is no substitute for religion and Sunday School. Children are not born criminals. If more can be reached by the Sunday school we shall be much nearer the solution of the crime problem.

"Crime costs every man, woman and child in the United States approximately $110 every year."—J. Edgar Hoover

++

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The Trinity

The Triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

Verbal Inspiration

The verbal inspiration and plenary authority of both Old and New Ttestaments—II Tim. 3:16-17.

Total Depravity

The depravity and lost condition of all men by nature—Rom. 3:19.

Personality of Satan

The personality of Satan—Job. 1:6-7.

Virgin Birth

The virgin birth and deity of Jesus Christ—Luke 1:35.

Blood Atonement

The shed blood of Jesus Christ the only tonement fo rsins—Rom. 3:25.

Resurrection

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

Justification by Faith

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

Person and Work of the Holy Spirit

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides th ebeliever—John 16:8, I Cor. 3:16.

Eeternal Security

The eternal security of all believers—John 10:28-29.

Second Coming of Christ

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts I: 11; I Thess. 4:16-17.

Hell

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

The Church

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

Missions

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

Separation from the World

All believers are called into a life of separation from all worldly and sinful practices—James 4:4; Rom. 12:1-2; I John 2: 16; II Cor. 6:14.

The History of Dispensationalism

By Arnold D. Ehlert, Th.D.

I

Early Roots

Several of the early church fathers had some conception of the fact that God dealt with mankind redemptively in different ways at different times. Dr. Arthur Cleveland Coxe, editor of the American edition of the **Ante-Nicene Fathers** series, says that Clement of Alexandria (150?-220?) divided what some call the Patriarchal Dispensation into three: the Adamic, the Noahic and the Abrahamic. After this came the Mosiac. Dr. Coxe's father, Samuel Hanson Cox (his son added the letter "e") claimed that his own 7-fold system of dispensation was "sustained by Clement's authority" (Elucidation III, **Ante-Nicene Fathers**, Buffalo, Vol. II, pp. 476, 477).

Augustine (354-430), bishop of Hippo, whose famous quotation—"Distinguish the times, and the Scriptures harmonize"—has been repeated in many forms and by many writers, spoke of God's "ordering all events in His providence until the beauty of the completed course of time, the component parts of which are the dispensation adapted to each successive age, shall be finished, like the grand melody of some ineffably wise master of song" (Letter CXXXVIII, To Marcellinsu, par. 5, op. cit., Vol. I, p. 482). He also has a fine piece of reasoning on this idea, for he says, "If it is now established that that which was for one age rightly ordained may be in another age rightly changed,—the alteration indicating a change in the work, not in the plan, of Him who makes the change, the plan being framed by His reasoning faculty, to which, unconditioned by succession in time, those things are simultaneously present which cannot be actually done at the same time because the ages succeed each other" (**ibid.**, Vol. I, p. 483).

Many down through the ages have held to the general 3-fold division—Patriarchal, Levitical and Christian. Almost anyone who reads the Bible intelligently at all can see that God dealt in different ways with men during these periods, and that His revelation concerning His redemptive plan and work was fuller in each succeeding one. So Aelfric (died between 1006 and 1020 A. D.) saw and was worried about the difference when he translated Genesis into Anglo-Saxon, fearing that under the "new law" some "foolish man" might read the book and think he could live under the gospel like the patriarchs lived "ere that the old law was established, or even as men lived under Moses' law" (from **Praefatio Genesis Anglice**, ed. Thwaites, p. 1, quoted by J. I. Mombers in **A Handbook of the English Versions of the Bible**, pp. 1, 2).

Some of the strong sectarians of the Middle Ages considered the rise of their particular group the dawn of a new dispensation. Jochim of Fiore taught that the third dispensation, that of the Holy Spirit, would begin about 1260 A. D. (the first having ex-

tended from Adam to John the Baptist, and the second from that time to his own).

John Calvin (1509-1564), the great reformer, recognized these three also and called attention to the different sacraments of each period—circumcision for Abraham and his posterity, "to which the law of Moses afterwards added ablutions, sacrifices, and other rites." After the coming of Christ, these were abrogated, and two others added, namely baptism and the Lord's supper (**Institutes,** 7th Am. ed., revised and corrected, 1936, Vol. II, p. 575).

William Gouge (1575-78-1653) was the first, so far as has come to our attention, to go back to Clement's breakdown of the Patriarchal Dispensation. He had six in all, commencing each as follows (see his **commentary on Hebrews,** 1866, Vol. I, pp. 11, 12):

1. Adam
2. Noah
3. Abraham
4. David
5. Captivity
6. Christ's first coming

Pierre Poiret (1646-1719), a French mystic and philosopher, wrote a 6-volumn theology which was constructed on the principles of dispensational distinctions. This great work was first published in Amsterdam in 1687, and appeared in an English edtion in 1713. It is very rare. He had seven dispensations patterned somewhat after Augustine's seven ages of the world: Infancy, Childhood, Adolescence, Youth, Manhood, Old Age and Renovation. (**The Divine Economy,** Lon, 1917, esp. Vol. III, pp. 150 ff.).

John Edwards (1639-1716) of England published a 2-volume work in 1699 entitled **A Complete History or Survey of all the Dispensations and Methods of Religion.** It is not possible to go into detail regarding his elaborate system, but it consisted of three main "Catholic or Grand Eccnomies," that of Innocency, that of Sin or Misery, and that of Reconciliation. The third started from Adam's redemption, and lasts until the end of the world. It is divided into four divisions and the fourth, the Christian, is subdivided into four again.

Isaac Watts (1674-1748), the hymnwriter, was also a theologian. He held the first six dispensations just as Scofield did, although not by the same names. He distinctly saw the difference between the commencement of the Christian Dispensation and what preceded it, and the gradual change which took place from the one to the other, a problem that is still puzzling many students of these things (see the 40-page essay in his **Works** entitled "The Harmony of all the Religions which God ever Prescribed to Men, and all his Dispensations towards them.") One should also consult Jonathan Edwards' great work along this line, **A History of the Work of Redemption,** published first in 1777.

II

From 1825 to 1900

Much has been said about the rise of so-called "modern dispensationalism." Many date this from John Nelson Darby (1800-1882). There is no question but that he did, and does, wield a strong influence in the whole field, but his system is peculiarly his own, and known to but few people outside the close students of his works. He first wrote on this subject in 1836. Here is his scheme as well as it can be organized from his writings:

I—Paradisaical state

II—Noah

III—Abraham

IV—Israel:
- a. Under the law
- b. Under the priesthood
- c. Under the kings

V—Gentiles
VI—The Spirit
VII—The Millenium

He was not sure that the first had the character of a true dispensation, and while he did hold the millennium literally, he does not list it as a dispensation (see under "Dispensation" in the index volume of his **Collected Writings.)**

Samuel Farmer Jarvis (1787-1851), historiographer of the Episcopal Church in the U. S. A., graduate of Yale College, who became professor of Biblical Criticism in General Theological Seminary, is important for his own scheme, and also because he was the teacher of the previously mentioned Arthur Cleveland Coxe. In his book, **The Church of the Redeemed,** a work of which only one volume was completed, Jarvis said that the history of the Church is properly speaking "the history of the divine economy of human salvation . . . . beginning when sin had rendered redemption necessary, and ending with the final subjugation of the great author of evil . . . . one magnificent drama . . . . the several acts, the epochs of human history . . . . each of these periods ends with a signal act of judgment" (p. 4). He listed six dispensations up to the second advent, the first five of which are divided a little differently from any other system.

John Pye Smith (1774-1851), an English independent, developed six dispensations to the coming of Christ in His first advent. John Cumming, a powerful preacher of the Scottish National Church, in his book, **The Great Consummation,** 1858, lists seven periods, corresponding exactly with those of Scofield later, except for the names (p. 12). So also did William Craig Baynes, of McGill University, Montreal (see James H. Brookes, **Maranatha,** 10th ed., 1889, p. 285).

It will not be possible to take note of many others during this period who held the 3-fold system or other breakdowns.

III
Since 1900

In one sense it is hardly correct to make a new division of the period from 1825 to date, as there is little that is new in respect to the main outlines of the standard systems of dispensationalism, yet with the publication of the **Scofield Reference Bible,** that has now gone into millions of hands, the subject has been popularized as it never was before the turn of the century. There are some new developments to be found in the various elaborations of the doctrine, but these have in no way disturbed them as such. One should mention in this connection the bitter campaign that has been launched against dispensationalism, headed up by Philip Mauro and others; and the various extreme divisions of the Christian era from the time of the preaching of the apostles at Pentecost to the close of the apostolic era. In reference to the former attack, we should like to make the observation that it was launched primarily against certain specific doctrines related to prophetic truth, which became more clearly identified as a result of the understanding of the dispensational interpretation of the Bible, rather than against the idea of such divisions of time themselves.

It was a mistake of identity and of terminology to condemn anyone who held to a restoration of the Jews in the future, or who sees that the Church is not a continuation of Old Testament. Israel, as a dispensationalist, thinking by so doing to label him as a heretic.

Each of those points of eschatology should be fought out on their own merits and not attached to the general doctrine of dispensationalism. With respect to the latter mi-

nute subdivisions, we mention only that the most extreme, so far as minutiae are concerned, is the system of Mr. A. E. Knoch, who holds twelve dispensations. Dr. Bullinger held seven dispensations, but developed refinements of the Church Dispensation that many believe to be unwarranted by the Scriptures.

Dr. Scofield's system is so well known that it is superfluous to outline it. He used a new terminology for the first three: Innocency, Conscience, and Human Government. He also linked the dispensations more closely with the covenants than his predecessors. A great many people have followed Scofield's system, and no doubt will continue to do so, but they should remember that he was not the originator of its basic outlines, and it is not necessarily infallible. Some have made the tribulation a separate dispensation, others have inserted it between the Christian and the Millennial. Some consider it the extended close of the Mosaic. I. M. Haldeman listed eight dispensations, including the eternal state.

The most elaborate work on dispensations and allied subjects, however, so far as the modern period is concerned, is **Dispensational Truth** by Clarence Larkin. He lists seven dispensations, but names them differently from anyone else. His book is illustrated by many charts and diagrams. It is safe to say that nobody can lay claim to knowing the subject without studying this book carefully.

Works recently in print on dispensational schemes have apepared by C. A. Chader, Clifton L. Fowler, George D. Beckwith, Louis T. Talbot, and many others. The new work on Systematic Theology by Dr. Lewis Sperry Chafer, which is now going through the press, is built on dispensational distinctions throughout. Most of the popular Bible teachers and prophetic writers of the day take these things into account. Many charts have been prepared, some published in the books, others separately. There can be no doubt that in the history of Biblical studies nothing in first half of this century can be said to outweigh the importance of dispensational truth as a key to the unfolding of the Bible to the common people.

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STARVATION IN CHINA

It has been said that 20,000,000 Chinese died from starvation last year. Part of this disaster is due directly to the plague of inflation that has gripped the country. "The Presbyterian" gives a few figures concerning the high cost of living. It takes about 800,000 Chinese dollars every month to keep one person. In 1930 it took only three Chinese dollars to buy one American dollar, but now it takes 4,950. An egg costs $150 and flour $800 a pound.

In spite of this and other handicaps China is making progress. During the eight years she was at war she taught 40,000,000 of her people to read. This makes missionary work a little easier, so that now missionaries report that in different cities doors are wide open and the people stand in over-crowded halls for hours listening attentively to the gospel. However, where the Communists have full control great difficulties are being encountered. We should pray for the missionaries and Chinese Christians living under their atheist rule.—Good News Broadcaster

The Events of The SEVENTIETH WEEK of Daniel

By LOUIS T. TALBOT
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In our last lesson we saw that, in so far as God has revealed the future to us in His Word, the next great event will be the translation of the church. The day or the hour of that event God has not revealed to us, and it behooves us to avoid all teaching which sets dates for the Lord's return. While we have reason to believe, according to the Scriptures, that this age is rapidly drawing to a close, yet to advance human theories as to the time of the second coming of Christ is not according to the Scriptures. We do know that when the last member of the bride of Christ has been added to the church, then she will be translated, forever to be with Him. But this Church Age is a period of unmeasured interpolation upon God's plan for the nation of Israel.

Immediately after the rapture of the church the judgment seat of Christ and the marriage supper of the Lamb will take place in heaven, while on the earth the seventieth week of Daniel will run its course. We studied last time about this heavenly scene; today we want to outline the events which will transpire on earth during the brief period known to students of the prophetic Word of God as "the seventieth week of Daniel."

It is impossible to make an analytical study of this period in our present series of lessons; in fact, it is our purpose here, rather, to get a bird's-eye-view of God's great plan of the ages—from the past eternity to the future eternity. If we want a detailed study of the seventieth week of Daniel, we shall find it in the Books of Daniel and Revelation. In our lesson today, however, we shall attempt only to outline the events of this darkest period of the world's history, yet to come to pass.

A glance at our chart will remind us that, from the time of Adam, there have been two lines of development in the earth: (1) The line of sin; (2) the development of the Messianic promise. We shall see in our lesson today that under the Antichrist, who will rein over the earth during the seventieth week of Daniel, there will be the heading up of all sin, the characteristics of which have been revealed in other dispensations. And the Messianic promise, which was fulfilled in part from the Incarnation to Calvary, and which is being ful-

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filled in the High Priestly work of our risen Lord, will find its complete and final fulfillment in the personal, visible, bodily return of Christ in glory—to put an end to the reign of the Antichrist, and to establish the millennial kingdom.

If men would but follow these two lines of development, as set forth in the Word of God, they would realize the awful reality of sin, and kneel at the cross of Christ, the only Saviour and Lord. But false teaching today minimizes sin, even denying its existence, thus denying also the Saviour of sinners. The day will come when men shall see sin fully developed in the person of the Antichrist. He will be devil-possessed and devil-controlled. And unregenerate man will find out in that day that our patient God, who throughout past dispensations has sought to turn men away from sin unto Himself, will execute judgment upon a God-dishonoring, Christ-rejecting, Spirit-resisting world. His patience will have come to an end when He returns to purify the earth with His righteous judgments. It is a solemn lesson with which we have to do today!

THE PROPHECY OF THE SEVENTY WEEKS

As we begin to consider the events that are to take place on the earth between the translation of the church and the return of Christ in glory, with the church, to establish His kingdom, let us get clearly in mind the Bible record concerning Daniel's vision of the seventy prophetic weeks of years. In this connection, let us quote a few excerpts, adapted from our study of some months ago on "The Great Prophecies of Daniel."

If we are to understand this portion of the Word of God, we must keep three facts clearly in mind:

1. "That the seventy weeks are 'determined upon' **Daniels'** people and **Daniel's** holy city; 'Seventy weeks are determined upon **thy** people and upon **thy** holy city' (Dan. 9:24). This particular prophecy, therefore, has nothing to do with the Gentiles; nor has it anything to do with the church of this dispensation.

2. "That the seventy weeks were to be seventy weeks of **years**, not **days**. Seventy sevens, as it is in the Hebrew, was the specified time given, in which certain events in connection with Israel were to be fulfilled. At the end of the program of the seventy weeks, the Messiah will usher in everlasting righteousness and begin His reign. Of course, seventy weeks of years are: 70x7, or 490 years. Therefore, 490 years was the specified time for the fulfillment of the prophhecy.

3. "That the seventy weeks were to be divided into three parts:

(1) 7 weeks, or 49 years.
(2) 62 weeks, or 434 years.
(3) 1 week, or 7 years.

In other words, God mentioned **three** events that were to take place as the 'Jewish clock' ticked off the seventy sevens of years. The first of these was to occur at the close of the first seven weeks; the second, at the close of the next sixty-two weeks; the third, in connection with the seventieth week."

Turning now to Daniel 9:25, we learn what these three events were to be: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." "This is exactly what happened. It was forty-nine years, or 'seven weeks' between the beginning and the completion of the work of rebuilding Jerusalem; and this was done 'in troublous times.' Thus was the first event of

the prophecy fulfilled, as recorded in the Book of Ezra.

"Following the close of the first seven weeks, there was another period of sixty-two weeks, totaling thus far sixty-nine weeks, or four hundred and eighty-three years. At the close of this second period the Messiah was to be 'cut off, but not for himself' (Dan. 9:26). And that really happened—the second event in Daniel's prophecy. Able chronologists, such as Sir Robert Anderson, have shown that from the time of the commission to rebuild the walls of Jerusalem unto the cross of Christ, there were exactly sixty-nine sevens, or four hundred and eighty-three years.

"The Jewish clock had been ticking all the while; and at the time when the Son of God was crucified, it had ticked off sixty-nine sevens of years. The clock then stopped; and for more than nineteen hundred years there has not been another 'tick' from it. The last was at the end of the sixty-ninth week; and after the crucifixion of the Messiah Daniel's 'people' and Daniel's 'holy city' were set aside. Christianity fills up the interval, which has already lasted more than eighteen centuries. With these centuries of Christianity, Daniel's seventy weeks have nothing to do. They were 'determined' upon **Daniel's** people and **Daniel's** 'holy city.' When the end of Gentile dominion is reached, and the church has been translated, then the last of the seventy weeks will run its course, Jerusalem and the Jews once again occupying the center of the stage.

"You will have no difficulty in understanding the great interval between the sixty-ninth and the seventieth weeks if you bear in mind the fact that God never reckons time with the Jews when He is not dealing with them as a nation. Thus it is that between the sixty-ninth and seventieth weeks, there comes this present Church Age, which is a great parenthesis in God's program for Israel. Paul tells us in the third chapter of Ephesians that the dispensation of the grace of God was 'not made known unto the sons of men . . . . in other ages.' After the Church Age is complete and the rapture has taken place, God will reach down and take hold of the pendulum of the Jewish clock, as it were, and start it going again Then it will tick off the seventieth week, which will culminate in the personal, visible, bodily return of the Lord Jesus Christ, thus bringing to pass the third event in the threefold division of the seventy weeks of Daniel, and completing this great prophecy in every detail.

"The sixty-nine weeks were weeks of years; therefore, we know that the seventieth week will be a week of years, and that the period between the translation of the church and the return of Christ in glory will be seven years."

To summarize what we have been saying, let us quote again the Prophet Daniel:

Daniel 9:24—"Seventy weeks (70x7 equal 490 years) are determined upon thy people and upon thy holy city."

Daniel 9:25—"From the going forth of the commandment to restore and to build Jerusalem . . . . seven weeks (7x7 equal 49 years)."

Daniel 9:26—"And after threescore and two weeks (62x7 equal 434 years) shall Messiah be cut off, but not for himself."

The parenthetical period, known as the Church Age, intervenes between the sixty-ninth and seventieth weeks.

Daniel 9:24—Only the seventieth week is yet to be fulfilled—"to finish the transgression, and to make an end of sins . . . . to bring in everlasting righteousness . . . . and to anoint the Most Holy"

Now looking further into the prophecy, we see that the seventieth week is to be divided into two periods of three and one-half years each, the latter half being shortened "for the elect's sake" (Matt: 24:22); that is, for the sake of the Jewish remnant in that day. Continuing our reading in Daniel 9:27, we find that the Antichrist "shall confirm the covenant with Daniel's people, to extend throughout the seventieth week, according to the promise of the Antichrist. He will guarantee to Israel protection and religious freedom, in return for their allegiance to him as their sovereign. The temple worship will be restored; but in the midst of the week; that is, after three and one-half years, the Man of Sin will break his covenant with Israel, causing "the sacrifice and the oblation to cease" (Dan. 9:27). He will demand that he be worshiped as God; Israel will refuse to worship him; and the persecution which he will bring upon God's Chosen People is what the Bible calls "the great tribulation." This time of great sorrow will take place during the latter three and one-half years of the seventieth week of Daniel, referred to in Daniel 7:25 as "a time (one year) and times (two years) and the dividing of time (one-half years)"; that is, three and one-half years. Revelation 13:5 describes this same period as "two hundred and threescore days." These, of course, are other ways of designating the extent of this period as three and one-half years, of three hundred and sixty days each.

In order to deliver his people out of this "time of Jacob's trouble," the Lord Himself will return in glory, purify the earth, and set up His kingdom of peace and righteousness. And, as we have already seen, this will bring to a close the seventieth week of Daniel.

THE REVELATION OF THE MAN OF SIN

Now let us go back over the ground we have sought to cover in outline, in order to fill in a few brief details. In our last study we saw that the Antichrist can not be revealed until the restraining influence of the Holy Spirit is "taken out of the way" (II Thess. 2:7). In other words, the church, which is "the temple of the Holy Spirit," must be translated before the seventieth week of Daniel begins to run its course. Then that "lawless" one will be revealed, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders" (II Thess. 2:8, 9: compare Rev. 19:11-21; 20:10).

This Man of Sin is described by prophet and apostle, and by the Lord Jesus Himself. His satanic personality is graphically portrayed in the very names by which the Holy Spirit calls him. Here are some of them: The Prince that shall come, the king of fierce countenance, the king who understandeth dark sentences, the man of the earth, the shaker of nations, he that cometh up out of the pit, the man who maketh the earth to tremble, the wicked one, the lawless one, the man of sin, the man whose coming is after the energy of Satan, the man who says, "I will be like the Most High." His portrait is given on many pages of the Word of God.

With supernatural power — with satanic power—and with amazing rapidity he will do three striking things: (1) He will bring to pass the revival of the Old Roman Empire in a league or confederacy of nations; (2) he will unify professing Christendom—the true church will have

been translated, but the apostate church will be in accord with him; (3) he will make Zionism a political factor by forming a covenant or treaty with Israel, who will be established as a nation once again in the land of Palestine.

This Man of Sin will be the last world-emperor under Gentile dominion. Not only will he unify the political forces on the ground of the old Roman Empire, but he will also consolidate professing Christendom. Church and State will once more link hands. And to Israel he will make fair promises. He will give to the Jews full possession of the land of Palestine. Whether the Mosque of Omar, which now stands on the old temple site, will be destroyed, or whether it will be converted into a Hebrew temple, we do not know; but we do know that the Jews will have their temple worship restored, on that very spot; for the Mosque of Omar is built upon the very site of the Jewish temple of old. Israel will be deceived in these fair promises, which Jeremiah describes as "a covenant with hell."

With Europe in its present state of chaos, with persecuted Israel building her hope on Zionism, it seems as though the time were drawing near for the appearance of Satan's superman. The world is looking for a leader. And he will come, "with lying wonders!"

THE PREACHING OF "THE GOSPEL OF THE KINGDOM" BY THE 144,000

Even during this darkest period of the world's history, God will not leave Himself without a witness in the earth. The true church, as we have seen, will be with the Lord; but God always has a testimony to Himself in the world. During the seventieth week of Daniel His missionaries will be 144,000 Jews, 12,000 from each tribe; and they will go throughout the nations, preaching "the gospel of the kingdom."

You will remember that in our study of Matthew we noted the difference between "the gospel of the grace of God" and the gospel of the kingdom." John the Baptist, preached "the gospel of the kingdom," saying: "Repent ye: for the kingdom of heaven is at hand." That kingdom and its king were rejected by Israel; and since then "the gospel of the grace of God" has been preached for nearly two thousand years—the gospel of salvation by faith in the finished work of Christ on Calvary. When the 144,000 Jews go forth, preaching "the gospel of the kingdom," they will proclaim the same message which John the Baptist, the Lord Jesus, and His disciples heralded. It will announce the soon coming of the King. The gospel of grace points to a Saviour and a Bridegroom; it offers to the bride citizenship in heaven and joint-heirship with Him. The gospel of the kingdom will offer citizenship in His millennial kingdom, a literal, earthly kingdom.

At least fifteen cults in America alone claim to be the 144,000. But, my friend, this company will be composed entirely of Jews. Moreover, it will not be "sealed" until after the translation of the church. (See Rev. 7; compare Matt. 24:14). This faithful remnant in Israel will present the claims of Christ and His kingdom, setting them over against the claims of the Antichrist. Many will respond to their message, both Jews and Gentiles, and will enter into the kingdom of peace and righteousness which will cover the earth when the Lord Jesus returns in glory to reign. Many will become martyrs in that day, because they will refuse to worship the Antichrist. They will come "out of great tribulation," having "washed their robes, and made them

white in the blood of the Lamb" (Rev. 7:14).

"THE ABOMINATION OF DESOLATION"

Earlier in this study we referred to the fact that the Antichrist will break his covenant with Israel in the middle of Daniel's seventieth week. During the first three and one-half years he will have consolidated his position. Then, although he will exercise greater power than any Caesar ever had, yet he will aspire to **divine honors**—and he will want to be worshipped on the very spot where God has honored. This has ever been Satan's desire, to be worshipped, to be "like the Most High." He even tried to get the Lord from heaven to worship him!

In order to compel all men to pay divine honors unto him, the Antichrist will set up his image "in the holy place" in the Jewish temple in Jerusalem, demanding that he be worshipped as God. In so doing, he "shall cause the sacrifice and the oblation (the Jewish temple worship) to cease, and for the overspreading of abominations he shall make it desolate." Thus Daniel 9:27 describes this climax of blasphemy.

Now an "abomination" to an Israelite is an idol of some sort. The Lord Jesus, referring to these words of Daniel, and looking forward to the time of the faithful Jewish remnant in the day of the Antichrist, said: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . . flee into the mountains" (Matt. 24:15, 16 and following verses). The Antichrist's covenant with Israel, made earlier in the seventieth week of Daniel, will guarantee religious liberty; but he will count this covenant as a mere "scrap of paper." He will rob Israel of the right to worship Jehovah, and will demand that he be worshipped as God. Moreover, those who refuse to receive "the mark of the beast," giving allegiance to him, can neither buy nor sell in that day. His ultimatum will be: "Worship me or starve!"

"THE GREAT TRIBULATION"

The refusal of Israel to worship the Antichrist will be the signal for the beginning of "the great tribulation." Then "the people of the wandering feet" will once more be persecuted, hunted, slain; "for then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be" (Matt. 24:21). Read carefully Matthew 24:15-26 for the Lord's description of this "time of Jacob's trouble."

We believe that the Jewish remnant will flee in that day to the land of Moab on the east of the Jordan River, where for thousands of years the cities of Petra have stood, preserved for this time of great sorrow. In Daniel 11:41 we read that the land of Moab "shall escape out of his (the Antichrist's) hand." And these remarkable cities in this "wilderness" seem to be God's place of refuge for His Chosen People in this hour.

Moreover, God will bring to a speedy end the seventieth week of Daniel; for "except those days should be shortened, there should no flesh be saved: but for the elect's sake (for Israel's sake) those days shall be shortened" (Matt. 24:22). The Lord Jesus will return in glory: He will hear the cry of His people, and come down to deliver them and a sin-weary world from the dominion of the Antichrist. He will purify the earth with His righteous judgments; then He shall reign "from sea to sea, and from the river unto the ends of the earth."

I wonder if I am talking to someone who is rejecting Christ as Saviour and Lord? My friend, if you reject Him as your Saviour, you will meet Him is your Judge. He died on

the cross to save you from sin. Will you not accept Him before it is too late? Will you not join the blood-bought company, which is His church, and meet Him "in the air" before the darkest period in the world's history begins to run its course? It will be a time of anguish and sorrow and "great tribulation"—and outer darkness forever to all who refuse to take Him as a personal Saviour. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). "Kiss the Son, lest he be angry, and ye perish from the way" (Psalm 2:12). If you reject Him as your Saviour, you must meet Him as your Judge!

A Cleavage in the Mount of Olives

A government inspection of fortifications in Palestine is most interesting as reported in "The Prophetic News" (October, 1946). He says: "My thoughts dwelt much on Zechariah 14:4. Having an intimate acquaintance with geology, I carefully examined the surrounding district and was deeply interested to find there was a narrow deep vein of strata of a peculiar character stretching in the direction of the Dead Sea. Following this up I took the trouble to ascertain that it continued in the same form the whole distance to the sea, so that it would only need the slightest tremor of the earth to bring about the cleavage of that great valley to the sea, thus making a channel for the living water to flow in accordance with the Prophetic Word."

(See Zech. 14:4 and Ezek. 47:1-2)—Light and Liberty

Jewish DP's Get Soap Made From Dead Jews

German-made soap manufactured from fat rendered from Jewish corpses in crematoriums has been found among recently arrived immigrants from Europe presently confined in the Athlit clearance camp. They said that they had been given the soap, the wrapper of which indicated its contents, while in the UNRRA camps in Europe.

Chief Rabbi Isaac Herzog has cabled a protest to UNRRA Director-General Fiorello LaGuardia, urging that all such soap be sent to Palestine for burial. The soap found at Athlit will be interred with the traditional Jewish burial services on the Mount of Olives.—Jewish Telegraphic Agency

Thy Word Is Like A Garden, Lord

Thy word is like a garden, Lord, with flowers bright and fair;
Tnd every one who seeks may pluck a lovely cluster there.

Thy word is like a deep, deep mine, and jewels rich and rare,
Are hidden in its mighty depths for every searcher there.

Thy word is like a starry host: a thousand rays of light
Are seen to guard the traveler, and make his pathway bright.

Thy word is like an armory, where soldiers may repair
And find, for life's long battle day, all needful weapons there.

Oh, may I love Thy precious word, may I explore the mine,
May I its fragrant flowers glean, may light upon me shine!

Oh, may I find my armor there! Thy word my trusty sword,
I'll learn to fight with every foe the battle of the Lord.

—T. H. Gill.

The Acceptable Year of the Lord

By H. A. Ironside

When once the break in the prophetic plan is seen as set forth in Daniel 9, one recognizes the fact that provision is made for this in prophetic interpretation throughout the entire Word of God. Prophecy has to do first with events connected with the nations in contact with Israel before and up to the coming of and rejection of the Messiah. Then there is a long interval during which, we learn from the New Testament, God is doing a work never mentioned in Old Testament times. Following this we have prophecies relating to the coming judgments at the time of the end and the Second Advent in power and glory of our Lord as He takes possession of the kingdom so long predicted.

A very striking instance is that of Isaiah 61; of which a portion was read and commented on by our Saviour at His first return visit to Nazareth, where he had been reared, after His baptism by John and the temptation in the wilderness. We are told by Luke that when He went into the synagogue on the Sabbath Day, and stood up to read, there was delivered unto Him the book of the Prophet Esaias, and when He had opened the book, He found the place where it is written:

> **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord (Luke 4:16-19).**

In the opening words of the next verse we read: "And he closed the book, and he gave it again to the minister, and sat down." There is something here that is very significant. By turning back to Isaiah 61, we find that He finished reading at a comma, for there in verse 2 we read:

> **To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righetousness, the planting of the Lord, that he might be glorified (Isa. 61:2-3).**

The remainder of the chapter speaks of the wonderful blessing which will come to the land of Palestine and the people of Israel in the last days.

Now when our Lord ceased reading in the middle of verse 2, He evidently had a very definite reason for it, and that reason is closely linked with what we have already been considering in our study of the great prophesy of the seventy weeks. One might suppose, if he had never considered the matter before, that the entire prophecy of Isaiah 61 would be continuous. There is nothing in the Old Testament passage to indicate otherwise; but by closing the book when He did, our Lord distinguished very

definitely between His ministry connected with His **first coming** and that which is to take place when He comes the second time. He ceased reading as He uttered the word, "To proclaim the acceptable year of the Lord." This introduced the Gospel Era. He did not read further because the day of vengeance of our God was not due to begin at that time, and in fact, it has not yet begun.

In other words, our Lord put the entire dispensation of the grace of God in which we live into a comma. That comma represents a period of nearly two thousand years, at least. How much more, we cannot say. Not one other part of the prophecy has been fulfilled since the Lord closed the book. When Daniel's last seventieth week begins, then the fulfillment of the rest of the prophecy will start, and soon every promise to the people of Israel will be confirmed.

The Lord Jesus came in lowly grace, preaching good tidings unto the meek. He came binding up the broken-hearted, proclaiming liberty to captives and the opening of prison to those who were bound. He preached the acceptable year of the Lord, but Israel rejected Him. They did not recognize in the lowly Nazarene the the King whom they were expecting, and so they fulfilled other Scriptures in rejecting Him.

This left God free (if I may put it that way), to open up secrets that had been in His heart from before the foundation of the world, and so we have the glorious age of grace in which we live, the calling out of the Church from Jew and Gentile to be the body and bride of Christ, and to share His throne with Him in the coming age.

During all this time Israel nationally is rejected. It is folly to maintain, as some do, that the British nation and kindred peoples are really Israel and that a distinction is now to be made between Israel and the Jews. Before the Assyrian and Babylonian captivities, God made this distinction, but since that time we find the term "Jew" and "Israelite" used interchangeably. This will be seen clearly when we come to consider the great parenthetical portion of the Epistle to the Romans, chapters 9 to 11. During all this time Israel nationally is set to one side. They are "lost," as it were, among the Gentiles. Individual Israelites may be saved by grace in the same way as individual Gentiles, but God is not dealing with the chosen nation as such.

When this age comes to an end and the Church of God has been caught away to be with the Lord, then will follow the awful period of judgment so frequently referred to in the prophetic Scriptures, "the day of vengeance of our God." It will be the day when God will deal in judgment with apostate Christendom and apostate Judaism, when the vials of his wrath will be poured out upon the guilty nations who have rejected His Word, rejected His Son, and blasphemed His Holy Spirit. That day of vengeance is referred to again and again in the Scriptures under various names. It is called "the great and dreadful day of the Lord," "the time of Jacob's trouble," "the great tribulation," "the coming hour of temptation," and various other terms are also applied to it. It has nothing to do with the trials and tribulations through which the Church of God is now passing. For the Church, the entire period of her testimony here on earth is one of tribulation, even as our Lord said: "In the world ye shall have tribulation, but in me ye shall have peace." And the Apostle Paul tells us: "Ye must through much tribulation enter the kingdom of God." But this is to be distinguished from what is emphatically called the **Great Tribulation,** which takes place after the Rapture of the Church and is the time when God will deal in wrath with the guilty nations of the world.

However, following this day of vengeance comes the time when the Lord will comfort all that mourn. He will return in power to Israel, and the remainder of the sixty-first chapter of Isaiah will have its glorious fulfillment. Note what is predicted in verses 3 to 7. In that day Zion's mourning will be turned to joy; for the ashes of her blighted hopes will be given the beauty of acceptance with God. She will exchange the spirit of heaviness for the garment of praise, and restored Israel will be called "trees of righteousness, the planting of the Lord," and all this that He might be glorified.

Then will come the blessing of the land, when God's promise to Abraham that the land should be his and in possession of his seed forever, will be literally fulfilled. "And they shall build the old wastes, they shall raise up the former desolations, they shall repair the waste cities, and the desolations of many generations shall come to an end."

Israel will no longer be despised and hated by the nations. The Jew will not be looked upon with contempt and disapproval. Strangers from among the Gentiles, sons of the alien, will delight to serve God's ancient people who themselves will be named the priests of the Lord, and will be recognized as the ministers of our God. Because of all the anguish and wretchedness they have endured throughout the centuries, they will receive in return the riches of the Gentiles, and will grow in the favor God shall put upon them. Verse 7 is very significant. God will make up to them in a marvelous way for all that they have endured throughout the years of their wanderings, and this in their own land, where everlasting joy shall be upon their heads.

It will be at that time that the promise given through Jeremiah will be fulfilled. In the thirty-first chapter of his prophecy, we have a corroborative passage that is linked definitely with this passage in Isaiah.

The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firseborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil,

and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and I will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. (Jer. 31:3-14).

Then the new covenant will be confirmed with the house of Israel and with the house of Judah according to the promise of verses 31 through 34.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake; although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more (Jer. 31:31-34).

This is the covenant referred to in the eighth verse of Isaiah 61, where God says: "I will direct their work in truth, and I will make an everlasting covenant with them." The closing verses of the chapter set forth the delight that God will have in His people in that day:

And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom deckeeth himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations (Isa. 61:9-11).

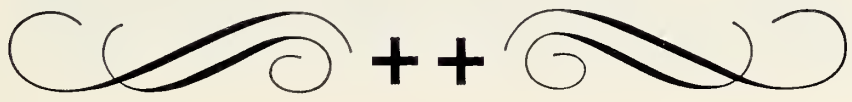
Let us suppose that we were living in Old Testiment times before the first coming of our Lord Jesus to the earth, and that we were earnest students of the prophetic Word. Imagine, for instance, that we were puzzling over this wonderful portion of Isaiah's prophecy. Could we, by any possibility, realize through reading it that there was a great parenthesis between the two clauses, "the acceptable year of our Lord," and "the day of vengeance of our God?" Daniel 9 is the key that unlocks the truth here as elsewhere, but this was not known at the time that Isaiah wrote. Therefore, we are told in the First Epistle of Peter, chapter 1, that the Old Testament prophets wrote of the coming of Christ, but were utterly unable to understand the times and the seasons connected with this glorious truth. Peter writes:

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner

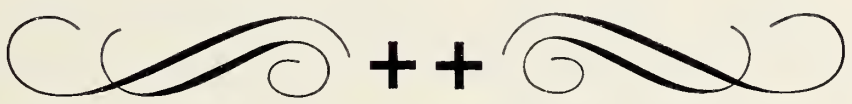
of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into (I Peter 1:10-12).

In other words, these Old Testament prophets wrote as they were borne along by the Spirit of God, and then, after putting pen to papyrus, they sat down and studied their own writings, pondering them thoughtfully, wondering just what all these marvelous promises could mean, and when they would be fulfilled. They wrote, as Peter again tells us, of the sufferings of Christ and the glories that should follow, but of the interval between the two they knew nothing.

The strange thing is that many Christians ignore it today, and failing to recognize the importance of this Great Parenthesis, they are in continual perplexity as to the time when prophecy is to be fulfilled.



Let any Christian recognize dispensational teaching . . . and he will learn to read the Bible intelligently, with light from heaven flowing across each page into his soul, till his mind will be content only as he gives out to others what he himself has found in this divinely wrought casket—the infallible Word of God.—I. M. Haldeman



In God's plan of the ages is the key, both to the locked chambers of scripture and of history. "Dispensation" means . . . that in the various periods of history God dealt with men with a definite purpose.—A. T. Pierson

JUST
for
TODAY

Lord, for tomorrow and its needs I do not pray;
Keep me, my God, from stain of sin just for today.
Help me to labor earnestly, and duly pray;
Let me be kind in word and deed, Father, today.

Let me no wrong or idle word unthinking say;
Set Thou a seal upon my lips through all today.
Let me in season, Lord, be grave, in season gay;
Let me be faithful to Thy grace, Dear Lord, today.

And if, today, this life of mine should ebb away,
Give me Thy sacrament divine, Father, today.
So for tomorrow and its needs, I do not pray;
Still keep me, guide me, love me, Lord, through each today.

—Sybil F. Partridge

LIGHT ◇ ◇ ◇

on the Lesson

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by Harold A. Wilson Illustrations by Casey Smith

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THE BETTER REVELATION

October 5, 1947

LESSON TEXT: Hebrews 1:14, 2:1-3, 8:6-11.

MEMORY SELECTION: John 14:9

Today's lesson is a lesson of comparisons or contrasts. To appreciate the significance and value of these contrasts, we need first to consider:

I. THE PRINCIPLE — PROGRESSIVE REVELATION

It is a principle in God's Word that with the passing of time the revelation of truth becomes clearer and more detailed. The Old Testament is filled with pictures of the Lord Jesus Christ and His death upon the cross as a sacrifice and offering for our sins; in the New Testament, we are plainly told of His sacrificial death and its meaning to us. In the Old Testament, we have many promises; in the New Testament, we have their fulfillment. In the Old Testament, truth is revealed in part; in the New Testament, it is wholly revealed. These facts are well known to all Bible students.

We have often thought that the reason for this progressive clarity in revelation is the progressive spiritual blindness of men's hearts because of sin. Even with the full light of the revelation of the gospel of Christ, men's hearts are still blinded by Satan so that they will not believe (II Cor. 10:4-6). There is reason to believe that the Fathers of Israel and the Prophets, with the limited revelation they had, yet understood the facts of the gospel just as clearly as we do today with much more abundant and clearer revelation of these same truths. It is demonstrable that they believed in the substitutionary death of Christ as the Lamb of God which taketh away the sins of the world, in His bodily resurrection from the dead, and His coming Kingdom and glory (Gen. 22:8; Heb. 11:17-19; Ps. 22:1-8; 16:8-11; Acts 2:25-31; Isa. 53:1-12; I Sam. 40:1-5; Ezek. 37:21-28; I Peter 1:11).

When we speak of progressive revelation, it is exceedingly important to note that the revelation of the New Testament does not contradict that of

the Old. There is a theory which is held quite fondly by unbelieving, so-called scholars, that the Old Testament conception of God was crude and undeveloped; but anyone who has made a careful study of the Old Testament revelation of God, comparing it with that of the New, can testify that instead of being contradictory, the two are in most amazing and striking harmony.

II. THE PERSON—OUR LORD JESUS CHRIST—Hebrews 1:1-4

And now to get into the lesson scriptures themselves, we find one person central in them all—as indeed in all God's Word—the Lord Jesus Christ.

Christ is here seen as the Word of God. "God . . . . hath spoken unto us by His son" (Heb. 1:2). When God's Word uses such expressions as this, or refers to Christ as the "Word of God," they tell us that in Christ God has clearly and conclusively expressed His thoughts to men. If men desire to know what God is thinking, they must study the person and work of the Lord Jesus Christ (John 1:1-3, cf. also, Heb. 1:1-3).

Christ is the active agent of the God-Head in creation. "By whom also He made the worlds . . . upholding all things by the Word of His power (Heb. 1:2-3). Since Christ is the Word of God, His place in creation is suggested in the many references to God creating the heavens, and the earth and all things that are therein, by the Word of His lips. Read Genesis 1, and note how many times the expression appears, "And God said." (Compare also, Psalms 33:6-9). But we are not left to glean from suggestion alone that Christ was the active agent of the God-Head in creation. A number of scriptures plainly tell us that he was (John 1:3; Col. 1:16-17).

Christ is the "express image of the Father's person" (Heb. 1:3). The soul is invisible. No man's eyes can see the soul of his neighbor, but the body is the express image of the soul. When men see my body, they see me. Such is the relationship between the Lord Jesus Christ and God the Father. God the Father in invisible, "No man has seen God at any time" (John 1:18). But God has revealed himself in Christ. Whenever man has seen God, it is the Lord Jesus Christ whom he has seen. "The only begotten Son which is in the bosom of the Father, He hath declared Him" (John 1:18; Cf. Isa. 6; John 12:37-41; Col. 1:15; John 14:9).

Christ is the Saviour of our souls. "By himself he purged our sins" (Heb. 1:3). This is the constantly repeated refrain of the Word of God —our Saviour—our only Saviour—our all sufficient Saviour, the Lord Jesus Christ, who died upon the cross to save us from the penalty of our sins and to take our sins away (Eph. 1:7; Heb. 9:22; Acts. 4:12; Heb. 2:9; 10:26-27; 7:25).

III. THE PERIL—DAMNATION IF WE NEGLECT—Hebrews 2:1-3

In the second portion of our lesson scriptures, the peril of lost men is made clear and plain. "How shall we escape if we neglect so great salvation" (Heb. 2:3).

It in no wise detracts from the solemn force of this warning to note the teaching in the context. "The word spoken by angels" was the law which the Scriptures tell us was "ordained by angels in the hand of a mediator" (Gal. 3:19). The law was without mercy. The judgments of the law were inexorable. He who transgressed this commandment "received a just recompense of reward" (Heb. 2:2). If this be true, how much more authorititative is the word of our Lord Jesus Christ, who is God Himself.

To doom themselves to an endless eternity in hell, lost men need only to neglect the salvation which Christ has

both provided and proclaimed. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life . . . . He that believeth on Him is not condemned." Thus reads our Saviour's gracious invitation (John 3:16-18). It is followed almost immediately by the solemn warning: "But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18, 3:36).

IV. THE PROMISE — SALVATION BY GRACE—Heb. 8:6-11

In the remaining portion we are told of a "better covenant" (Heb. 8:6).

The new covenant of which our Lord Jesus Christ is the mediator, is better than the old in that it is purely a covenant of grace. The old covenant was the law. The fulfillment of its promises depended upon the obedience of those who were under the law (Ex. 19:5). The weakness of that covenant was the weakness of the people—they did not—they could not keep the law and thus they failed to receive its promises (Heb. 8:9, cf. Acts 15:10-11). But the new covenant depends for the fulfillment of its promises only upon the finished work of the Lord Jesus Christ. Notice how frequently the words "I will" appear in Hebrews 8:8-11—no less than four times. This is the very essence of grace—we are saved, not by what **we** do, but by what **Christ** does. (Eph. 2:8-9; II Tim. 1:9; Tit. 3:5).

We have applied the truth of this Scripture to our individual experience in salvation, but we should note its dispensational, prophetic, outlook. This promise looks forward to the day, when, in the Kingdom of our Lord Jesus Christ, God will restore His people Israel and will establish with them the covenant of grace of which this Scripture speaks (See Ezekiel 37:21-28).

THE SUFFICIENT CHRIST

October 12, 1947

LESSON TEXT:: Hebrews 4:14-16; 7:25-27; 7:23-26; 10:11-14.

MEMORY SELECTION: Hebrews 7:25.

Today's lesson might well be entitled "Christ, Our High Priest." We shall approach the lesson from this point of view.

I. CHRIST, OUR PROVEN HIGH PRIEST—Hebrews 4:14-16

In the first of our lesson scriptures, we are brought face to face with the fact that **Christ is a proven priest.**

Our Lord Jesus Christ was proven as fit to be our priest through His testing.

His testing has much in common with the testings through which we pass. "In all points he was tested like as we are." (The Scripture uses the word "tempted" here in the sense of "tested," for God cannot be tempted with evil. See James 1:13.) The very fact that we know our Lord was in all points tested like as we are makes it possible for Him to enter much more sympathetically into and to help us in our experiences. When one is seeking to comfort another who is in sorrow or is passing through severe testing, how often the answer is returned, "You know nothing about what I am experiencing. You have never been through anything like

this." No one can ever say that to Christ. He was in all points tested like as we are, thus "We have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. 4:15).

But the testing of Christ was very different from ours in one vital respect. In His testing, He was "without sin." Not for one moment, in the least thing, did our Lord yield to the adversary. He did not even have the slightest, momentary desire to yield. Our testings too often reveal fatal flaws and weaknesses in us, but His testing revealed only His innate perfection of character. It could not be otherwise. Our Lord Jesus is God, and God is perfect (Matt. 4:1-11; I Peter 2:22; Heb. 7:26).

Our Lord Jesus is proven as our High Priest also in the experience of His children. He has never turned a deaf ear to any really sincere believer who sought His help, and He never will. We may—we should, as millions of others have done, "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16, cf. I John 1:9; Isa. 55:75; II Cor. 12:9; 9:8; Phil. 4:13; 4:19; Eph. 3:20).

II. CHRIST, OUR INTERCEDING HIGH PRIEST—Hebrews 7:25

One of the chief characteristics of the ministry of the priest in the Old Testament was the ministry of intercession. Some one has well said, "A priest is one who appears before God on behalf of man." In this aspect of His priestly ministry, our Lord is not found wanting. "He ever liveth to make intercession for them" (Heb. 7:25).

Consider the need of this daily intercession. Of Satan's future expulsion from heaven it is written, "The accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12:10). From this we learn that Satan is now accusing us continually before God, and surely there is plenty to find to accuse us of without ever deviating from the truth. But to every accusation our Lord Jesus presents the all-sufficient and effective answer of His own blood shed for our sins (Isa.) 53: 5; I Pet. 2:24; I Peter 3:18; Rom. 8:31, 34; I John 2:1-2).

Consider also the benefit which accrues to us through the intercessory ministry of our High Priest. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Herein, fellow believer, lies the secret of the eternal security of all who trust Christ as their Saviour—He died to save us—He ever lives to keep us saved (John 6:37-40; 5:24; 10:28-29; Rom. 8:38-39; Phil. 1:6).

III. CHRIST, OUR SEPARATED HIGH PRIEST—Hebrews 7:26

Another essential characteristic of the priests of the Old Testament was that to be pleasing to God and effective in their ministry they must be holy. This is clearly expressed in the exhortation "Be ye clean, that bear the vessels of the Lord" (Isa. 52-11, cf. II Cor. 6:14-18).

Undoubtedly God enjoined holiness upon the priests of the Old Testament to make them, in this as in other things, a type of the Lord Jesus Christ. Our Lord is wholly consecrated. He is separated from every evil thing; He is separated wholly to the Father's will. He is "holy, harmless, undefiled, separate from sinners" (Heb. 7:2). Truly, He is a worthy priest. (See also Heb. 7:28).

While we rejoice in His perfection and glorify Him for it, let us not miss the challenge to us His followers. Because He is holy, He wants us to be holy so it is written "Be ye holy for I am holy" (I Pet. 1:15-16; Rom. 12:1-2; Titus 2:11-13).

IV. CHRIST, OUR SACRIFICING HIGH PRIEST—Hebrews 7:27, 9:23-26

Beyond all possibility of doubt, to offer sacrifices was the most outstanding and important of the many and varied duties of the priests in the Old Testament. Every other ministration was based upon sacrifice. Of the blood of sacrifice alone it is written, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement (literally "covering") for your souls: for it is the blood that maketh atonement (covering) for the soul" (Lev. 17:11, cf. Heb. 9:22).

So, when we recognize that our Lord Jesus Christ as our High Priest, gave Himself a sacrifice and offering for our sins. we come to the most vital aspect of His priestly ministry. Because His sacrifice for our sins is central in God's gracious plan for our redemption, it was for this purpose above all others that our Lord Jesus Christ came into the world. (Heb. 10:5-10).

Consider the excellence of the sacrifice made by our High Priest. It did what the blood of bulls and goats could never do—it took away sin—all the sin of all believers of all generations (Heb. 10:1-4; cf. Heb. 9:26). The blood of bulls and goats gave the High Priest of the Old Testament access to the Holy of Holies in the tabernacle, which was only "a figure of the true." But our Lord has entered with His own blood into the heavenly reality which the earthly Holy of Holies was but a picture—into the very presence of God in Heaven cf. Heb. 9:7-9; 11-12; 24-28). And in contrast to the weakness in the Old Testament secrifices which could never "make perfect" the comers there unto, our Lord by His one offering has "perfected forever" all who believe in Him as their Saviour (Heb. 10:1-4, Cf. Heb. 10-10, 14).

V. CHRIST, OUR SEATED HIGH PRIEST—Hebrews 10:11-14

Another exceedingly significant series of contrasts appears in the next portion of our lesson scriptures. This contrast appears in the words, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins" (Heb. 10:11). And now, contrast the corresponding phrases in the following verses. Over against the word "standeth" we read that "This man, after he had offered one sacrifice for sins for ever, **set down** on the right hand of God" (Heb. 1-12). Over against the words "daily ministering and offering oftentimes" stand the words "one sacrifice for sins for ever" (Heb. 10:12). And over against the words "The same sacrifices, which can never take away sins," stand the words, "For by one offering He hath perfected for ever them that are sanctified" (Heb. 10:14). Surely such a contrast emphasizes the fact that our Lord's work is a finished work. It is because His work is finished that He can sit down at God's right hand, and it is because His work is finished that our sins are taken away and we are made perfect in the sight of God (John 19:30; Eph. 1:7; Rev. 1:5; Eph. 2:13; I Peter 1:18-19).

THE CREATIVE POWER OF FAITH

October 19, 1947

LESSON TEXT: Hebrews 11:1-8, 39-40; 12:1-2

MEMORY SELECTION: Hebrews 11:1

As we study today's lesson, let us realize that the value of our faith depends upon the trustworthiness of the One in Whom our faith is fixed. Because our Lord is so blessedly trustworthy, we know that our faith in Him is not in vain.

I. THE SURE FOUNDATION OF OUR FAITH—Hebrews 11:1-3

To the world our faith seems foolishness. It looks to the unbeliever like blind credulity. But this is because he does not know our Lord, and does not know His Word. The very fact that unbelievers consider foolish the faith of the believer is evidence of their unbelief, and lost condition, and spiritual need. It is "to them that perish" that the preaching of the Cross is "foolishness" (I Cor. 1:18). And it is in the hearts of the lost that "The god of this age hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them" (II Cor. 4:4).

The believer's faith is fixed on a sure foundation. It is based upon the unfailing Word of God. "By faith we understand that the worlds were framed **by the word of God**" (Heb. 11-3). When we realize this, it is the most normal and sensible thing in the world to believe. In trusting the promises of God's Word for salvation through faith in Christ, the believer is acting just as sensibly as the man who trusts the promise of a friend in a check given him, and presents that check for payment. Since God has spoken and given us many wonderful promises, it would be presumption and folly . . . yea, it would be sin for us to refuse to believe Him. Because our God is God—because He is a real God—because He is a faithful God, we may be sure that none who put their trust in Him and step out confidently upon the promises of His Word will ever be put to shame (Rom. 10:11).

II. THE TREMENDOUS IMPORTANCE OF OUR FAITH—Hebrews 11:6

To trust in the Lord and believe His Word is a thing of tremendous importance. Our lesson scripture says, "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). To fail to believe or to refuse to believe, when we have heard His Word is to offer Him an insult—it is to fling the lie into His face—it is to bring ourselves under condemnation (I John 5:10; John 3:18; Heb. 2:3).

To trust God and believe His Word concerning His Son, our Lord Jesus Christ, is to do the one thing which is most pleasing to God. It is to receive at His hand the gift of everlasting life. It is to have our sins forgiven. It is to be made a child of God. What an host of benefits flow from God's loving heart to the man who is willing to trust Him! (John 3:16; John 3:36; I John 5:9-13).

III. RIGHTEOUSNESS WHICH IS BY FAITH—Hebrews 11:4-5, 7-8

The remaining verses of this first portion of our lesson scripture emphasize one fact—the way to be righteous in God's sight is simply to trust Him. Of Abraham it is written, "Abraham believed God, and it was imputed unto him for righteousness"

(Rom. 4:5; cf. Rom. 3:28).

These Scriptures teach also that to make us righteous in God's sight, our faith must be fixed in the death of Christ for our sins. Abel trusted for salvation in the shed blood of the coming Saviour, and he testified his faith by offering a lamb as a sacrifice. God received his offering, but rejected that of Cain. Thus He testified that Abel was righteous. Thus also He indicated that to be righteous in His sight we must not only believe—we must believe in the Lord Jesus Christ (Rom. 3:21-26).

IV. THE ASSURED HOPE OF OUR FAITH—Hebrews 11:39-40

What a thrilling statement appears in the next portion of our lesson scriptures! "These all having obtained a good report through faith, received not the promises, God having provided some better thing for us, that they, without us, should not be made perfect" (Heb. 11:39-40). The "promise" spoken of here involves a country and a city (Hebrews 11:14-16). In other words it is the Kingdom, promised to Abraham, and Isaac, and Jacob. Think of it, fellow believer—in the light of this promise, when the promises given to Abraham, and to Isaac, and to Jacob are finally fulfilled, we shall share in the glorious fulfillment of these promises! We shall be there when the promised Kingdom is set up, and when the Seed of Abraham—the Son of David, reigns as King of Kings and Lord of Lords. And, more wonderful yet, if we are faithful in serving Him now, and willing to suffer with Him, we shall reign with Him in that glorious Kingdom! (Matt. 8:11; Rom. 8:17-18; II Tim. 2:12).

In the meantime there are many precious blessings which come to us through faith. To encourage our hearts as we run our earthly race, and to assure us of the blessings of putting our trust in the Lord, the multitude whose experiences are told in the the 11th chapter of Hebrews serve as a great cloud of witnesses. With one mighty voice they bear their united testimony: "Both here and hereafter it pays to trust the Lord!" (Prov. 3:5-6; Isa. 26:3-4).

V. THE BLESSED OBJECT OF OUR FAITH—Hebrews 12:1-3

If we would enjoy the greatest blessings which God gives in response to faith, we must occupy our hearts and minds, not with the Cloud of Witnesses, but with the One to whom they point—our Lord and Saviour. Jesus Christ. Christ is central in all the plans and purposes of the heavenly Father. He has ordained that in all things He should have the preeminence (Col. 1:18). If, therefore, in the fullest measure, we would be in agreement with our Lord—the thing which insures our enjoyment of His Greatest blessing—we must make Christ central in our thoughts, and affections, and life purposes—we must be occupied with Christ — we must be "looking unto Jesus" we must "consider Him"! (Heb. 12:1-3).

Occupation with Christ is the secret of the richest blessings which the Christian can enjoy. It is the secret of peace (Isa. 26:3). It is the secret of fruitfulness (John 15:5). It is the secret of personal transformation (II Cor. 3:18). It is the secret of victory over sin (Col. 3: 1-5; Rom. 12:21). The Greek here reads, "Overcome the evil one in the good One." After all, this occupation of the heart and mind with Christ is simply a sustained attitude of faith, consciously trusting Him in every moment and in every experience of our lives (Phil. 4:6-8).

LIVING OUR RELIGION

October 26, 1947

LESSON TEXT: James 1:22-27; 2:14-20

MEMORY SELECTION: James 2:17

The word "religion" is much used today among nominal Christians, but this word and its cognate work "religious" appear only seven times in the Bible. Four of these appearances are merely references to "the Jew's religion" or to "religious proselytes," but three of them have definite teaching content and these three all appear in the first portion of today's lesson (James 1:27). Thoughtful examination of these references disclose that they have to do with works in their relationship to faith.

I. GOOD WORKS ARE THE LOGICAL RESULTS OF FAITH, James 1:22-27

Our lesson scriptures open with the exhortion, "Be ye doers of the Word, and not hearers only, deceiving your own selves" (James 1:22). From this and from succeeding verses we learn that works are the logical result of faith.

This is taught in the illustrations which the Scriptures employ. Of what use is it to look into a mirror if we do not do something about what we see there? If the mirror shows that our faces are dirty, logically we wash them. If it shows that our hair is disarranged, logically we comb our hair. So, when we hear God's Word, it reveals many needs in our lives. It reveals these needs that we may act accordingly. A man is foolish who hears God's Word and does nothing about it, but we fear that multitudes today are just that foolish (James 1:23-24). The way to receive the greatest blessing from God's Word is to take its precepts to heart and translate them into action. So shall we be "blessed" in our "deeds" (James 1:25).

This is taught also in the practical exhortation of these Scriptures. Verse 26 points out that an unbridled tongue is inconsistent with a profession of faith. How many professing Christians, by unwise and inconsiderate talk, destroy their own usefulness for the Lord and hinder others who are seeking earnestly to win souls for Christ! Such a man's religion is "vain." Verse 27 develops the positive side of the same truth in commending works of Christian sympathy and separation from the world as "pure religion and undefiled before God and the Father" (James 1:27).

This is taught also in other Scriptures. Interestingly enough, one of the clearest of these is a passage which makes it most plain also that we are not saved by works (Eph. 2:8-10). Here we are told: "For by grace are ye saved through faith; and not of yourselves: it is the gift of God: not of works, lest any man should boast." Having made it perfectly clear that works have no part in our salvation, this Scripture goes on to say, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Thus from every angle we see that good works are the logical result of faith (II Cor. 4:13; John 13:17).

II. GOOD WORKS ARE THE NORMAL EXPRESSION OF FAITH James 2:14-20

In the next portion of our lesson scriptures we are shown that good works are the normal expression of faith.

A veritable key to the whole passage and that which follows is found

in verse 18 of James 2: "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." Mark this and note it well for we shall have occasion to refer to it later—**James was writing from man's viewpoint.** The key words are "Man may say . . . . show me."

The only way we can show our faith is by works. Truly, "God looketh upon the heart" (I Sam. 16:17). He knows that we have faith, even though we do not have works, and He saves and justifies us by faith without works. But men are not gifted with such insight. If they are to know of our faith, we must show it to them by our works. Our Lord said, "By their fruits **ye** shall know them" (Matt. 7:20). So it is before men—not before God, that faith without works is dead.

This expression "faith without works is dead" speaks entirely of our testimony and not of our salvation. It is a pet expression of those who insist that we must do good works in order to be saved, but once it is clearly understood that James was writing from man's viewpoint it becomes very clear that salvation is not involved. Instead, these scriptures are simply saying to us, "If you want men to believe in the sincerity of your profession of faith, you must show them your faith by your works." What a practical truth this is, and how much believers need to take it to heart. Good works are the normal expression of our faith. We convince men of the fact that we really believe, not by shouting loudly about it, but by so living that they cannot fail to see that the Spirit of God has indeed wrought miracles in our lives (James 3:13, 17).

III. GOOD WORKS ARE THE RIGHTFUL COMPLEMENT OF FAITH James 2:21-26

In the remaining verses of our lesson scripture, a graphic illustration is used, emphasizing the fact that before God, faith without works is dead indeed (See James 1:26).

James teaches that Abraham was justified by good works. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:21). And again "Ye see then how that by works a man is justified, and not by faith only." At first thought, this may seem to contradict the teaching of the apostle Paul, who taught clearly and repeatedly that men are justified by **faith without works.** (See Romans 3:28, Rom. 4:5-8, Gal. 2:16.) But a prayerful, thoughtful, examination of Paul's teaching reveals that it is in the fullest harmony with the teaching of James. Paul says, "If Abraham were justified by works . . . . " thus allowing the thing which James so emphatically states. "He hath whereof to glory; **but not before God**" (Rom. 4:2). The key words here are, "not before God." Yes, Paul, too, teaches that Abraham was justified by works BUT NOT BEFORE GOD. If he was not justified before God by his good works, then it must have been before men that his good works justified him.

The very Scriptures which James uses makes it plain that, like Paul, he teaches that it is before man and not before God that we are justified by good works. Note that in support of his teachings James alludes to two different Scriptures. "The Scripture was fulfilled 'Abraham believed God and it was imputed unto him for righteousness'." That is one Scripture (Gen. 15:6). This Scripture teaches that Abraham was justified before God by faith without works (See Romans 4:3-8). But James goes on to allude to another Scripture, "the Friend of God (I Chron. 20:7). This Scripture tells us that men recognized Abraham as the friend of God. How did they recognize him as such? By his works. In other words, he was justified be-

fore men by his works. It is this that the Holy Spirit teaches through James, when he says, "Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2:22).

There is something out of joint when a man professes to be a believer, but fails to act like a child of God. There are many such in this world. We would not for a moment say they have not been saved; if they have truly trusted the Lord Jesus Christ as their Saviour, they most certainly are saved (John 3:36; Gal. 3:26; I Peter 1:23). But if they are children of God, they are disobedient children and spiritually sick. What a blessing it is to see a man who, like Abraham, confesses his faith in Christ and so lives as to challenge the confidence of all who know him that his is a true confession. Truly such a man is justified by works and not by faith only (James 2:24).

MODERN YOUTH TO BE PITIED

Says J. Edgar Hoover: "Human nature reacts to the tempo of the times. There was the spirit of war-time abandon, for example, with its last-fling philosophy, which provided justification to less resolute wills to violate the conventions of society. Lessons in school became secondary. Girls sacrificed virtue on a false shrine of patriotism. Arrests for prostitution increased 375 per cent, disorderly conduct 357 per cent, and drunkenness and driving while intoxicated 174 per cent, among girls under 18 in the war-time years. The youth of today have more information at their fingertips, have lived more, and are far advanced mentally over youth in any other generation, but physically and spiritually they are to be pitied."—Message of the Open Bible

THE RESULTS OF ALCOHOL

Dr. George Cotton, president of Colgate University, said recently: "Everything I am trying to build up, alcohol drinking tends to tear down. I try to develop the minds of the young. Alcohol destroys mentality, at first temporarily, but by continued use this deterioration becomes permanent. I try to build up young men morally, but alcohol is a powerful cause of crime and immorality. I try to stabilize young men's emotions, but alcohol unbalances the judgment and disorganizes the emotions."—Church Militant

The Feast of Atonement

By A. H. YETTER

(Seventh in the series, "The Feasts of Jehovah")

In our previous studies we have considered five of the annual feasts and their typical significance, namely: 1. The Feast of the Passover; 2. The Feast of Unleavened Bread; 3. The Feast of the First Fruits; 4. The Feast of Weeks, or Pentecost; and 5. The Feast of Trumpets. The first four of these annual feasts of Israel stand connected with the First Coming of Christ from the typical standpoint. The fifth, sixth and seventh feasts stand connected with the Second Coming of Christ.

In our study of the Feast of Trumpets we noted its relationship to the Regathering and Restoration of Israel at Christ's return. Our present study—The Feast of Atonement—points to Israel's Repentance as they recognize Jesus Christ as their Saviour, High Priest and King.

Let us notice the instructions concerning the Feast of Atonement as recorded in Leviticus 23:26-32: "And the Lord spake unto Moses, saying, Also on the tenth day of the seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate the sabbath."

Further details concerning the observance of this Feast of Atonement are found in chapter sixteen of the Book of Leviticus and we will refer to this chapter almost entirely for our information concerning it.

Without further delay let us consider the comparison between the Feast of Atonement and the Work of our Lord Jesus Christ then we shall proceed to discuss each point briefly.

The Feast of Atonement

1. Two goats were taken from Israel for a sin offering (Lev. 16:5).
2. The goats were presented before the Lord (Lev. 16:7).
3. The goat of the sin offering died for the sins of the people (Lev. 16:15).
4. The blood of the sin offering was brought into the most holy place by the high priest to make an atonement (Lev. 16:15-16).
5. The high priest alone entered the most holy place (Lev. 16:17).
6. The high priest came out to the people after the blood was applied (Lev. 16:18).

7. The sins of Israel were placed upon the live goat (Lev. 16:20-21).
8. The scapegoat bore the sins of Israel away in a figure (Lev. 16:22).
9. The high priest then re-entered the holy place and removed his linen garments (Lev. 16:23).
10. The high priest dons his robes of glory and comes out to the waiting people (Lev. 16:24-25).
11. Israel mourned on this day for their sins (Lev. 16:29-31).

The Work of Jesus Christ

1. Christ was taken from Israel for a sin offering (Rom. 9:4-5; Heb. 10:5-7, 10-12).
2. Christ was presented to the Lord (Lu. 2:21-22).
3. Christ died for the sins of all mankind (I John 2:1-2).
4. Christ entered the most holy place in heaven with His own blood and obtained eternal redemption for us (Heb. 11:14).
5. Christ alone entered heaven and purged us from sin (Heb. 1:1-3).
6. Christ returned from heaven after presenting His blood for us (John 20:17; Matt. 28:9).
7. The sins of the world were placed upon Christ (Isa. 53:6).
8. Jesus Christ bore the sins of the world away in fact (John 1:29; Heb. 9:26).
9. Christ has now entered heaven and put aside His garb of humiliation (Heb. 9:24; Phil. 2:9-11).
10. Christ shall soon return in His glory to His waiting people (Heb. 9:27-28).
11. Israel shall mourn for Christ Whom they pierced when He returns (Zech. 12:10-14).

With this comparative presentation of the Feast of Atonement now clearly before us we will proceed to a brief discussion of each point.

Two Goats Were Taken from Israel for a Sin Offering

The purpose of the taking of these goats is clearly stated in verse five of Leviticus sixteen; it is "for a sin offering." Moreover, they were to be taken from "the congregation of the children of Israel" (Lev. 16:5). Likewise, our Lord Jesus Christ, "as concerning the flesh," was an Israelite (Rom. 9:4-5) and He came to be our sin offering as we read in Hebrews 10:5-7: "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast thou prepared Me: In burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, lo, I come (in the volume of the book it is written of Me), to do Thy will, O God."

The Goats Were Presented Before the Lord

According to the record in Leviticus, the high priest took the two goats and presented "them before the Lord at the door of the tabernacle" (Lev. 16:7). Christ, therefore, in fulfillment of this aspect of this type was presented "to the Lord," at the temple in Jerusalem by Mary and Joseph Luke 2:21-24).

The Feast of Atonement Continued....

The Goat of the Sin Offering Died for the Sins of the People

The record in this connection reads thus: "Then shall he kill the goat of the sin-offering, that is for the people" (Lev. 16:15a). Consequently, when Christ came, He not only died "for our sins," but He also became the "propitiation . . . . for the sins of the whole world" (I Cor. 15:3; I John 2:2). This fact should prove to be a mighty incentive to the soul winner. The provision has been made for the salvation of the world; let us tell the "good news" to "every creature."

The Blood . . . . Was Brought into the Most Holy Place . . . to Make an Atonement

Dr. Scofield observes that "In the Old Testament atonement is the English word used to translate the He-

brew words which mean 'cover,' 'coverings,' or 'to cover.'" This fact suggests the temporary nature of these offerings and logically calls for an offering that can put away sin. This we see was done by the sacrifice of Christ, for by "His own blood He entered once into the holy place, having obtained eternal redemption for us" (Heb. 9:11-12). The high priest, in contrast, entered the holy place, "year by year," and only succeeded in "covering" the sins of the people, but Christ uncovered our sins and bore them in His "own body on the tree."

The High Priest Alone Entered the Most Holy Place

This suggests the truth that Christ "by Himself purged our sins" (Heb. 1:1-3). As someone has said, "He did it alone, because He alone could do it." Let us not mar this perfect work by the addition of any vestige of human works, but let us rejoice that "Jesus paid it all."

The High Priest Came Out to the People After the Blood Was Applied

The type here sheds light on a New Testament problem, namely, why Jesus commanded Mary not to touch Him after His resurrection, and why He permitted the women mentioned in Matthew 28 to hold Him by the feet on the selfsame day. The explanation seems to be this: Christ, as High Priest had not yet ascended into heaven to present His sacred, sin-cleansing blood when He spoke to Mary (John 20:19), but when He met the women returning from the sepulcher, He had presented His blood in heaven. Had Mary touched Him, He would have been ceremonially unclean and would not have been able to enter the most holy place in fulfillment of the Levitical type.

The Sins of Israel Were Placed upon the Live Goat and Borne Away in Figure

This goat was called "the scapegoat." The Hebrew word is "Azazel" and seems to mean, "the goat to depart," or "the goat of removal." In type it sets forth the wonderful truth that Christ not only had our sins "laid on Him" (Isa. 53:6), but that He also "put away sin by the sacrifice of Himself" (Heb. 9:26). Praise God! Our sins are infinitely removed (Ps. 103:12), measurelessly buried (Micah 7:19), invisibly placed (Isa. 38:17; Jer. 1:20), miraculously banished (Isa. 44:22), and eternally forgotten (Jer. 31:34).

The High Priest Re-enters the Holy Place and Removes His Linen Garments

The linen garments are typical of the covering of our Lord in the days of His flesh—His body of humiliation (Phil. 2:5-8). Now we see Him crowned with glory and honor, highly exalted by God, and appearing in heaven for us as our Great High Priest (Heb. 2:9; Phil. 2:9-11; Heb. 9:24).

The High Priest Dons His Robes of Glory and Comes Out to the People

The robes of glory stand for the glorified covering of our Lord or His glorified body. Isaiah describes our Lord as He shall appear the second time to Israel in the following way: "Who is this that cometh from Edom with dyed garments of Bozrah, this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save" (Isa. 63:1). The world that saw Him in humility shall also see Him in glory when He appears the "second time without sin (or apart from sin) unto salvation" (Heb. 9:28).

Israel Mourned on This Day for Their Sins

Year by year Israel has thus met on the day of atonement to afflict their soul and indicate their sorrow for their sins. However, of the greatest sin they have not repented. In

fact, they are not conscious of this sin of which the Holy Spirit convicts men, to-wit, because they believe not on Jesus as the Messiah, the Son of God (John 16:8-9). But at Christ's glorious revelation following the awful days of tribulation Israel's sin-blinded eyes shall be opened for the prophet declares, "I (Jehovah) will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" (Zech. 12:10). Then shall be realized the added prediction of Zechariah: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. 13:1).

But we need not wait until our Lord's return to experience the blessed cleansing power of the precious blood of the Lamb of God. As the hymn writer puts it:

"There is a fountain filled with blood, drawn from Immanuel's veins;
And sinners plunged beneath that flood, lose all their guilty stains.
"The dying thief rejoiced to see, that fountain in his day;
And there may I though vile as he, wash all my sins away."

THE MASTER'S TOUCH

FLORENCE W. WILLETT

He bent to lift the tired form
Of one who'd toiled the whole day long,
And when He touched the weary one
He left her with a song.

He bent a listening ear to hear
The cry of one who moaned for rest
From days of pain, and when He came
He left her healed and blest.

He bent to watch with tender eye
The face of one misunderstood,
And when He came He whispered low,
"These things all work for good."

—Herald of Holiness

The Cities of Refuge

Kadesh
Jesus Our Sanctuary

By the Editor

The first in order of the cities named in Joshua, appointed and set apart by God, was Kadesh in Mount Napthali. It was located on a lofty ridge about twenty miles east of Tyre. It was surrounded by a well-watered plain, which was highly cultivated, and sustained a large population. The city was well fortified in case of attack. Kadesh was the home of Barak. Here, Deborah assembled the tribes of Zebulon and Napthali together for the great battle with Sisera.

Kadesh means a **sanctum**, or **sanctuary.** It comes from a word meaning "consecrated," "hallowed," or "set apart for sacred use." The noun, **Kadesh**, means **sanctuary**, or seat of worship.

The sanctuary was a consecrated place. It was a place for the Lord to dwell in (Exod. 25:8). But it was also a place of refuge and protection, and privileges were granted to accused persons to obtain protection within the sanctuary. The Holy of holies in the tabernacle was also designated as the sanctuary. The altar furnished rights of protection and refuge. At the corners were four horns overlaid with brass. The person seeking refuge would flee to the tabernacle and take hold of the horns of the altar (I Kings 1:50; 2:28). Horns are symbols of power. This is an object lesson of the mighty salvation and the perfect security which God gives to the believing soul. The fleeing person appealed not to the mercy of man but to the protection of the Almighty.

Heathen temples afforded the privileges of sanctuary or refuge. The temple of Diana at Ephesus had rights of protection even beyond its walls, making a part of the city proper a sanctuary. Christian churches have long been recognized as places of refuge both by church and state. In perilous times kings and queens have taken refuge in Westminster Abbey, and were reckoned safe.

Christ is the true sanctuary. He fulfills all that the city of refuge suggests. He is our Kadesh, our sanctuary. His name is "Saviour," and He is mighty and powerful to save. "The name of the Lord is a strong tower, the righteous runneth into it, and is safe" (Prov. 18:10).

The tabernacle with its altar was the meeting-place between God and the sinner, where the innocent victim was offered in the place of the guilty sinner. Christ is the true altar, the meeting-place between God and man (I Tim. 2:5). The horns of the altar not only told of power, but of mercy, hope, and safety. To grasp the horns of the altar was to lay hold of God's strength and to rest under His protection. The Lord is the protector of all who put their trust in Him. He is our refuge, our sanctuary, and since we have fled to Him Whom God has set apart for our refuge, nothing can be laid to our charge, and we shall

never be plucked out of His hand (Rom. 8:33; John 10:28).

The tabernacle and the temple were God's sanctuaries of old. They represented God dwelling in the midst of Israel (Exod. 25:8). Christ is the true sanctuary. "The Word was made flesh and dwelt among us" (John 1:14). He is the tabernacle of meeting between God and man. We meet God when we go to Christ our sanctuary. And this reminds us of the constant need of going to Christ, and resorting to Him as our sanctuary.

Christ Our Sanctuary Is the Place of Power and Glory

"To see thy power and thy glory, so as I have seen thee in the sanctuary" (Ps. 63:2).

The power and glory of the Lord are manifested in our lives as we separate ourselves unto Christ, and have a face to face talk with Him in the alone, bent-knee time. In the secret place we behold His power and glory, and that power and glory becomes ours. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

Christ Our Sanctuary Is the Place of the Revelation of His Will

"They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary" (Psa. 68:24).

"Thy way, O God, is in the sanctuary: who is so great a God as our God" (Ps. 77:13).

As we enter into the alone-time with Jesus, we see God's goings and workings. To meet with Christ our sanctuary is to find the understanding of His will. To draw apart with Christ inevitably means that we discover His will. "Thy way, O God, is in the sanctuary."

Christ Our Sanctuary Is the Place of Praise

"Lift up your hands in the sanctuary, and bless the Lord" (Psa. 134:2).

"Praise ye the Lord. Praise God in His sanctuary: praise Him in the firmament of His power" (Ps. 150:1).

As we draw apart with Christ and consider Him, His marvelous person and work are revealed to us. We also have glimpses of His attributes, His power and glory. Praise follows invariably. Meeting with Christ our sanctuary fills our souls with adoration.

Christ Our Sanctuary Is the Place of Service

"Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into His sanctuary, which He hath sanctified forever: and serve the Lord your God . . . . " (II Chron. 30:8).

This is the blessed result of meeting Christ our sanctuary face to face-service. This is ever God's order. First, we experience the secret of His presence in the secret place, where we see His face. Then, going forth in service, with a triumphant testimony. As to go to our sanctuary, even Christ, the power and glory of God will be manifested in our lives. Yielding our lives unto Him for service results from beholding Him.

Christ Our Sanctuary Is the Place of Victory

"And they dwelt therein, and have built thee a sanctuary therein for thy name . . ." (II Chron. 20:8).

The sanctuary of old was a place built for His name. As we draw apart with Jesus our sanctuary, the One Whom God has ordained as a meeting-place between Himself and man, we experience victory through the Name, the Name which is above every name, the name of the Altogether Lovely One—Jesus.

God has set apart Jesus as our sanctuary — the one meeting - place where we can meet Him. There we find rest and repose. In Christ, our sanctuary, we find power and glory—

He is the strength of our lives. As we meet Him face to face an understanding of His will is made clear to us. At the marvelous revelations of Himself and His will our souls become filled and flooded with praise. And all this issues in service to the Lord—that we might be His sent ones. We recall that God said to Elijah, "Go hide thyself." Later, God commanded him to "Go show himself" (I Kings 17:3; 18:1). This is God's order. If we are to effectively serve Him we must first know the secret of His presence. And as sent ones we are to go forth in the victorious, conquering Name of Jesus. Many conflicts are first won in the secret place. ". . . the people that do know their God shall be strong, and do exploits" (Dan. 11:32). And in this conflict we are to continually resort to our sanctuary, even Christ, our hiding-place.

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance" (Ps. 32:7).

Comments on Here *and* Hereafter

By DR. BOB JONES

"Ever learning, and never able to come to the knowledge of the truth." We read these words in the third chapter of II Timothy where Paul is giving Timothy a picture of the perilous times that would come to the world in the last days. The last days were to be characterized by a great many things. Men would love themselves. They would be covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. They would be without natural affection. They would not keep their word. They would despise good people. They would be heady. They would have a greater love for pleasure than they would have for God. Yet they would have a form of godliness. In the midst of these conditions people would be learning. They would be looking for truth. But they would not be able to discover truth —that is, the truth that can save them. They might find some scientific truths, but the very truths they discovered in the scientific realm they would turn around and use for destructive purposes. They would invent evil things. They would be learning a great deal. But who by searching can find God? They would write books entitled, "Quest for God." What egotism! God Who could make the universe and wrap up such power in an atom is too great a God for human intellect to discover.

* * *

Men are not saved by knowledge. They are saved by grace. It is not what men acquire even in the intellectual realm that saves them. They are saved by grace. The channel through which grace flows is not the channel of human research. It is the channel of simple faith. The great scholar must become like a little child if he is to be saved. The great-

est intellectual giant must humble himself. Some evangelical Christians need to get down off the "intellectual high horse" and get back into the dust of humility. We are facing great peril. Evangelical orthodoxy had better watch its step. We had better be careful that we do not stumble over our ego. We orthodox people are not afraid of scholarship. We have enough on our side. We always have had enough scholars to preserve for us the Word of God in good form and we have always had enough to give us the shade of meaning of the words in God's great and glorious book. We thank God for these scholars and the contribution they have made to the preservation of the Word of God as it has been handed down to us from our fathers. But it is not the scholars who save us. It is not the result of scholastic research that produces spiritual results. Preach the Word. Those are our orders. God help us to do it and help us to depend upon His Word producing the results our Lord desires in these perilous times in which we are living.

* * *

One of the signs of the last days, according to the Word, is that people will be lovers of pleasure more than lovers of God. There is nothing in the Word of God that would rob men of that which pleases. God gave us eyes not only that we may see to get around, but also that we may behold that which is beautiful in nature. He gives us ears not just that we may hear so we can act intelligently, but also so we can listen to that which delights us. He gives us tongues and a sense of taste so we may enjoy what we eat. When we enjoy our food we digest it more easily than we would if we ate food without any sense of enjoyment. God wants His children to have a good time. He does not, however, wish for us to pervert the appreciation of pleasure so we will sink to the low level of that which is sensual and sinful. God does not wish to have us put too much emphasis upon pleasure. We may over indulge ourselves in music and it is possible to overindulge in that which pleases the eye. The trouble with our day is not that men love pleasure, but that they love pleasure more than they love God.

* * *

When the writer began his evangelistic career as a boy, there were no picture shows. In the average sized town there was an opera house where there was an occasional theatrical performance and once in a while there was a musical concert or a lecture. It was a great event in the average town when some famous lecturer or some great singer was in the opera house for a lecture or for a musical performance. Now in this day the average small town has from one to a half dozen picture houses where there is a daily theatrical performance and in every theater the performance is repeated from two to five or six times a day. Our age has gone amusement crazy. The genius of unregenerated man is straining itself in an effort to amuse, entertain, and delight a distracted, disturbed world which is in spite of all of man's boasted greatness, almost scared out of its wits. Certainly when we look around us we who believe the Bible are driven to the conclusion, since in the last days men are to be lovers of pleasure more than lovers of God, that we must be living in the last days. This is not the only sign of the close of the age. It might be possible for all these signs to be aborted by a great world-wide, spiritual revival, but unless we have a world-wide revival soon this world is headed to chaos. It is not possible for the inventive genius of man to produce enough amusements and to divert the attention of man sufficiently from his troubles to hold the world steady. We are headed to doom unless God comes down and saves us.

Covenants *and* Dispensations

By C. F. LINCOLN

In order to comprehend clearly God's purpose and way with man as set forth in the divine Revelation, it is vital that the student should understand clearly the great biblical truths of the covenants and the dispensations.

In years far past extensive study was given, particularly in the Netherlands and Great Britain, to the subject of the Covenants. But unfortunately, due to the theological bias of certain reformed theologians of that period, the investigation strayed from a careful consideration of the scriptural record on the basis of severe inductive study and gave certain foundational scriptures an erroneous and artificial application. This resulted in the setting up of an untrue basic principle of theology which has come to be known as the "Covenant Theory" and as a representative form doctrine is referred to in this article as "covenantism." This theory will be explained later in this article.

On the other hand much has been taught and written in recent years on the subject of the dispensations. A large part of this study has been sound and helpful, but again doctrinal bias has led some to oppose the fundamental principle of the dispensations as a general basis of Biblical interpretation. The dispensationalist has been derided in many ways, classified with the modernist as a destroyer of the Word of God, and, among other things, he has been falsely represented to the unwary as an advocate of "two or more ways of salvation."

The basic errors which becloud the clear teaching of the Scriptures on the covenants and dispensations are crystalized in and fostered by the Covenant Theory of interpretation. There are many who hold to the general position of the covenantists and are equally confused on the main issues involved though they are not adherents particularly of covenantism. This theory is singled out and referred to in this article because it systematizes this erroneous viewpoint.

Covenantism, or the Covenant Theory, supposes:

1. That before the creation of man the First and Second Persons of the Godhead entered into "a bargain," agreement, contract, or covenant between themselves by which the Father obligated Himself—(a) to prepare the Son for a body for His incarnation, (b) to support Him in His work while in the incarnate state, and (c) to reward Him by exalting His theanthropic Person and by giving Him the elect as a reward for His work; on His part the Son obligated Himself—(a) to submit to incarnation and (b) to assume the liabilities of the elect

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and suffer for them the penalty they had incurred for their sins. This covenant is called the Covenant of Redemption. (Objectors to the Covenant Theory do not deny that the truths indicated in the foregoing outline are mentioned in Scripture, but only the idea that there is any basis for teaching that taken together they form a before-time "covenant.")

2. The theory also assumes that God made a covenant with Adam during the period of his innocency in the Garden of Eden. This covenant is called the Covenant of Works. It is said to have been imposed by God upon Adam, though others indicate that Adam in representation of all his posterity accepted the conditions voluntarily. But if God put Adam under probation and it is assumed (a) that He offered him the reward of "eternal life" if he should be victorious in the test, and (b) that He threatened him with death in cases he should fail under the trial.

3. That when man fell, God made another covenant with the elect, or, more technically, "with Christ as the second Adam, and in Him with all the elect as His seed." This covenant is called by the advocates of the theory: the Covenant of Grace. By it God "freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; and promising to give unto all those that are ordained unto life, His Holy Spirit, to make them willing and able to believe." This covenant, it is held, governs, qualifies, and limits all of God's dealings with mankind from the fall to the end of time.

Their conception of the dispensations is that these are merely different "modes of administering" the Covenant of Grace. Therefore, in spite of the multitude of texts which place the "old covenant" of the law of Moses in direct contrast with the "new covenant" of grace in Christ, showing that the one was a failure and the other superceded it (comp. Jer. 31:31-34; Heb. 8:7-12, etc.), in order to maintain the unbroken continuity of the Covenant of Grace, they are forced to the unscriptural and untenable position of saying that the law of Moses was a part of the grace covenant. Having refused to recognize the vital difference between man under the law and man under grace, which difference is so extensively set forth in Scripture, the covenant teachers naturally reject also the thought of man being, for the purpose of testing his submission to the will of God, under any responsibility distinct from grace in the centuries before Sinai.

Some erroneous results of this theory are:

1. It establishes a misuse of the word covenant. There is no place in Scripture in which the "eternal purpose" (Eph. 3:11) as determined by the Godhead is called a covenant between the Persons of the Trinity. It would seem to be evident that it is inimicable for "a bargain" to be struck between the Persons of the Triune God. One writer properly condemns the theory as being "too commercial." The proponents of this theory were driven to this conception by an unscriptural bias toward divine sovereignty which would allow of no progressive unfolding of the divine purpose in actual human experience.

2. It speaks of the relationship between God and unfallen Adam as the Covenant of Works. Though Adam doubtless was on probation in the garden, he was "innocent," not knowing good nor evil and was not in need of works to attain to an acceptance before God; he needed to be obedient to maintain an acceptance before God. And innocent of good and evil, he was in a position completely distinct from his place after the fall, and his obligation before God at that time cannot at all be paralleled with Israel

under the law as the covenantists contend. Neither in the Genesis record, nor in any place in Scripture is Adam's position in innocence referred to as a covenant relationship. So the covenantist invents a covenant and again misuses the term.

3. It erroneously establishes an all-time Grace Covenant beginning with the fall of Adam and continuing to the end of time. Though God manifestly never ceases to be gracious, and salvation can be on no other basis, and though all of His covenants with Israel are gracious except that of Mount Sinai, there is no Scriptural warrant in any of the three hundred places where the word covenant is used for saying that God at the fall "made another covenant" either with the elect, with Christ for the elect, or with all mankind, as it is variously contended by the covenantists. The latent and typical offer of redemption in Genesis 3:15 is gracious, but the word covenant is never used in connection with that event and prophetic offer. It is seen, then, that the covenantists misuse and mis-apply the word covenant in each of the three above instances which form the three points of their whole theory. Little good and no clearness of understanding can result when such misuse is made of a scriptural word. In its proper use, the word covenant will lead us to completely different and clear biblical truths in opposition to the conclusions of the proponents of the Covenant Theory.

4. It makes law and grace concomitant principles, for it says: the law "was in a higher view a dispensation, or mode of administration of the Covenant of Grace," whereas the Scripture constantly shows they are contrasting principles, have nothing in common, and cannot be admixed. (See John 1:17; Rom. 4:16; 11:6; Gal. 5:2-4).

5. It misuses the term dispensation, making it refer merely to "modes of administering" the so-called all-time Grace Covenant, and classifying a dispensation as subservient to a covenant whereas they are not directly and organically related at all.

6. It completely confuses the national Israel and its hopes and promises with those of the church and considers the church to have begun with Abraham or, by some, even with Adam.

7. It fails to recognize the difference between the kingdom, with Christ as King as promised to Israel, and the church, which began at Pentecost with Christ as Lord of a heavenly people, as promised to the saints of this age.

8. It was conceived by men who did not believe in, or who failed to recognize, the fact of Christ's earthly millenial reign and who therefore give no place to His premillenial coming.

9. It gives no place to Israel's future national hope nor to the new earth as a place of abode and service for that redeemed people.

Such are some of the far reaching faults of the viewpoint represented by the system which was developed in the old postmillenial fold and has come to be known as the Covenant Theory in comparative theology and in biblical study. To state the matter briefly in another way: (1) it deals only with personal redemptive truth, giving no place in time for the practical unfolding and progressive application to mankind of this redemption, and emphasizes divine sovereignty, election, predestination, and kindred truths to the exclusion of human experience; and (2) it ignores prophecy, Israel's national hopes, the distinctiveness of the church as the body of Christ, the coming of the Lord for the church, and the Day of the Lord at His return to earth ac-

companied by the cataclysmic setting up of His earthly kingdom.

The Hebrew word for covenant is found 290 times in Scripture and the Greek word for the term is found 3 times. Many of the Old Testament references have to do with minor covenants which have no special doctrinal significance.

The word for dispensation occurs 20 times in the best revised Greek texts.

There are five major covenants; four of them are unconditional, being established by God upon His pure divine grace; one, the Mosaic, is conditional, being limited by man's works.

Seven outstanding dispensations are discernible in Scripture; they outline various responsibilities for man according to the progressive phases of the unfolding of God's governmental and redemptive purpose with mankind.

It is of vital importance to note that all the major covenants pertain distinctively and particularly to the national Israel. They as a nation are the covenant people. This is established beyond doubt, negatively by Ephesians 2:11, 12: "Ye . . . Gentiles . . . . were . . . . strangers from the covenants of promise"; and, positively by Romans 9:4: "Israelites; . . . . to whom pertaineth . . . . the covenants."

In the experience of mankind, a covenant relationship with God has not always existed; Abraham, the father of Israel, was the first with whom God made a major covenant regarding national and redemptive hopes.

On the other hand, in the very nature of the case, man has at all times been under some dispensational or administrative responsibility.

These two relationships—that of a covenant and of a dispensation —sometimes parallel each other in the experience and governmental relationship between man and God; but they are not definitely inter-related, nor are they part and parcel the one of the other.

A fair definition of a divine covenant is (1) a soverign disposition of God, whereby he establishes an unconditional or declarative compact with man, obligating himself, in grace, by the untrammeled formula, "I WILL," to bring to pass of himself definite blessings for the covenanted ones, or (2) a proposal of God, wherein He promises, in a conditional or mutual compact with man, by the contingent formula "IF YE WILL," to grant special blessings to man provided he fulfills perfectly certain conditions, and to execute definite punishment in case of his failure.

The distinctive features of a covenant which may rightly bear that designation are clearly discernible in Scripture.

1. There is a formal establishment of the covenant relationship, i. e., in a specific, unequivocal way a definite declaration is made to the party with whom the compact is formed that such an agreement is entered into, as, for example, the covenant between Abraham and Jehovah, Genesis 15:18; 17: 1-14; 12:1-3. This is so natural, basic, and logical that the error of the covenant theorists is manifest when without foundation they say, for instance, as pointed out above that Adam in his innocent state, or mankind since the fall, is under covenant relationship with God, whereas the Scripture makes no declaration at all to that effect, the word "covenant" nowhere occuring in connection with innocent or fallen Adam and God.

2. In all the covenants of a major character there is the concrete declaration that the conditions and blessings of the covenant apply to the sons and future generations of the person or peoples with whom the

original covenant is made. An illustration of this is seen in the Mosaic Covenant, Deuteronomy 6:1-2, and in the Davidic Covenant, 2 Samuel 7:12-17.

3. There was a special and easily recognized covenant-language used in the establishing of the compact and in the defining of its promises and conditions. All of the major covenants are set forth with distinctive covenant-phraseology, e. g., (1) The Abrahamic Covenant, in which the seven "I wills" of Genesis 12:1-3 and of Genesis 17:1-8 are to be noted, (2) The Palestinian Covenant, Deuteronomy 30:1-9, in which seven "I wills" are also found (3) The Davidic Covenant, 2 Samuel 7:10-16, in which the same feature and declaratory phrase are recorded, (4) The New Covenant, Jeremiah 31:31-40, in which seven "I wills" are used to set forth God's covenanted purpose, and (5) The Mosaic Covenant, Exodus 19:5 ff. and Deuteronomy 28:1-14, where the "if" of blessing is mentioned, and Deuteronomy 28:15-68, where the "if" of cursing is given. Of course, because the covenants of the theological system of the covenant theorists are all in reality extra-Biblical no such covenant language can be found to establish and justify them.

4. When in the prophets, or other subsequent writers, mention is made of a covenant which applies to the generations there addressed, it is always possible to go back to the place where the covenanted relationship was originally established. The converse of this is also true, no situation can be taken as a covenant relationship unless at some previous time such a basis was set up by the positive declaration of Scripture.

What has been said above about Israel alone being the covenant people, is not contradicted by the fact that the Biblical record states that God made a covenant with "Noah, with his seed, and with every living creature that was with Noah" (Gen. 9:9, 10), because the Noahic Covenant consisted solely in the pledge of God that He would not destroy the earth again with a flood of water (Gen. 9:11). This covenant did not condition governmentally and redemptively the life of man upon the earth as did the great covenants made by God with Israel; therefore, taking this into consideration, the distinction given to Israel as the nation to whom pertaineth the covenants is clarified and justified. The covenant of Noah is, in the very nature of the case, different in class from those which God made with Israel.

The five major covenants are as follows:

The **Abrahamic Covenant.** This covenant is a gracious covenant. By this is meant that God by soverign grace chose Abraham to be the personal object of His infinite blessing and also to be the channel through whom He would bless others. In contrast with a gracious covenant, there is a legal covenant in which the blessing proffered is conditioned upon the works of merit of the party with whom God enters into such a covenanted relationship. The principles upon which these two classes of covenants are based are completely different; they are never mixed and no one can be under the two at the time time. Though this distinction is strict and unalterable, and borne out by constant New Testament References, some students and teachers have confused these principles and the result has been contradition on every hand.

The Abrahamic Covenant is basic and all inclusive. It contains:

1. A national promise: "I will make of thee a great nation," Genesis 12:2. This promise is "eternal" (Gen. 13:15, 17:7, 13, 19) and secures to Israel a land "for ever" and an unending national life.

2. A personal promise: (a) "I will bless thee," Genesis 12:2; (b) "I will make thy name great," Genesis 12:2; (c) "Thou shalt be a blessing," Genesis 12:3.

3. A universal promise: (a) "I will bless them that bless thee," Genesis 12:3; (b) "I will curse them that curse thee;" Genesis 12:3; (c) "In thee shall all the families of the earth be blessed," Genesis 12:3. (Cf. also Gen. 22:18; Gal. 3:16).

This covenant has in basic form the threefold promise to Israel: (1) It promises a land, Genesis 12:1; 13: 15; etc., (2) a national existence, Genesis 12:2; 13:16; 17:6, and (3) redemption, — personal, and universal, Genesis 15:5, 6; Genesis 12:3. These basic features are expanded and particularized by three other specific and detailed covenants.

The promise of the ultimate possession of the land is made the subject of the **Palestinian Covenant,** Deuteronomy 30:1-9. It was given upon Israel's entrance into the land under Joshua, however, the nation did not at that time enter the land of promise under it, but under the Covenant of the Law as Deuteronomy 27-29 show. It is gracious in character (Deut. 30:3 ff.) and will be the basis of Israel's future entrance into the land as verse 1 of Deuteronomy 30 predicts.

The promise of the national earthly existence, including the perpetual terrestrial character of the Davidic dynasty is particularized by the gracious **Davidic Covenant,** 2 Samuel 7:8-17; Psalm 89:3-52; Jeremiah 33:-20, 21; Luke 1:31-33; Acts 2:29-31; Acts 15:16-18.

It is doubtful whether the exponents of the non-Biblical covenant theory have ever faced the proposition of correlating the chain of texts just noted with their unfounded theory of the all-time continuous Grace Covenant. They expound their theory as having to do only with man's personal redemption, the truth of Christ's purpose to establish Israel as the head of the nations for the administration of a glorious reign of righteousnes upon this earth being passed over or ignored to the detriment of true Biblical knowledge. How inadequate is the following declaration of a Covenant Theorist in this respect: "But these special covenants all and several are provisions for the administration of the eternal Covenant of Grace, and are designated solely to convey the benefits therein secured to those to whom they belong." How greatly must one presume upon the lack of spiritual perception of his readers to offer the above lines as a satisfactory explanation of the covenants of Scripture, which in the Old Testament form the very foundation and substance of Israel's hopes, are specifically and repeatedly called "everlasting," and are renewed without any diminishing of their conditions in the New Testament writings!

The promise of personal redemption for Israel, when that nation will again be taken up as God's leader upon earth, is set forth in the **New Covenant** which is first mentioned and fully outlined in Jeremiah 31: 31-34. While the personal and individualistic character of this covenant is evident, the succeeding verses 35 to 40 show that the nation Israel is here primarily in view. The application of this covenant to Israel is emphasized in Hebrews 8 to 10, while its broad application to mankind in general and its relation to the redeemed of this age is seen in the passages referring to the Lord's supper (Matt. 26:28; Mark 14:24; Lu. 22:20; 1 Cor. 11:25) and to our ministry as mentioned in 2 Corinthians 3:6.

The above covenants are repeatedly called "eternal" and are purely gracious in character, God Himself in every detail declaring that He will do the work and man will be made the recipient of all the blessing on the sole condition of faith.

There remains only one major covenant to consider, viz. the **Covenant of the Law.** It was of a temporary character, [Heb. 8:7-13 (esp. v. 7, v. 13); 7:11, 12, 18, 19; Gal. 3:19, 23-25; 4:24-31] and legalistic, i. e., its blessings were dependent upon the "works" of its subjects rather than the grace of God.

In this connection it should be noted that the covenant theorists, in order to support their erroneous contention that the law was simply a "mode of administration" of the all-time Grace Covenant, flatly and unwarrantably change the declarations of Scripture. They invent the expressions "old dispensation" and "new dispensation" which are nowhere found in Scripture. They say gratuitously that the "old dispensation" was the administration of the Grace Covenant "through sacrifices and visible types and symbols" and the "new dispensation" is the administration of the Grace Covenant "by the advent and sacrifice of Christ." This enables them to maintain their erroneous idea of a continuous all-time Grace Covenant from the fall onward, and to confuse law with grace, simply substituting the sacrifice of Christ for animal sacrifices and leaving intact other features of the law system such as the commandments "written and engraven in stone," etc. (2 Cor. 3:6-11) which are also "done away" (v. 7, 11, 13, 14) in Christ. This has brought untold confusion into the teachings of grace in that it admixes legalism with God's pure grace. The declarations of numerous Scriptures are that the "old covenant" of the law in its entirety is "vanished away," superceded, "abolished," or annulled, "no longer" ruling, "cast out," "done aay," and replaced by the "new covenant" of grace (Heb. 8:13; 2 Cor. 3:13; Gal. 3:25; 2 Cor. 3:7, 11, 14; Gal. 4:30, etc.).

It has been pointed out above that major covenant relationships between man and God began with Abraham and pertain to Israel; but that man must necessarily, because of the significance of a dispensational relationship, have always been under some form of dispensation. This will be evident when it is clearly noted just what is a dispensation.

The word is found only in the New Testament. The Greek term is composed of two words meaning: "a house" and "to manage," or, in its other forms, "management" and "manager" or "overseer." So it means: "housemanagement" or "administration"; it is frequently translated "steward" or "stewardship." The world is viewed as the household of God and man as the steward or administrator. God has from time to time, because of man's failure, introduced a new basis of administration or stewardship. A dispensation does not define a way of salvation; it outlines a responsibility, and man's submission to that responsibility tests his obedience and shows his faith toward God. Because of this we are told in Hebrews 11:6 that without faith it is impossible to please God and a long list of persons and the numerous acts and attitudes which demonstrated their faith is given. This truth of faith transcends all dispensations but does not nullify them. Failure under the responsibility would doubtless lead one whose heart was right toward God to repentance and perforce drive him to cast himself upon the mercy of God.

The true significance and various features of a dispensation according to the Scripture may be gleaned from our Lord's parable recorded in Luke 16. Here the basic word translated dispensation elsewhere is used seven times and is rendered "steward" or "stewardship." It may be noted, then, that a stewardship involves:

1. The **designation** of a person to manage or administer something, v. 1.

2. The placing of this person over **the affairs of his master, v. 1, 2.**

state or condition before God under which man is found in a particular period. Four principal comparative features will make clear the expe-

3. The defining of a **specific responsibility** for the steward, v. 1.

4. The feature of a **definite test as to faithfulness**, v. 2.

5. The fact of **a time element** which enters into the stewardship, during which the expected results must be produced, v. 2.

6. The implication that **fidelity** insures blessing, v. 2, 3.

7. The phase of **a punishment** involving dismissal from the special stewardship, v. 2, 3.

This divine picture gives us the features of a dispensation or administration which may be applied to the various periods of the great dispensational responsibilities of man before God down through the ages.

In the Scripture the word dispensation in one of its variations is actually used in referring only to: (1).. The present dispensation of grace, Ephesians 3:2; (2) The dispensation of the law, Galatians 4:2 where "stewards" should be read instead of "governors"; and (3) The dispensation of the kingdom, Ephesians 1:10, called here "the dispensation of the fulness of times." This list gives the last three and principle dispensations, viz., that of: The Law, Grace, and the Personal Reign of Christ on earth. However, by extension, because by its very meaning a dispensation signifies a stewardship responsibility and because man must always have been in some such responsibility, this list may be carried back to the beginning of the history of man upon the earth.

We are guided in arriving at the number of the past dispensations by the record given us of man's notable failures together with the resultant far-reaching punishments or penalties The information derived from these recorded failures and punishments gives us the following:

Failures

1. The Fall
2. The Wickedness in Noah's time
3. The Rebellion at Babel
4. The Descent of God's People into Egypt
5. Israel's Failure under the Law
6. The Predicted Age-long Rejection of Christ as Savior by the Multitudes
7. The Unwillingness of man to submit to the Personal Reign of Christ in Righteousness

Punishments

The Expulsion
The Flood
The Confusion of Tongues and the Dispersion
The Bondage
Resulting finally in the Rejection of Christ and the Crucifixion causing the Age-long Dispersion of Israel
Rise of Anti-christ and Punishment of the Day of the Lord
New Heaven and New Earth with the final and all-inclusive Judgment of the Great White Throne

Also by gleaning through the Scriptures the various new conditions of existence and responsibilities of man before God in the above periods may be seen and a proper name or designation given to the dispensations.

The usual designation of the dispensations, their termini, and their main comparative features, as set forth by most Bible teachers, will be used in the following brief treatment.

A dispensation is distinguished by a name which describes the specific rience of man under the varying circumstances.

1. The Dispensation of Innocence.

(a) Upon creating man, God saw

that everything was very good, (Gen. 1:31). Man was perfect, innocent, guileless, unashamed, (Gen. 2:25).

(b) In this state, his dispensational or stewardship responsibility was to subdue and replenish the earth, have dominion over all life on earth, eat a simple diet, and to abstain from eating of the prohibited fruit under pain of sure death in case of disobedience, (Gen. 1:28, 29; 2:15, 17).

(c) Satan beguiled the woman, both she and Adam sinned, (Gen. 3). God, (Heb. 11:6), their disbelief and willfullness caused their failure. Through lack of faith they displeased

(d) The threatened penalty death was imposed, (Gen. 3:7), and they were cast out of the garden.

2. The dispensation of Conscience. (a) The name of this dispensation is taken from Romans 2:15 (cf. v. 12-16). Genesis 3:7, 22 describe his state; he knew good and evil.

(b) In the stewardship of God's affairs, in the administration of life upon earth, he was going to have a sinister enemy in the person of Satan (Gen. 3:15); he was going to have to exercise headship over his wife (Gen. 3:16); he would have to win his livelihood from an earth that was cursed and which only reluctantly would yield him fruit; and finally he could look forward to death and disintegration of his body (Gen. 3:17-19). Meanwhile, if "he did well," or "was good," he would be "accepted," (Gen. 4:7), whereas, if "he did not well," or "was not good," sin would be at his door, (Gen. 4:7). The fatefulness of the way of willfulness and disobedience was manifested in Cain. He was sent away from God's fellowship; Seth and his descendants were further placed under the responsibility of separation from Cain's line in order to comply with the stewardship responsibilities. Some of Seth's line walked in separation, but the line of demarcation was finally broken down (Gen. 5:22, 24; 6:2).

(c) This resulted in the complete failure of that age and stewardship, even to the extent that all flesh had corrupted God's way upon the earth, (Gen. 6:12). Doubtless many were saved during this age; we know of Abel, Enoch, and Noah. Abel's faith was manifested in the more abundant sacrifice which he offered, (Heb. 11:4), Enoch in that he walked with God, (Gen. 5:22, 24), Noah in that he was a just man and perfect in his generations, (this apparently means that he kept free from the entangling marriages mentioned in Genesis 6:2), and in that he built the ark as directed by God, (Gen. 6:15; Heb. 11:7), and others apparently in that they called themselves or named their children after the name of God, (Gen. 4:26, 5:15, 18, 21, etc.). That ended the specific stewardship of that character for that age, however, where only the testimony of creation and the voice of conscience exist in heathen lands today and likewise down through the ages, Romans 1:19, 20 and 2:12-16 would indicate that, undoubtedly, the stewardship of conscience is the established responsibility.

(d) The universal judgment of the deluge terminated this age in view of the failure of that dispensation.

3. The Dispensation of Human Government. (a) Man now not only had come to "know good and evil," Genesis 3:22, but had also full knowledge of the grave consequences of allowing sin to have unbridled sway in the practice of the race, Genesis 6:5, for Noah was witness to the failure before the flood, Genesis 6:13.

(b) Man was now made responsible to dominate the renewed earth, Genesis 9:2. The distinguishing feature of this new dispensational responsibility was his duty to become judge and governor over the lives and deportment of men. He was

made a magistrate, God put into human hands the obligation to judge and rule mankind, he was to take human life as a function of just rule, and with that judicial right of the highest rank, the infliction of the death penalty, are included all lesser penalties, (Gen. 9:1-6). This obligation to judge his fellows still rests upon mankind, though he has greatly corrupted the function, (Rom. 13:1-7).

(c) In this age idolatry was developed and the test ended in the failure in the building of the tower of Babel, Genesis 11:1-4.

(d) God judged man by confounding his speech and scattering the race over the face of the earth, Genesis 11:5-9.

4. The Dispensation of Promise. (a) This dispensation takes its name from the frequent use of the word "promise" as found in Romans 9:4, 8, 9; 15:8; Galatians 3:16, 17, 18, 19, 21; 4:23, 28; Hebrews 6:12, 13; 6:15, 17; 7:6; 11:9, 13, 17, 39, etc. The promises were unconditional, so now for the first time we find man, or at least a family chosen out of the stream of mankind, under a grace relationship as the definite stewardship committed to him before God.

(b) In effect, all Abraham had to do was to place himself in the way of blessing and stay there. He was to leave his country, his kindred, his father's house, and go to a country which God would show him, Genesis 12:1. Under stress Abraham, at the beginning of his new life with God, left the land and went into Egypt, (Gen. 12:10 ff.), but God brought him back after his humiliating experience. Israel's home must be in the land of promise to enjoy her best spiritual blessings. In the midst of famine God was able to provide for Isaac, (Gen. 26:1 ff.), and told him not to go down into Egypt; this was the outstanding manifest test of obedience to the dispensational responsibility.

(c) However, in what would seem to be an example of God's permissive will, he told Jacob to go down into Egypt and promised to keep him and his descendents there, (Gen. 46:1-4). It was possibly a punishment upon Jacob for his evil ways, and especially for the evil ways of his sons and for their rejection of the revelations of Joseph, that God permitted this bondage of Egypt. At all events, the departure of Jacob and his family from the land marked a real failure in the stewardship responsibility.

(d) The bondage in Egypt constitutes the punishment for the failure under the dispensation of promise. It is to be noted that the test under the conditions of this stewardship was for a limited period and involved the patriarchs only. Moreover, it is to be noted that after the temporary period of the law, when the seed of promise had come, grace conditions are continued but with a specific test of simple faith, that of trust in a personal Savior.

5. The Dispensation of Law. (a) Grace as God's basis of dealing with Israel continued until Sinai, for to that place Israel had been brought on eagle's wings, Exodus 19:4. But Exodus 19:5 records God's proposal of the law to Israel. (Not that God ever ceased to be gracious, but the test was now to be on the bsais of Israel's works.) There was not now a specific test of faith, for we are told that "the law was not of faith," Galatians 3:12, but that it was the man who did its demands that lived in virtue of them, Galatians 3:12. From Genesis 12:1 to Exodus 19:4 not one single "if" of works is recorded; the grace of God brought to pass all the blessings. But from Exodus 19:5 to Exodus 31:18 all is conditioned upon Israel doing what God commanded and grace provided a way of escape only when the sin was of ignorance and not done knowingly.

(b) The responsibilities of the law stewardship may be resolved into three sections: (1) The command-

ments which are epitomized in the "ten words" of Exodus 20. These are brought down to a terse expression in Deuteronomy 6:4 and Leviticus 19:18 as clarified for us by Luke 10:27. (2) A system of judgments, cf. Exodus 21:1-24:8; Leviticus 18:1-20:27, etc. applied and extended the basic ten commandments to all of the affairs of life. Nowhere is there an indication that by grace God imparted a supernatural power to an Israelite to enable him to keep these commandments and judgments; to the contrary, everywhere we find that he is limited to his own strength. This constitutes the great test of this period of God's dealing with the representative nation during the period of the law. If the Israelite was perfect in obedience, he was promised blessing; if he was disobedient he was warned of punishment. An illustration of this principle is seen in Deuteronomy 28, in verses 1 to 14 the blessings which are conditioned on full obedience are recounted; in verses 15 to 68 the punishments for disobedience are set forth. (3) The system of law provided a manner of approach to God on the basis of the offerings and sacrifices. Leviticus 1 to 7 give the details for these ordinances. It is important to notice that offerings and sacrifices of the Levitical order were given to Israel for two general purposes: (1) They contained **voluntary** offerings for the worship of Israel. These were expiatory because otherwise no approach could be possible by a sinful man. The voluntary offerings were: (a) The burnt offerings, (b) the meal offerings, and (c) the peace offerings, (cf. Lev. 1:3; 19:5). (2) They contained also the **obligatory** sacrifices, viz., (a) the sin offerings, and (b) the trespass offerings. These were for specific sins which came to be known to the conscience of the offender, but which sins had been committed in ignorance, (cf. Lev. 4:1, 13, 22, 27; 5:15, 17, 18), while the burnt, meal, and peace offerings, as stated, were not for specific sins but in the manner of worship and therefore voluntary. This well defined place of the offerings in the Mosaic system is set forth in a concrete and definite way in chapter 15 of the book of Numbers. Verse 1 to 21 set forth the VOLUNTARY offerings, the burnt, meal, and peace offerings with the lesser accompanying drink offerings and heave offerings; verses 22 to 29 set forth the OBLIGATORY offerings which were given to Israel for sins of ignorance; verses 30 and 31 set forth the conditions in which there is no opportunity for the offerings of a sin or trespass offering, viz., when the sin is presumptuous or willful, (Heb. 10:26 ff.). This last condition gives the distinctive significance of legal strictness of inevitable death to the sinner under the law and manifects why it is called a ministration of condemnation and death, (II Cor. 3:6-9).

(c) Israel failed completely under the law. This is recorded in scores of places. See for the failure of the ten-tribe kingdom II Kings 17:7-23, etc., and for Judah, Jeremiah 3:6-10; Chapter 25, etc.

(d) The immediate punishment was the Assyrian and Babylonian captivities; but, after God restored a remnant to the land, Christ was born and His rejection as Messiah and Savior caused the predicted punishment of the world-wide dispersion of Isreal.

6. The Dispensation of Grace. The circumstances of the Dispensation of Grace may be briefly and clearly stated.

(a) The dispensational responsibility of one in this age of grace is to recognize that one is a lost sinner before God and that there is nothing that he can do to remedy his situation. Sin has been imputed unto him, Romans 5:12; sin has been transmitted unto him through the Adamic

or fallen nature, (Gen. 2:17; Rom. 7:7, 18, 21, 23); he is constituted under sin by Divine decree, (Rom. 3:9; 11:32; Gal. 3:22 and he is a sinner by practice in that he commits sinful acts. (Rom. 3:10, 12, 19). Man, then, in this dispensation is expected to recognize just what is his estate and condition before God.

(b) His responsibility is shown on nearly every page of the New Testament Scriptures. It is epitomized in Acts 16:30, 31, "believe on the Lord Jesus Christ" for salvation.

(c) Man's definite, immeasurable sin is that he believes not on the Lord Jesus Christ, (John 14:9).

(d) The punishment that will come upon man as a result of his failure under the test of the dispensation of grace, is that as a corrupt and apostate professing Church, and a Christ-rejecting world, mankind will be thrust into the greatest of all tribulations in this world and the end of the grace period will have come, (II Thessalonians 1:8), etc.

7. The Dispensation of the Personal Reign of Christ on Earth. (a) In the Millennium, with all the past ages to guide him, man will be under the personal reign of Christ, (Isa. 2:2-5; 11:1-9; Zech. 12:1-3, 10; 13:1, 6; 14:4-5, 9, 16; Amos 9:11), and Satan will be bound, (Rev. 20: 2, 3). Sin will be uprooted from the earth when it shows it head, (Ps. 2:6-9; Isa. 65:18-20), and the glorious reign will be one of Divine righeousness, (Isa. 32-1-6). The world to come will not be subject to angels as in past ages God has subjected the world to that order of spiritual intelligences, (Heb. 2:5; Dan. 10:13, 20, 21). The Church and the redeemed of past ages will rule over the spiritual welfare of the world, reigning with their great Head, Christ. Israel as the head of the nations instead of the tail will reign on earth. Over all will be the Lord Jesus Christ.

(b) The responsibility of man will be to live in righteousness under the restored glory of Israel and the personal reign of Christ.

(c) Man's failure is seen in that he rebels against the Lord Jesus Christ, being tempted by Satan who will be released from "the bottomless pit," (Rev. 20:7-8). Man will fight against the beloved city, (Rev. 20:9), having resentment because of his innate evil nature against the righteous reign to which he has been subjected.

(d) His destruction is seen in that fire comes down from heaven to destroy the rebels, (Rev. 20:9), and then their destiny and that of all the lost will be pronounced at the Great White Throne, (Rev. 20:10-15), after which the eternal reign of Christ, (Rev. 20:1-8), will begin.

Distinguish the dispensations and you will understand the Scriptures.—St. Augustine

Helps for God's Workmen

NOT SUBJECT TO TAXATION

A tax collector one day came to a poor minister in order to assess the value of his property and to determine the amount of his taxes.

"I am a rich man," said the minister.

The official quickly sharpened his pencil and asked intently, "Well, what do you own?"

The pastor replied, "I am the possessor of a Saviour who earned for me everlasting life and who has prepared a place for me in the Eternal City."

"What else?"

"I have a brave, pious wife, and Solomon says, 'Who can find a virtuous woman? for her price is far above rubies'."

"What else?"

"Healthy and obedient children."

"What else?"

"A merry heart which enables me to pass through life joyfully."

"What else?"

"That is all," replied the minister.

The official closed his book, arose, took his hat and said, "You are indeed a rich man, sir, but your property is not subject to taxation."—The Elim Evangel

THE MAN WHO MADE A UNIVERSE

An incident is related of an eminent astronomer, which shows how men in the name of reason, are guilty often of the most irrational conduct.

The great scientist had a friend who strenuously denied the existence and power of God. The astronomer had with much care constructed a concave in miniature, upon which he represented all the planets and stars in their places, together with their revolutions and courses. One day this friend came to see him, and noticing the ingenious piece of work asked, "Who made that?"

"Who made it?" repeated the astronomer. "Why, nobody; it came by chance."

"Nonsense!" said his friend. "Really, who made it?"

"Nobody," came the reply again. "It came by chance, I tell you."

"Don't be absurd," was the response in irritation. "Some one must have made it. Why don't you tell me who it was?"

Then the astronomer turning to his friend, said: "This poor miniature which I have made to represent what God has created in the universe you say cannot have arisen from an irresponsible cause; and yet you tell me that the wonderful and mighty works around and above us are a mere fortuitous combination of atoms. How do you explain your inconsistency?" —Bishop Fiske, in The Faith by Which We Live

THE ANT'S EVANGELISM

The story is related of a gentleman who laid a piece of sweetmeat on the table, and then picked up an ant and placed it on the sweetmeat. He was astonished to see the little creature rapidly descent by one of the legs of the table, and seek his fellows. They appeared to understand the news. He then at once turned back, followed by a long train of his fellow citizens, and

conducted them to the prize. Are there not many who know the sweetness of the Gospel, who might learn a lesson from this ant? If we have tasted and seen that the Lord is good let us do what we can to lead others into like blessing.—From the Christian Herald

INVESTMENT

"I can't get interested in missions," remarked a young lady. "No," was the reply given her, "you can hardly expect to. It is just like getting interest at a bank: you have to put in a little something first and the more you put in—time or money or prayer —the more the interest grows."

—M.G.D.

ATONEMENT

Sages of old contended that no sin was ever committed whose consequences rested on the head of the sinner alone; that no man could do ill and his fellows not suffer. They illustrated it thus: A vessel sailing from Joppa carried a passenger, who, beneath his berth, cut a hole through the ship's side. When the men of the watch expostulated with him, "What doest thou, O miserable man?" the offender calmly replied, "What matters it to you? the hole I have made lies under my own berth'"—C. H. Spurgeon.—J.B.M.

REFUGE

Rev. Rowland Hill, addressing the people of Wotton, exclaimed, "Because I am in earnest men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill and saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below at a distance of nearly a mile. Help came and rescued two of the suffers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners and about to entomb them irrevocably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No sinner; I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the Gospel."

—Selected.

PRAYER-LIFE

" 'Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' When the prayer-life of the people of God comes to be the dominant feature of Christian experience, the power of God will sweep the earth with the victories of grace."

—H. Agnew Johnston

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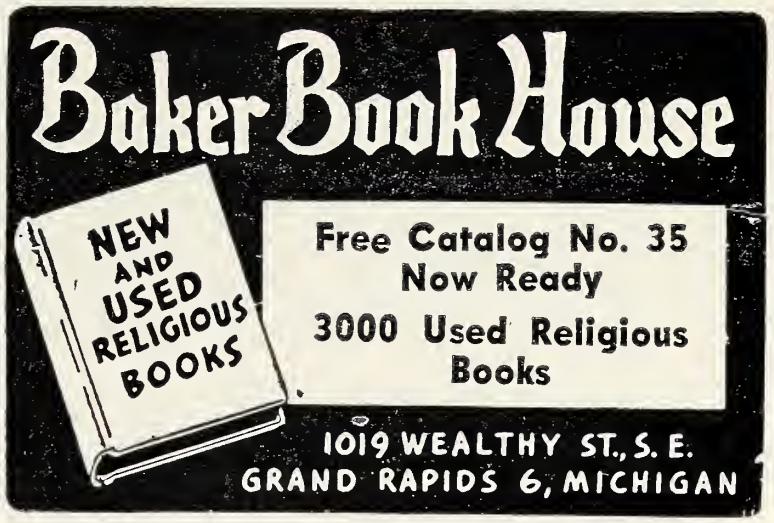
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Our Own Dispensation

Do We Know It? Are We Adjusted to It?

By the Editor

The fifth dispensation is the dispensation of the Church, or the Body of Christ. God has committed this present dispensation to the members of the Body of Christ. Do we know our dispensation? Are we acquainted with it and adjusted to it? It is well for us to study, pondering its origin, characteristics, beginning, trend, and culmination. It is also important to the Scripture teaching concerning the relationship of the Christian to this age, as there is much ignorance on that subject.

THE ORIGIN OF THE CHURCH AGE

That which is peculiar to the present age is the Church, which is called the "Body of Christ," and the "Mystery" (I Cor. 12:13; Eph. 3:3, 6), of which Christ is the head (Eph. 1:22-23; 5:23; Col. 1:18). This mystery which was revealed to the Apostle Paul is spoken of as a dispensation (Eph. 3:2; I Cor. 9:17), and it was especially given unto Paul to reveal. According to Paul, our age originated in the mind of God in the counsels of eternity past (Eph. 3:1-9). From the beginning of the world it was hid in God, and it was not made known unto man in other ages.

THE CHARACTERISTICS OF OUR AGE

Our age is an age in which God is forming the Body of Christ of those who make personal acceptance of Him as Saviour (Col. 1:24-26; Eph. 3:2-9; I COR. 12:13, 27, 29). All who believe in Jesus Christ as personal Saviour are baptized by the Spirit into His Body, the Church.

Our age is called an age of spiritual darkness. It is spoken of as this "present evil world (age)" (Gal. 1:4). Paul, in the Arsenal Chapter of the Bible, says that "We wrestle . . . against the rulers of the darkness of this age" (Eph. 6:12). Ours is an age of so-called wisdom, but God unmasks this wisdom and calls it foolishness (I Cor. 1:20-21; 25-29).

Satan is called the god of this age (2 Cor. 4:3-4). He hides the gospel of Jesus Christ from the lost, either obscuring it or blinding the hearts and minds of those who know not God. Even the rulers of this world are dominated by Satan, for they are spoken of as "not knowing the wisdom of God" (I Cor. 2:6-8), and they shall come to naught.

THE DATE OF THE BEGINNING OF OUR AGE

We have seen that the peculiar characteristic of our age is the Mystery, the Church, the Body of Christ; also that the Body of Christ is being formed of individual believers in the saving work of Christ. These are inducted into the Body of Christ by the baptism of the Holy Spirit—being baptized by the Holy Spirit into the Body of Christ the moment they believe in Christ (I Cor. 12:13). The histori-

cal date for the beginning of the baptism of the Holy Spirit is the day of Pentecost (Acts 1:5; 2; 11:15-16). Since the historical date of the beginning of the baptism of the Holy Spirit is the day of Pentecost, the beginning date of the dispensation of the Body is also the day of Pentecostal outpouring. The day of Pentecost is the opening date of our present age.

THE CHRISTIAN'S RELATION TO THIS AGE

What is the believer's relationship to this age? This is important for the Christian to know. Christ spoke concerning His own, that they are in the world, but not of the world (John 17:11, 16). Though this was spoken concerning His disciples it is certainly a pattern for us. Though the disciples were in the world and not of it, they were sent to it (John 17:18). The Lord prayed that they might be kept from the evil (John 17:15). Paul's teaching is parallel to this. It is summed up in the following:

1. The love of the present age is sinful (II Tim. 4:10).
2. Separation from the sins of the age is commanded (Rom. 12:2).
3. During this age the Christian wrestles against principalities and powers, the rulers of darkness, and spiritual wickedness in high places (Eph. 6:12).
4. The believer is to deny ungodliness and worldly lusts, live soberly, righteously and godly, and look for the Lord's second coming (Titus 2:11-13). Certainly, we are not to conform (fit in) to this age, which is evil (Rom. 12:2; Gal. 1:4), but we are to be separated unto Him and live the life that is transformed by His power day by day.

THE TREND OF THIS AGE

This age is to end in failure. Man will fail to receive the testimony of the grace of God through the Church. In spite of all the preaching of the gospel, evil men and seducers shall wax worse and worse (II Tim. 3:13). Even the Church is to fail in its mission—it is to become apostate (I Thess. 2:3). What do we witness today? Instead of burning out for God in evangelistic fervor and missionary endeavor, we witness churches given over to the entertainment craze. Dancing, card parties and theatricals take the place of soul winning and Bible study. Many churches have become cold, formal, worldly, lifeless and powerless. In other years there were tears of repentance; today those tears are frozen into icicles of worldliness, formality, and indifference. The Church is failing in its earthly mission.

Ours is an age which, according to prophecy, is constantly becoming more evil. Paul, by the Holy Spirit, writes of the awful conditions which even now prevail:

> This know also, that in the last days perilous times shall come.
>
> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.
>
> Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.
>
> Traitors, heady, highminded, lovers of pleasure more than lovers of God;
>
> Having a form of godliness, but denying the power thereof: from such turn away. II Timothy 3:1-5.

THE CULMINATION OF THE AGE

Our age will come to its close with the rapture of the Church. In the letters to the Thessalonians Paul writes concerning this closing event, and he briefly outlines the fifth, sixth,

and seventh dispensations. In his first letter, he plainly teaches that at the coming of the Lord an entire generation of believers will be alive (4:15). The Lord Himself will descend with a shout (4:16). In one marvelous instant of time the dead and the alive in Christ shall be caught up to meet the Lord in the air (4:16-17). The rapture is described as a coming of the Lord and a gathering of the believers of the entire Church age, and it involves only the dead and the living in Christ.

In the fifth chapter, Paul gives an illustration of the last three dispensations as a day, and a night, and a day. In the passage he carefully distinguishes between "we" of this dispensation and "they" of the tribulation which follows. The teaching is summed up thus:

1. The present age is "the day." "We are of the day. The language is clear and unmistakable (vs. 5).

2. The night is identified with a time when men shall be saying, "Peace and safety, then sudden destruction cometh upon them" (vs. 5). The night is spoken of as a time of darkness (vs. 4-5), of spiritual sleep (vs. 7); and of drunkeness (vs. 7). "We are not of the night, nor of darkness" (vs. 5). Those who live in the light are called "they" and "them," never "us" and "we." The night is a time of wrath, and God has not appointed us unto wrath (vs. 3).

3. The second day in Paul's illustration is called "the day of the Lord" (vs. 2). It is described as coming like a thief in the night. The Day of the Lord will begin with the second coming, which will usher in the Kingdom dispensation with the thousand-year reign of Christ.

The Holy Spirit is clear in teaching that those who live in "the day" (i.e., the Church dispensation) need have no fear of the coming "night" (tribulation), nor of the judgment which will take place when the "Day of the Lord" comes, for, "we" of "the day" (Church dispensation), are not appointed unto wrath.

How marvelous is the Word, and the Holy Spirit's interpretation of it!

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THE END OF GENTILE RULE

It is a fact established beyond all doubt that we are now living in the end of this Church age and that the close of this dispensation will see the end of Gentile rule. Some people teach that the times of the Gentiles have already closed, but this is entirely incorrect for those times represented by the image of Daniel are only ended by the "smiting stone," which stone becomes a great mountain (kingdom) and fills the whole earth. The vision is described in (Dan. 7:9-14). Thus we see that Gentile rule continues to the very coming of Christ and the battle of Armageddon. We can judge more accurately our nearness to the end of the times of the Gentiles by watching developments in the "back to Palestine" movement and the events that lead to the covenant with the Antichrist. The agitation and attempts toward the federation of nations and also churches is a very clear sign that the end is near —Prophetic News

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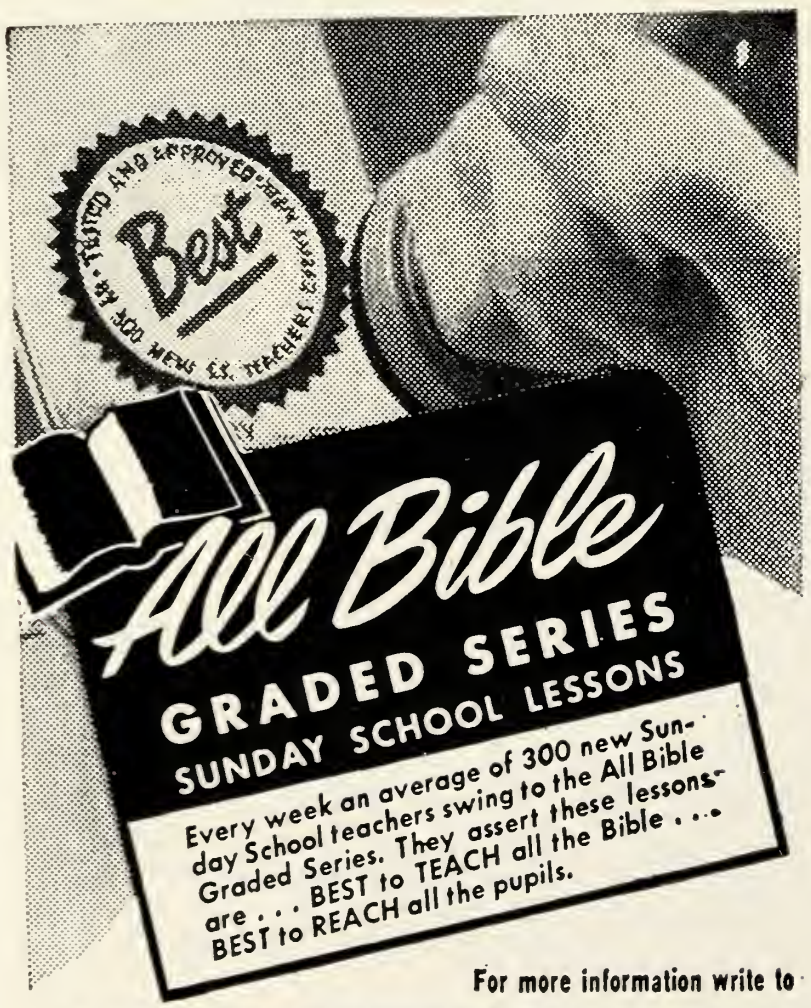
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It is only by recognizing the dispensations and taking care not to confound the teaching of one with another, that contradiction and confusion may be avoided and the Bible intelligently and spiritually understood.—I. M. Haldeman

Remembering the passages which, in strictness of interpretation, belong to the Kingdom, the Jew, the Law, the Tribulation, or the Remnant, may have full moral application to the believer.—C. I. Scofield



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BACK PAGE COMMENT . . .

DISPENSATIONAL DISTINCTIONS

The careful student of the Word of God will notice the changes which distinguish the dispensations from each other. For instance, the most commonly recognized distinction is that which exists between law and grace (which differentiates the two dispensations respectively). Other distinctions are apparent. Man lived in a lovely garden during the first dispensation, but from the beginning of the second dispensation on he had to fight thorns and thistles in every field and garden. Likewise, as a part of the curse, his responsibilities involved heavy labor (Gen. 3:19), and woman was to enter motherhood in sorrow and suffering (Gen. 3:16). Marked distinctions are to be noted between the dispensations of **Conscience** and **Human Authority.** In the former, divine protection was given to the wilful murderer, Cain; while in the latter, God gives explicit instruction concerning capital punishment (Gen. 9:6). In the first two dispensations man lived on a strict vegetable diet (Gen. 1:29), but in the third dispensation meat was added to his diet (Gen. 9:2-3). In the first three dispensations there were no nations as such, but with the judgment of the Confusion of Tongues kingdoms began to arise. The fourth dispensation is that of **God's Earthly People,** whom God chose in Abraham to be a nation sanctifying His name among the nations of the earth. During the present dispensation, Israel is no longer in prominence, and the Church, the Body of Christ is God's chosen means of testimony. During the dispensation of the **Great Tribulation** the Church will be gone, having been caught up (I Thess. 4:16-17), and Israel will be back in prominence-God giving a witness to the nations of the earth through the elect remnant (Rev. 7; 12:14-17; Matt. 24:14). With the inception of the **Kingdom** a governmental change will take place. Christ will take the reins of government and will reign as King of kings and Lord of lords (Ezek. 21:27; Rev. 19:16).

VALUE OF DISPENSATIONAL STUDY

Dispensational truth is a mighty key, which, when used under the guidance of the interpreter of the Word—the Holy Spirit, unlocks the secrets of divine revelation, and causes the Word of God to yield its treasures of truth. There are many who will testify that when dispensational truth was seen by them, the Bible became a new and living Book. It gave the Bible to them. It opened up the Scriptures in a marvelous fashion. It cleared up misapprehensions and misunderstandings concerning certain Bible passages. We have endeavored to list the values of dispensational study. The following probably enumerates these values only in part.

1. It reveals the unity and harmony of God's Word.

2. It proves the full inspiration of the Word of God.

3. It reveals the accuracy of God's Word.

4. It reveals the depths of God's Word.

5. It fortifies the soul against false teaching.

6. It crystallizes and clarifies the teaching of the Word of God, revealing God's eternal purpose in His plan of the ages.

7. It feeds, establishes and guards the individual soul; removing doubts, confirming and building up faith.

THE DISPENSATIONAL TEST

The dispensations present seven opportunities for man to make good in living in accordance with the divine plan.

During **Innocence** the test was to determine whether a perfect, innocent man could retain his perfection and innocence (Gen. 2:16-17).

During the dispensation of **Conscience** the test was as to whether man would choose the good and turn from evil (Gen. 8:22).

Under the dispensation of **Human Authority** the test was to determine whether having authority over the earth, and a specific indication of God's will, man would exercise his authority in repopulating and governing the world for God (Gen. 9:1-7).

Under the dispensation of **God's Earthly People** the test was to determine whether in the face of Israel's testimony to the law of God, man would keep the law (Rom. 3:19; Gal. 3:24; Deut. 22:26).

During the dispensation of **Grace** the test is whether man will believe the testimony of the grace of God through the Church (Eph. 3:1-9; I Cor. 9:16-17; II Cor. 5:18-19).

During the dispensation of the **Great Tribulation** man is tested as to whether he will be worn out by God's judgments, and accept the testimony of the remnant, and turn to God (Isa. 66:15-16; Jer. 25:30-33; Matt. 24:21; Rev. 8:9, 16; 12:17).

During the dispensation of the **Kingdom** man is tested as to whether he will respond to the testimony of resurrected beings, and give allegiance unto Jesus, **THE KING OF KINGS AND LORD OF LORDS** (Ezek. 37:21-24; Matt. 19-28; Zech. 14:9, 16; Heb. 2:14; Isa. 35).

God uses the dispensations to reveal that the deep-seated reason for man's failure is his own wickedness and depravity. Man's innate wickedness causes him to leave God's way of salvation out of all his governmental notions.

RIGHT WAY TO PRAY

A friend of mine, a chemist, has a valuable colored cook, who has a nine-year-old girl.

One bright morning the little girl was setting the table when the small son of the chemist became interrogative. "Jenny, do you pray?" the lad questioned.

"Course, every night."

"But do you think," the boy continued, "that God hears your prayers so quickly as those of white children?"

The girl was confused, dropped the plate she held, but answered beautifully: "See here, Master Arthur, I pray into God's ears and not into His eyes!"—Philip Cleveland, Pulpit Digest

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